VOL. XX.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, MARCH 16, 1867.

{SINGLE COPIES,}
Eight Cents.

NO. 26.

Original Essays.

WHAT IS THOUGHT?

BY LEON HYNEMAN.

In reply to this question we discard the interpretations of the past. In order to clearly understand what is thought, we must interrogate the divine unfolder of universal nature, and seek for a reply from the source of thought through its visible expression in the phenomena existing in the universe.

It is logical to believe that the Divine Being conceived the thought of creating the universe thoughts that we have a knowledge of his existbefore he set in motion those active instrumentalities which unfolded universal nature. It is also reasonable to believe that the thought of possible value to him without thought, not the creating man was the prior thought, as without the unfoldment of Nature man could neither principle of his being. A power or possession is exist in the universe, nor unfold his capabilities and nowers.

The propositions are that the Divine Wisdom conceived the thought of creating man, and of pressions of thought. necessity the thought of creating the universe for the uses of man; therefore the universe and man are the expression of these thoughts. All we energizing power of his being. know or can know of the Divine Being or Divine Wisdom is through or from the expression of the interior, and those received from the exterior. thoughts: the expression is not the thought, but it is all we can see or know of the Divine Being is in a passive condition, undisturbed by outward who originated the thought.

Thought, therefore, is the active principle in the divine nature, and through the expression of the state of being on whatever plane it is unthought, the Divine Being is manifested to man. folded. Thought may therefore be said to be the soul of the Divine Being; and as man is a representation of the Divine Being, and has corresponding attributes, and powers, and possibilities, thought must therefore be considered as the soul of man.

Thought is the interior divine principle in man the source of all his actions and activities; that which enables him to think. All thinking and reasoning are induced from thought. Intelligence and knowledge are derived from thought.

Thought is expressed in this wise: It is perceived by the spirit, which communicates it to the mind, and is then impressed upon the mental organs, which compose the intellectual faculties. and is communicated to the senses.

Thought unfolds progressively. We will illustrate: In the infancy of the race, the variations of the seasons elicited the thought of shelter in the rudest construction, and the tent, the hut and house were gradually improved, and yet the original thought of shelter is contained in the most elegant modern mansion.

Thought has a sphere of its own, limitless and infinite as the universe of God. In this sphere its of actions—those of a selfish nature, or those range is always extended according to the state | which are purely moral—as both are expressed of unfoldment, both in this primary life and in through the physical form. its progress in the spirit-life. Its range will al- | Exterior thought is unfolded through the lower ways be controlled by conditions, the same as in kingdoms of Nature, and always in harmony with the earth-life. Here external surroundings con- the universal law that thought is manifested accordstantly exert an influence to prevent its unfold- ing to the capacity of the form to express thought. ment. There is an apparent influence exerted to That which is termed instinct in the lower crealimit the range of thought by the material condi- tions, and in some forms is closely approximative tions with which man is surrounded. The undeveloped state of man renders him liable to be in- exterior thought. fluenced by all the surrounding phenomena ever passing before him. Their attractions confine and limit his range of thought; and as he is an actor in the ever-changing events of life, he is ever excited by impulses, desires and affinities which prevent his unfoldment and progress to higher conditions. The passing events and changing powers, and becoming more receptive of divine scenes by which man is constantly influenced, are the cause of repressing thought's activities,

and confining them within a limited range. It is only as man is uninfluenced by external surroundings and acquires an equable temperament, that he can retire within himself, and while | man. in a calm, passive state, thought can range freely and be unfolded. It is only in this state that heaven can be enjoyed-for man's heaven will always be according to the unfoldment of thought. Thought is the active principle in spirit life, as it derived. The soul, the interior thought, cognizes is in the material world. It is the God principle its immortal existence, because it cognizes that in man, the cause of all his activities. It ever induces action, and is manifested in its expression on and through the exterior form.

Intelligence and knowledge are the highest acof thought. Knowledge and intelligence are the distinguishing characteristics of man; and as these are derived from thought, these alone make all the difference between the civilized man and the barbarian. Therefore as man has advanced civilized barbarian if thought was not unfolded through him.

Thought is the interior active principle, inducing action throughout the exterior form, and through which all of man's productions are out- highest endowment of divine wisdom. Common wrought. All that he has achieved in the world, is the result of thought expressed in the works he | The world has produced many thinkers, but few has produced. Ratiocination, combination and association are but modes of digesting thought. It the spirit. is true thought is sometimes educed from these activities, but thought is a thing, per sc, existing, in man. It is a divine endowment, a boon of the and only waiting for the proper conditions to express and unfold itself to the consciousness.

It is generally considered that spirit is the inmost principle, and used synonymous with soul. But what are the functions of either? Apart from thought they possess no capacity to express intelligence. The terms soul and spirit, as applied to the immortal, divine part of man, are too vague and undefined, and in the sense they are spirit attuned in harmony with creation's author. understood by Spiritualists, are somewhat in conformity to the teachings of the old theologies. The general belief of spirit or soul is a refined something existing in the interior; but what better; by coming into closer harmonious relations either of them are, no one has yet been able to with the Divine Being; by living a life of purity; tell us, from anything existing in the universe. They have no analogy to anything existing in end and use of life, and ought to be our aim. Nature, and hence, reasoning from this inexpli- Thought, therefore, is the active principle of procable standpoint, in tracing effects to causes, a gress. It is the principle which puts in motion

the all-in-all, the moving cause of all effects, the cause of all man's actions, as well as all the phenomenal manifestations of Nature. The deductions drawn from such a belief are not logical, nor can they be satisfactory to the progressive being.

Thought is a cause, and not the effect of the activities of mind nor the intellect. Can we conceive of any manifestion of the Divine Being, or the production of man, that is not the result of thought? And is not the thought embodied in every form or thing existing? We cannot think of God apart from the expression of his thoughts, and it is only through the expression of his

Man's powers and capabilities would be of no capacity to think, but thought, the primal moving of no value only as it is capable of being expressed in uses; and all the manifestations and all the uses ever expressed by God or man were the ex-

Thought is the interior principle in man, the source of all action, the vitalizing essence, the

Thoughts are twofold: those communicated from The interior are communicated whilst the mind surroundings. The spirit is the organism through which thought is communicated, and it expresses

Exterior thought is unfolded through the physical senses, and the knowledge obtained through experience, association and reasoning. Exterior thought is the expression of the affections. It is manifested in all the actions of the physical man, and these actions are expressive of the state of the affections.

The activities of life in which the energies of brain and muscle are employed, are excited by exterior thoughts. The efforts in the arts and sciences, acquiring knowledge, the struggles for fame or wealth, gratification and excitations of the passions, of whatever nature, performing the daily routine of life in any capacity, are all the outward expression of exterior thoughts.

As exterior thought is an expression of the affections, and the affections are the life of the spirit, exterior thought is closely connected to interior thought. Whilst interior thought acts upon the physical organism through the spirit, exterior thought uses the organism and acts through it. Hence the difficulty of distinguishing, by the unreflective masses, the different sources

to reason, has in man its highest manifestation in

Interior thought is an efflux of the Divine Being, and is unfolded in man as he improves his conditions and unfolds his divine nature; and in obedience to the universal law, as he unfolds his divine nature he is ever extending his thoughts into the infinite sphere, expanding his perceptive wisdom.

Interior thought corresponds to the conception of the thought of divine wisdom of creating man. and the expression of the thought of unfolding nature corresponds to the exterior thought of

Thought is alone capable of comprehending thought, and from this, consciousness is derived. It is the capacity of comprehending thought from whence a knowledge of immortal existence is thought is the only reality existing in the universe. This cognition is a reality; and hence through all the past ages, from the earliest time, a knowledge of the immortality of the soul has been enterquirements of man, and these are the productions | tained. What would be the use of an endless existence, if not to unfold thought? to approximate nearer to divine wisdom? to attain all truth in the universe? Thought is ever struggling according to the capacity of the form to attain those ends. The best thoughts of to-day are crude, to from his pristine state, he would yet be an un- | what they will be in a short century hence, thus ever striving and ever advancing, and never destined to attain all truth, to extend thought throughout the limitless, infinite sphere.

Thought is peculiar to man alone. It is the to the race, in how few is thought manifested? whose thoughts were the inward perception of

Thoughts originate from the divine possibilities creative intelligence for the highest enjoyment man's nature is receptive of. The enjoyments of thought far transcend those of the gratification of the physical senses. Besides, the enjoyments are not ephemeral, but of lasting duration, like a perpetual sunshine illumining the mind with its blissful rays. Thought is the silent echo of the Divine Mind, whose vibrations reach the unfolded

The thought associated with the interior divine principle, is progressing to higher conditions, which are to be attained by growing wiser and by living up to our highest thought. That is the point is reached at which reason can go no fur- all the activities of man's nature, of the interior

material form.

The thoughts of the Divine and of man are visiole to our senges. They are as immortal as God or man, and will never die. They are the only realities which will survive the mutations of time in the eternal future. Thoughts may accumulate, but the original thought is never lost, as in the rude construction for shelter, which is to-day the elegant mansion, with all the conveniences for the present needs.

Thought, we have said, is a thing, ner se, existing. It is a something. It corresponds to the principle in Nature through which the form is expressed, a principle in the germ which aggregates the invisible elements that unfold the form; and although all forms should be destroyed, the principle would still remain. So with thought: although all of man's productions may be consumed, yet the thoughts expressed in their production would still exist.

It is believed that God is a spirit, and that the immortal part of man is also a spirit. If God is a spirit, it must have reference to his exterior form, whatever that form may be; and if man is a spirit, that must be the interior form, as thought must have a form through which to express itself. The form of God and man, therefore, must be the structure through which the inmost principle expresses itself. The question, then, is, can that be the divine entity in God or man which expresses thought, or is it the inmost principle existing within the form? If spirit is the form, what is the inmost principle?

Thought is an active organized entity, and spirit its form. Our belief is founded upon the fact that all we know of God or man is what we see in the expression of their thoughts. All that we know of the peoples of the past is in the record of their thoughts. We neither know, nor care to know, anything of them but their thoughts. What is there of value or use in man but his thoughts? Is there anything else from which we can derive instruction appropriate to ourselves, and which will be of enduring advantage to us, except his thoughts?

Thought animates the entire form, calls into exercise all the energies. It is the cause of all man's activities, his emotions, impulses, inclinations and desires.

Thought is impressed upon the eternal past, the only memento of man's existence; and every thought of the remotest past will be of value in all future time. We know those of the past by few simple, homely words. their thoughts, and will recognize them in the land of light by the impress of their thoughts timated, because we will be able to read the thoughts, as there can be no concealment there.

What do we mean by progress, improvement, advancing in civilization, in knowledge, in the arts and sciences? Is not thought the only possibility by which these can be attained? Can we conceive of their attainment without thought? Is not thought the power which calls into action the energies in man to achieve all progress and im-

The inspiration of the poet, the composer, the artist, are all the consequence of thought. There is no activity of mind or body that is not the result of thought. Thought is an active principle operating upon the interior mechanism, and through the the activities of man, expressing itself from the dawn of life according to the capacity of the infant form to express its thought. The cry of the infant, and its search for the mother's breast, are

expressions of its thoughts. itself through the exterior form. It is the potent power, the monarch resident within the form. preservation, as its body is an expression of the thought of the Divine Being.

If we survey the universe, and man, past and present, by the light of reason, uninfluenced by the teachings of a chimerical theology, erroneous systems of philosophy, or unsatisfactory sciences, we can possibly come to no other conclusion, than of a Divine Being there is in the universe is that know of man, in any direction we may seek, is seen and judged for what he is." the impress of his thoughts, eternal as time-that thought, only, is the creative genius, the prime mover of all man's activities, the immortal part of insistence. And because it so does, is why it his nature, as its manifestations are of and all that is, eternal duration.

knowledge. It is the expansion of thought throughout the limitless expanse, in which is comprehended the wisdom of all the future, in all eternity, from the beginning; that is, the knowledge that all events must result in accordance with inevitable law; that causes will produce certain effects, according to the conditions; that conditions depend upon circumstances, and that circumstances are controlled by immutable laws; that laws have their basis in infinite wisdom, and that infinite wisdom is the totality of thought in endless space and endless time.

Man, as a finite being, is a divinity in his sphere.

ther, and the conclusion necessitated that God is | and exterior forms, with all their functions and | panse; and as he extends his sphere of thought, | dividuality of existence has been wholly underorgans. Every thought of man is expressed in his knowledge becomes prescient, as he is then the eye and features of the divine image. Such enabled to foretell that certain events will evenis the flexibility of the features, now expressive tunte in certain events, in obedience to inevitable of joy, now of grief, of auger, of hate, &c., and laws. And as he is an actor on the stage of being, the like changeable nature of the eye, all molding and all his activities are expressions of his to express the particular thought impressed upon | thoughts, his activities will always accord with the exterior form, illustrative of the more clearer his range of thought, as well on the spiritual reading of thought when divested of the gross plane as on the external plane, in every act and movement of his life. His range of thought will be circumscribed by conditions, and the conditions will be subject to circumstances controlled by inevitable laws; and as he will ever expand his thoughts, yet, as a finite being, he can never progress out of his limitations, of conditions and circumstances, and grasp the totality of thought of the self-existent, the divine unfolder of universal nature.

SOMETHING OF SPIRIT-LIFE.

- BY A. G. W. CARTER.

" There, a man's seen and judged for what he is."

Where, think you, did I procure that pregnant ext, more full of wisdom and practical spiritual and philosophical truth than thousands of the texts from which the dull routine of so-called sermons in the pulpit are preached? I will remind you. Whenever I receive the "BANNER OF LIGHT," and take it up to read, I give it a cursory survey to see what it contains, and then resort for my first reading to the sixth page, which contains the "Message Department," for there I am always sure to find food for my best reflection. So I did with the last "BANNER, and I came to the message of one humble and obscure individual man and spirit, whose name on this earth it seems was "Hiram Jarvis;" and whose especial aim in his communication appears to be to let the world, and particularly his own folks and friends, know that he was not a coward or deserter from the loyal army of the recent war—and in the course of his message, he says:

"Now if my communication reaches my folks, and if I do succeed in vindicating my name, solely for the purpose of ridding mysself of the term coward, I shall be happy. I don't so much mind it in the spirit-world. There, a man's seen and judged for what he is. It is no use for one to stand up there and say he is not a coward when he is, because the prominent traits inside one go to make up his outer dress. There is no dodging it. Not a bit. You've got to show yourself in your true light there. Now you'd better all mind that, when you come to the spirit-world."

Well, I would like to know if there ever was a better, a more comprehensive sermon preached anywhere than that. Well do you, Mr. Chairman, add the suggestion to this sermon, "We'd better mind it before we go there." And taking this suggestion with what is said by Jarvis, there is a great sermon, and a great moral, in a very

There was some great philosopher who used to seek the company and conversation of the humstamped upon their airy forms. The exterior ble and the lowly to possess himself of richest form has its uses, and is recognized in its uses; pearls of wisdom; and I believe he used to say and beyond the thought it expresses, has no value. that he could find more of such among them, But in the land of light the airy form will be es- than among the great and high-born. And this philosopher was right. The humble and the lowly are always natural; and when Nature speaks, her words are always words of wisdom. The esteemed great and high-born are always more or less artificial, conventional and formal; and through art, convention and forms of men, which usurp the places of Nature, but little genuine wisdom can come. We can know nothing of God, except through Nature. For wisdom, "we must look through Nature up to Nature's God." Wisdom is natural-never formal, conventional or

artificial. For my own part, in this too formal world of men and women, I worship, (or at least try to,) only that which is natural; and therefore I am a exterior expressing itself. It is the only cause of hunter continually for facts. I take no man's philosophy, or woman's either. All my philosophy is my own, founded upon my own observation of facts, or coming from my own intuition. So that I claim to be an individual by myself alone, and am extremely desirous to continually Thought acts through the spirit in expressing develop myself as such. I permit no man or set of men to stand between me and the sun. I never ask others to take off from me my own inthat governs, directs and compels the obedience dividual responsibility to God. I permit no one of all the faculties and functions of mind and to interpret God for me, or to stand in any way body. There is no principle or power in man between me and God, if I can help it. Therefore that can call out the activities of his nature ex- in Spiritualism I adopt nothing but what my cent thought. What have we of the records of own soul sees and demands. And for this reason, man's past except thought? The mummy pre- I seek for nothing in Spiritualism but facts. served is an expression of thought in the art of When these come to me oh! I do give them a grateful welcome. I care not for any man's, or woman's, or spirit's philosophy on the facts of Spiritualism. I do my own philosophizing upon the facts I find.

One of these facts—and a great one it is, too—is uttered by this obscure and unknown Hiram Jarvis. So simply and so unostentatiously does -as all the evidence and the only of the existence he utter it, that he knows not what he does. By what he says, he places you in your mind's eye of the expression of his thoughts, and that all we at once in the spirit-world. "There, a man is

Oh what a welcome truth, for it contains the very essential of spirit-life existence, as well as was so naturally uttered by this same humble spirit, for he saw it at once as a truth from his The wisdom of the Divine Being embraces all own experience in the spirit-world. And all other spirits see it just so, too. They see and know that in the spirit-life they are, and must be of necessity, just what they are; and what is better, they are seen so, and great heaven! what a consoling truth for us poor mortals of this earth. they are judged for what they are by all othersbecause all others see them precisely as they are.

Here, then, is the great difference between the life of this world and the spirit-life. Here no man and no woman is seen and judged for what he or she really is. Indeed, it is a matter of absolute impossibility in this life to know ourselves, let alone having or attaining the proper knowledge His range of thought is destined to extend in his of others. I undertake to say that yet nor man or eternal progress throughout the illimitable ex- woman was ever born upon this earth whose in-

stood by any other man or woman. Then to be appreciated and understood as we are, we must needs abide our blessed exit out of this, and entrance into spirit-life. Surely we will never be judged as we are, until we get into the next life. "Wise judges are we of each other." says one of our dramatic poets in irony upon a misjudgment; and he continues:

'If hearts had audible language, you would hear How mine would answer."

Hearts nor souls have audible language hereor if they have, the language is so imperfect, or it is heard in such a defective auditorium, that it is continually subject to all kinds of perversion. misconstruction, depreciation and misconception. The fact is and must be, that our existence here is too rough, rugged and gross, to give full and proper expression to ourselves, even if our inmost souls so desire. And then, too, on account of that very grossness and roughness of our exterior nature here, we cannot let in to ourselves the sanction of ourselves—the fine issues of another soul. Once in a while, being radiant ourselves, we can bask in the radiance of others; but soon that lustre is dimmed, and perhaps entirely shut out by the earthly clouds of our own or our neighbor's existence. We certainly cannot judge each other in this life. Not one of us can be properly judged by another.

It is indeed, then, a grand and glorious blessing vouchsafed to us, that in spirit-life we can judge and can be judged; nay, more than this, that we cannot help judging and being judged aright. Oh, for spirit-life, then, where we will not feel that want of being understood and appreciated that we, every one of us, always and invariably feel here. Even in the very closest and most intimate relations, of father and son, mother and daughter, brother and sister, man and wife, we know we are not at all understood. Indeed, we cannot be; and under the circumstances we should do the best we can, and that is to adopt and put into practice for this life here, the injunction of Christ: "Judge not, that ye be not judged." And doing our own daily duties here, patiently abide the glorious time of our spirit-life, when indeed we shall be just as we are, and when, too, we shall be seen just as we are. Oh, for such a time, with such a blessing!

Cincinnati, February 22, 1867.

WHO ARE SAVED?

Having briefly set forth the Orthodox "plan of salvation" in my last correspondence, I propose to allude to who are saved by it.

Let us not forget the Orthodox claim that their God, with a wise and just forecast, in an all-powerful and fatherly spirit, created mankind with perfect intentions on His part to do good and glorify Himself. He had previously, however, with the same forecast, spirit and intent, created an angel called Lucifer, who afterward became a devil. This Lucifer first manifests an imperfection in the creation of a perfect God. He exhibits an undue amount of ambition and a want of foreknowledge. To gratify his ambition he must needs attempt to overthrow his Creator, and, to show his want of foreknowledge, he is overcome himself, is cast out of heaven into hell, and becomes Satan—the devil.

Of course the Orthodox God, with a due foreknowledge, created in Lucifer this undue ambition, aware of all its consequences to Ilis own Kingdom of Heaven, to Lucifer himself, and to the world of mankind he afterwards intended to

The best Orthodox authority states that when Lucifer rebelled he drew into his crime a third part of the angels of heaven, all of whom must have been created with similar imperfections, and who were east into hell with Lucifer. This, then, is the first damnation, and it was the direct result of God's own act of creation. There existed no previous devil to tempt Lucifer and his hosts exrept the ambition given them by God himself. He must have created them to be damned, and gave them no "plan of salvation" whatever.

So Lucifer becomes Satan, and opposes God,

God goes on to create the world, and Satan tempts the first human pair, and they also rebel against God. In their rebellion all their descendagainst God. In their rebellion all their descendants—all the peoples of the world—are included. All have equally sinned. Although not immediately cast into hell, yet they must all be, without some "plan" to save them. Satan has not only a third part of the angels of heaven now for his subjects, but every prospective human being to be born upon the earth. Of course the first parents must have been created with a weakness, or they could not have been tempted. Here then or they could not have been tempted. Here, then, are two instances of an all-powerful, foreknowing Orthodox God circumventing himself by his own works. First, in making angels with undue ambition, and, second, in making mankind with un-But God wants to save the human race, or, at

least a portion of it. How does He succeed? He has His Son crucified and announces that those who believe on that Son shall be saved. It can be shown that not one person in many thousands ever heard this announcement, and probably not more than a third of all the people of the earth who may hear it in future will believe it. Out of the thousands of millions who lived previous to the crucifixion, scarcely any souls could be saved, and out of those who have lived since, and will hereafter live, perhaps one in a thousand have heard, or may hear of, and believe it. The bal-ance all go to Satan. Yet the Orthodox God goes on creating souls for him to damn in this propor-tion! A most wonderful God, and more wonderful "plan of salvation"!

Of those who have heard of the "plan" there

are countless sects, almost, each claiming that only it contains in its church those who can be saved. If this be true, then is the Orthodox God the Devil, or worse, Himself. For where he saves one, he creates millions upon millions for the flames. No earthly tyrant ever treated his subjects

so badly, and no immortal flend could do worse.

If it is claimed that those who are not informed of the "plan" are saved through their ignorance, why inform them? Do not our missionary societies thus send out "runners" for the replenishing

70

of hell with more victims?

May we be taught by the mighty and perfect works of our true and loving Father that he is better than some of his children assert. Pittsburgh, Pa. 1807.

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LEIGH HUNT.

[Original.] AUNT ZERA'S STORIES.

NUMBER SIXTEEN.

Hypatia, the Teacher.

"But, Aunt Zera," said Will, thinking aloud, "I am glad I am not a girl—guess I am."

"I should n't wish I was a boy," said Grace, "if folks would only let me do as I want to, and not keep saying that is n't proper for girls. I want to study just like Will, and go to college,"

And I want to go down to the pond and cut the ice and tumble in," said Kate; "and try to get out, and succeed, and then have everybody say how strong I am. I want great big arms,

and hands that son't mind the cold." Will's face grew very heroic, and he looked down at himself with an air of complacency, that seemed to say, I am very fine, that's certain. "Will," said Aunt Zera, "please thread this

needle for me." Will wished to seem to be equal to anything, and he took the needle and thread, but both were

very delicate, and he blundered most clumsily. Never mind," said Aunt Zera.

"I dare say Grace can do it in a minute-she's used to this thing," said Will. "And will you be so kind as to draw the cur-

tains, Will?" Will jumped with alacrity, but there was

some disagreement between cord and pulley, and down came the roller with a great crash. Eunie jumped in a moment. "Why did n't you ask me, Aunt Zera? Will always gives things a

twitch, when they won't go in a minute." But Will can brush up the hearth while you fix the curtain," said Aunt Zera, with a little

smile creeping over her face. "To be sure I can," said Will, and he began to ply the brush in a most vigorous manner.

'Do look," said Kate, "and see what you have done to Aunt Zera's dress. It's all covered with ashes. Do let me do it?" Will sat down.

'I am a bungler, and I believe you are making fun of me," said he, his face growing red.

"No," said Aunt Zera, gently, "I only thought your sisters were likely to spoil you. Don't you see that there are many kinds of cleverness? If dragged her, amidst shouts and jeers, into a you can ride a wild colt, you can't call the doves as Grace can. If you can cut the ice with a strong arm, you can't thread a needle with half so nimble a hand as Grace can, or draw a curtain with the patience of Eunie. I wanted you to see the quickness and expertness of your sisters, and I don't doubt if they practiced a little, that they could perform many of the feats that they admire, quite as well as you."

"I dare say they might," said Will; "but, then, you know, women have quite another sphere from men.

"Now, Will," said Kate, "if I shouldn't be ashamed to repeat just what somebody else said." "Perhaps he don't know what else to say." said Eunie.

"I'm afraid that is the reason," said Will. "Aunt Zera always makes out that women are smart, and all that; but then she is a woman, and of course she wants to make it all seem very fine on her side of the question. I suppose there are some smart women."

And Will seemed to think he had been very gracious by allowing so much.

"That makes me think," said Grace, "you promised, auntie, to tell us about a woman that was real smart that lived a long time ago, just like the old philosophers that you told us about." "So I did: and now is a good time. We will

go back about fifteen hundred years." "Why, auntie, I thought women used to keep at home in those days and mind their husbands.

Our minister said so, did n't he ?" said Grace. "Women were not allowed very great liberty in those days, to be sure," said Aunt Zera, " and it was only a few that became distinguished. No doubt the minister thought we all ought to be like the many that stayed at home, and not like the few; but some of us choose to pattern after

the few. I am to tell you of one of the very remarkable women of the world: It is Hypatia. She was the daughter of Theon, who was a distinguished teacher in Alexandria."

" Which Alexandria, auntic?" said Will.

"I do n't wonder you asked, for Alexander the Great founded eighteen cities, and named them after himself. But this was the famous city in Egypt, its capital and its seat of learning. Alexander intended to make this city the greatest commercial city in the world. And if you will look on your map, you will see how wonderfully it was situated. It was connected with three great points of ingress and egress."

"Please tell what you mean," said Kate.

"Coming and going-that is, the coming in and going out of merchandise. I can't describe to you the wonders of this city. There were royal palaces, a splendid museum, in which the royal library was placed. In this museum were also apartments where the distinguished scholars of the city lived, and studied together. The great library had probably the most valuable books in the world among its four hundred thousand volumes. We can never cease to regret that they

Well, it was in this royal city, with its refinement and cultivation, that Theon lived with his beautiful daughter Hypatia. He was a teacher, and a great student, and it was the delight of his

daughter to study with him. He was never weary of instructing her, and she loved better to learn than to embroider her garments, or follow the fashion of the women of her times. They were particularly fond of mathematics, and Theon observed mathematically a solar and lunar eclipse in the year 365.

But Hypatia not only equalled her father in all that he did, but she excelled him. She gave up her whole time to study. She spent all her days and a great part of her nights in perfecting herself in science and philosophy. She was a great admirer of the philosophy of Plato."

"What was his philosophy?" asked Will. "It would take too long to tell now; but his ideas of God, and of the world, and of heaven, have been greatly admired by scholars in all ages, and his words are read with delight by thinking men and women now.

Hypatia studied faithfully at home, but was not content; she wanted to gain wisdom from travel. She went to Athens, the great centre of learning then, and attended lectures there. On her return to Alexandria, she was recognized as a truly wonderful woman; and she was invited by

on philosophy. We can hardly think what an we know of Nature's God, the loving, tender honor that was, for never before had a woman Providence of the universe that leaves outside its been permitted to even aspire to break through | constant care not even the little magple, and that that long line of masculine teachers which had | holds us all as very precious in his sight. made the Alexandrian school so famous.

She had so clear a mind that she could make her thoughts express themselves in beautiful lan- The feathers of the head, neck and breast are of a guage. She was graceful in her gestures, and her accent was most pleasing, and, I am proud to say, her dress was always simple, as is becoming to a great mind."

"Well, auntie," said Will, "I like that too. If I was a woman and wanted to show that I could do something, I would n't put up a great sign of folly in the shape of a gay dress."

"But, Aunt Zera," said Kate, "I thought Miss Kimbo's dress was elegant when she lectured. A great long trail, and such sharp points, and such fine lace, and was n't it a lovely blue?"

"Whew!" said Will.

" Very fine, no doubt, for a fine lady in a drawing room," said Aunt Zera; "but for a noble woman trying to say noble things, it was worse than a sham. I thought of the noble Hypatia, when I saw her, and wished she could inspire the hearts find, weven so closely together that nothing can of our women to seek for the true womanly expression of beauty."

"What do you mean?" said Kate.

shows of fashion are not becoming to a woman, hawks and the cuckoos, all of whom are said to who wants to prove that a woman is not a vain silly fool. How beautiful is a simple, modest, if naughty boys attempt to rob them, they buy plain attire, through which the spirit seems to shine.

That was what Hypatia thought, and she was greatly admired. Her lectures were attended by the most learned men in the city. She charmed them by her grace of speech and by her simplicity of manner. She was not a Christian.'

"Oh, auntie, you spoil it all," said Eunie. "She was a religious, pure, noble woman, but she

could not believe as the Christians did, and perhaps you will not wonder before I close her history. She was so good and beautiful that people were sure to be jealous of her. The Governor of Alexandria used to go to her

for advice, and Saint Cyrill was very jealous be- ticular about his diet. He will eat almost everycause of it. Saint Cyrill was the Christian Bish- thing, and-let me whisper it in your ear-he is a op of Alexandria. As he could not convert Hy- perfect little cannibal, for he will eat small birds patia to his ideas, he meant to get rid of her in whenever he can get hold of them. When he has some way. He did not like her power. Instead eaten all he wants and there is any of the repast of seeking to make her philosophy seem less holy | left, he will hide it away for another time. than his, he thought he would entirely destroy it.

full of the great subjects that she wished to teach, is the same noisy and mischievous little fellow in some of the Bishop's followers, having assembled | the cage that he is out in the woods, and this is to watch for her, attacked her. They compelled why we sometimes say to a very talkative child, her to descend from her chariot, and then they church."

"I suppose they meant to compel her to believe, and say she was a Christian," said Will.

"No; they were too angry for that. They stripped her of her garments and then killed her." "Oh dear, dear," said Grace; " and Christians. too?

"They were even the leaders of the kind of Christianity that was common in those days, and they were not content with killing the beautiful Hypatia, but they tore her body limb from limb, and before the life had hardly departed from the flesh they dragged the mangled pieces through the streets, and then burned them.

"Oh dear, dear," said Kate; "I thought Christians were always good."

"Belief does not make men good. The Bishop Cyrill probably knew all about the doctrines of the church, and Hypatia wished to know nothing. But it is easy for any one to judge which knew the most of heaven and holy things. The Christians in those days were full of contentions, and they believed in fighting and dreadful cruelties.

as the means of bringing Christ's kingdom." "But I thought," said Will, "that the Christians

were martyrs, and had to bear all the sufferings.' "So they did, many of them; but just as soon as they grew strong they persecuted others. It is a sad history to read of."

"But, Aunt Zera," said Grace, "did n't any one punish the wicked Bishop

"No one dared. Oreste Jovernor, was no doubt very much troubled . At his beloved friend Hypatia should be thus treated. But he had a great deal to do to keep the city in any kind of eace. Orestes came very near being killed by the monks himself, but he escaped.

After Cyrill had got rid of his beautiful rival, he engaged in a word contest with another bishop about Mary the mother of Jesus. One bishop said that Mary should not be called the mother of God, the other said she should. Cyrill had the right side in this contest, saying that no one could be the mother of God. But they got so angry in the controversy that each party cursed the other, and declared that they could not go to heaven, but should be sent direct to a dreadful place.

After a time the matter was settled, but Cyrill was put in prison."

" Good, good," said Kate.

"It is to be hoped that he thought of the wrong that he had done to others. He had not long to stay in prison, but he had the disappointment of learning that he could not rule the world."

"Well, auntie," said Will, "I believe I could have fought for such a woman as Hypatia; but then you know we do n't have such women now-

" Perhaps there is not any one woman with the power and simplicity of Hypatia. But we do not know what we shall have if we give our girls a chance," said Aunt Zera, looking at Grace and

What do you mean?" said Will.

"I mean that we must allow our girls to develop into strong women, that they may be able to endure study, and have strong voices to make orators." -

"And so we must climb trees, and cut ice, and const, must n't we?" said Kate. "I see, I see," said Will; "the girls need an

equal chance with the boys at everything. Let them have it, I say; so come, Kate and Grace, let's down to the meadow with our skates, and then we'll to the pond to see if the pickerel have caught the bait, and then to the barn to feed the cows."

"Oh good fun, good fun," said Kate; "but do n't forget, Aunt Zera, while we are gone, that we are ever so much obliged for the story, and I wish Hypatia was alive now. I'd ask her to teach me philosophy, though I think it's stupid as it can

Grace stole back to give her aunt a kiss, and whispered:

"Oh auntle, if I could be good enough, and strong enough, and know enough to teach the world something! I mean to try. But I'm glad you think we must have the fun too."

[Original.] THE MAGPIE

This is a very ourious bird, and I think that the children who read the BANNER cannot fail to be interested in reading some of its peculiar habits. We cannot know too much of the wonderful and

the magistrates to give a course of public lectures | beautiful in Nature, and it is through Nature that

This is a noisy, restless little fellow, about as But no one was ever ashamed of their teacher. large as the robix. He has very beautiful plumage, and is as proud of it as the peacock is of his. deep black, which makes a beautiful contrast with the snowy whiteness of the under parts. The feathers in general are glossed with green, purple

and blue; the tail is very long, and wedge-shaped. It has a great deal of ingenuity, and builds its nest most curiously, showing, too, a remarkable instinct. It selects a very conspicuous position on the top of some high tree or in the middle of some bush, but always takes good care to select some place that is very difficult of access. The frame-work of the nest it builds of the branches or rather twigs of bushes that have thorns, and they are always placed so that the thorns stick out. Then they plaster the nest with mud and line it with grass and soft wool, and, to protect it from intruders above, they most ingeniously build over it a canopy constructed of the sharpest thorns they can get through them. They leave a little hole just large enough for themselves to squeeze in and out through, and here, in their little castle, they "I think," continued Aunt Zera, "that the false | feel very secure, for the crows and the sparrow steal other birds' eggs, dare not assail them. And their cruel pleasure dearly at the expense of torn clothes and scratched and bleeding faces and hands. They lay six or seven light green eggs spotted with brown.

The magnie is a very saucy bird, and delights in insulting the largest animals. He will alight on the back of a sheep or an ox, and chatter and torment the poor animal a long time; and if it turns its head around toward him he will impudently stick out his bill and dare him to a fight. Frequently, I am sorry to say, he is so naughty as to go and steal from the nests of the blackbirds and other birds.

Unlike most birds, the magpie is not at all par-

Sometimes this bird is caught and put into a As she was going to her school, with her thoughts | cage and taught to speak very distinctly; but he Why, you chatter like a magpie!"

A Transposed Reply

TO THE ANAGRAM PUBLISHED IN THE BANNER OF FEB. 2D.

Het triisp tafre ti ash wolfn, Ot smalre wereh sknardes si wnnnkuo. Tlisl sha eth ropew of trenur. Dan fotmore hetso atht uormn.

Ni ttah dlan rovfree htibgr, Erwhe heter mosec on lignlich tihlgb, Ew uro idsernf hlasl zocergeni, Hotguh ni slamer fo radapiae.

Lewl yam ew ktnah oru rahtef gdo, Orf huse a athfi htwi epho os dorab, Nad ryc, rof lal selite sebglishs feer, Ho rooslgiu dgo ew litls hkaut hete.

SOLUTION.

The spirit, after it has flown To realms where darkness is unknown, Still has the power to return And comfort those that mourn.

In that land forever bright, We our friends shall recognize, Though in realms of Paradise.

Well may we thank our Father, God, For such a faith, with hope so broad, And cry, for all these blessing free. Oh, glorious God, we still thank thee. Columbus, O., Feb. 9, 1867. LIZZIE COIT

Answer to Transposition in our Last.

THE CHILD'S PRAYER. Augels who live in heaven; Hear now my evening prayer: Watch o'er me through this night, With tender, loving care.

Oh, hover round my bed, And give me peaceful dreams; Then shall I spring with joy To greet the morning's beams.

Commendatory.

The "Gospel of Harmony," is the title of a little work by Mrs. E. Goodrich Willard, published or for sale at your office, which should be in the hands of every man and woman in our land. I make the following extract:

"Mock no more the Almighty with your prayers for his 'kingdom on earth,' till you are willing to do justice. May the ghosts of 'frail sisters,' and the pale faces of delicate, broken-spirited, down-trodden women everywhere, rise up before you in your petitions. The kingdom of heaven must be in your own hearts, and it can never come to you till you seek justice and harmony, and give woman her rightful position as a moral controlling power in all the departments of life. God will not hear your prayers, while ye life. God will not hear your prayers, while ye shut your own ears to the wail of woman to-day for the equal rights of a common humanity to 'life, liberty, and the pursuit of happiness.' My brother, if you wish 'to see the soul of fire kindled in our women,' touch it with a live coal from the altar of her own freedom; give her a rightful position in the world as your equal."

The book abounds in valuable suggestions, and I advise all of your readers to get it and read for themselves. May the fair author reap a rich reward for her labor of love.

Truly yours, ALEX, KING. Americus, Ga., Feb. 25, 1867.

Appreciated.

Mrs. M. J. Wilcoxson has been in this city, and riven a course of eleven lectures at Spiritual

For depth of thought, force of argument and heauty of diction, these lectures have not been excelled by any that we have had the pleasure of hearing. Her audiences were small at first, but increased in numbers and interest to the last, and at all times were conveged of persons who could at all times were conveged of persons who could increased in numbers and interest to the last, and at all times were composed of persons who could appreciate her thrilling eloquence. Mrs. W. came among us a stranger. She has now returned to her home in the East, leaving many friends here to profit by her oral teachings, and to hope that she may again visit us at no very distant day, that we may again listen to the words of wisdom and inspiration as they shall fall from her lips.

Not only is our worthy sister an earnest and efficient speaker in public, but her amiable spirit and affable manners have left impressions long to be retained with pleasant recollections in our family circles. She is an excellent and harmoni-

family circles. She is an excellent and harmonious woman. Societies wanting a speaker will do well to call her. GARDNER KNAPP, Sec'y.

New Albany, Ind., Feb. 20th, 1867.

Spiritual Phenomena.

A Senuce with C. H. Foster.

were engaged to dine with me, together with my old friend, Mr. B.—, whose custom it had been to spend every alternate Sunday with me for a number of years. In the course of the morning, two other persons, from Portland, Me., dropped in, and last, though not least, the justly celebrated medium, Charles H. Foster, with a friend, came also. The company had never seen Mr. Foster, and he was unacquainted with every one of my guests. I mentioned to them that we had a spiritual medium of the very highest order among us, and they at once all expressed a wish to "see something," to have a circle formed, &c. Mr. Foster very willingly consented, and we seated ourselves around the table for communications. Nearly all present were skeptics, but one more particularly so; this was Mr. Wm. H. Bellamy, so extensively known all over the country as an actor, who, before he came to this country, was at one time secretary to that great man and philanthropist, Robert Owen. He was a firm believer in the doctrines taught by him. I had frequently conversed with him on Spiritualism, but so firm was he in his belief, that I could never get his assent to witness anything of spirit manifestations. Indeed, he could not yield to what appeared to him to be a delusion. As we took our places, I said to him, "Will you join us?" 'Oh yes," he answered, very pleasantly; "I like to see all that is going on." He sat down with us, and appeared quite interested, Mr. Foster commenced with those nearest him-

self. The manifestations were excellent. Every one had, so far, communications that were highly satisfactory. Several were affected to tears, and all were convinced of the truth of spirit communications. The greatest victory is yet to be told. "Mr. Bellamy," said Mr. Foster, "I see two silver stars over your head. The letter P. appears in each, and between them stands a lady, with a screen, which she is holding over you. She says that she has a message for you. I will read it: William, I want you to believe in immortality. It is true. I am happy here, and waiting for you. You will soon be with me. PHEBE." Some one present asked what the other P. was for. Mr. Foster said it was not quite distinct. It sounded like Phil, something, but not Phillips. " Is it Philpot?" 'Yes, that is it.". "My God!" exclaimed Bellamy, "that was the name of my first wife, who died in England thirty years ago. I have not, to my knowledge, even mentioned her name. It must be-it is her!"

He became a firm believer in a continued life. He left me on Tuesday, and on Wednesday he was taken sick. In the course of the week, some of my family visited him, at Greenpoint, and asked him how he felt. "Oh, as well as a dying man can be expected to." "But how is your mind in regard to the future?" "Happy in the belief that I shall soon be with my Phœbe in the spirit-world." Two weeks from the day we sat in the circle, we attended his funeral!

Jos. Dixon.

A Strange Story.

RELATED BY SIR WALTER SCOTT. From "Footfalls on the Boundary of Another World," by Robert Dale Owen.

. "Rutherford of Bowland, a gentleman of landed property in the Vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars (lay impropriators of the tithes). Mr. Rutherford was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these tiends from the titular, and, therefore, that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation among the public records, and a careful inquiry among all persons who had transacted law business for all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable; and had formed the determination to ride to Ediburgh next day and make the best bargain he could in the way of compromise. He was to be write this resolution and with all the went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, circumstances of the case notting upon his mind, had a dream to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. Rutherford thought that he informed his father of the cause of his distress, he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him because he bad a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my son,' replied the paternal shade; 'I did acquire right to those tiends, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer, (or attion are in the hands of Mr. —, a writer, (or attorney,) who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible, pursued the vision, that Mr. It is very possible, pursued the vision, that Mr.
— may have forgotten a matter which is now of hay have forgotten a matter which is how or a very old date; but you may call it to his recol-lection by this token, that, when I came to pay his account, there was a difficulty in getting change for a Portugal piece of gold, and we were forced to

for a Portugal piece of gold, and we were forced to drink out the balance at a tavern.'

Mr. Rutherford awoke, in the morning, with all the words of the vision imprinted on his mind, and thought it worth while to walk across the country to Inveresk instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream—a very old man. Without saying anything of the vision, he inquired whether he ever remembered having conducted such a matter for his deceased father. The old gentleman could not, at first, bring the The old gentleman could not, at first, bring the circumstance to his recollection; but, on mention of the Portugal piece of gold, the whole returned upon his memory. He made an immediate search for the papers, and recovered them; so that Mr. Rutherford carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing."

Sir Walter adds, as to the authenticity of the above narration, "The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and who were certainly incapable of deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances

may appear."

The hypothetical explanation which Scott offers is, "that the dream was only the recapitulation of information which Mr. Rutherford had really received from his father while in life, but which, at

first, he merely recalled as a general impression that the claim was settled."

The possibility that this may be the true theory cannot be denied; yet serious difficulties present themselves in opposition. We cannot assign to these their exact weight, because, as unfortunately, the often happens in such harmant target. these their exact weight, because, as unfortunately too often happens in such narrations, some of the essential particulars are omitted. We do not know how old Mr. Rutherford was at the time of the purchase of the teinds. We merely learn that it was a transaction of a very old date. The chances are that he was a child. If so, it is very unlikely that his father would have related to him all the minute details connected with such a transaction, as the difficulty about getting change for a Portuguese coin, and the adjournment to

tavern. If, on the other hand, he was already of adult age, it is not probable that a matter of so much importance should have so completely faded from his memory that it could not be (as to the recollection of the aged-attorney it was) conscious-It has occurred to me that it would not be altogether uninteresting to your readers if I should relate the circumstances of a scance that took place at my residence in Jersey City, about nine months ago.

It was the first day of the week. Some friends were engaged to dine with me, together with my pay to the visions of the night."

recollection of the aged-attorney it was) consciousyes called. And it is evident that it was no see a feed which is partent a spirit, for, Scott tells with bad consequences to Mr. Rutherford, whose health and spirits were afterward impaired by the attention which he thought himself obliged to pay to the visions of the night."

pay to the visions of the night."

There is yet another difficulty: the coincidences namely, the suggestions of the (alleged) spirit, and what actually happened during the visit to the attorney at Inveresk. He had forgotten the transaction. Was that circumstance anticipated by chance? His memory was refreshed by alluston to the incident of the Portugal piece of gold. Was that a purely fortuitous selection? that a purely fortuitous selection?

Unless we assume it as a point settled that there is no such thing as ultramundane communication, the simple and natural conclusion in such a case surely is, that the father really appeared, in dream, to the son. And an argument against this which Scott adduces in his comments on the story has little weight. He says: "Few will suppose that the laws of Nature were suspended, and a special communication from the dead to the living permitted, for the purpose of saving Mr. Rutherford a certain number of hundred pounds." It is quite true that these would be unreasonable supposi tions. Little as we can safely predicate in regard to the ways of God, we may still give weight to the ways of God, we may still give weight to the ancient maxim: "Nec Deus intersit, nisi dignus vindice nodus." But, assuming for a moment that it was the paternal spirit who conveyed intelligence to the son, it does not by any means follow that there was a suspension of the laws of Nature, or any special permission required, in the case. I have already given my reasons for be-lieving that if there be occasional communication between the dead and the living, it occurs under certain fixed conditions, perhaps physical at all events governed by laws as constant and unchangeable as are those which hold the planets to their appointed course. And if, as Scripture intimates and poets have sung, the spirits of the de-parted still take an interest in the well being of those friends they have left behind upon earth, and if they may sometimes, by virtue of these laws, evince that interest, why may we not imag-ine a father availing himself of such opportunity to avert an injustice about to overtake his son? And why should we admit and adopt extreme improbabilities in order, at all hazards, to escape from such a conclusion?

Mr. Rutherford seems to have fallen into the same error as Sir Walter; though in the case of same error as Sir Walter; though in the case of the latter it resulted in skepticism, and of the for-mer, in superstition. A more enlightened view of the case might have benefited both. It might have induced the author of Waverley to doubt the propriety of denying (if indeed he did in his heart deny) the occasional reality of ultramundane agency; and it might have spared Mr. Rutherford the delusion of imagining, as he seems to have done, that he was the favored subject of a special and miraculous intervention from God. and miraculous intervention from God.

More about the "Talking Spirits."

In the BANNER of March 2d, we published some particulars of the singular phenomena which occurred in a highly respectable family in Williamsport, Pa., recently, copied from the West Branch Bulletin, published at Williamsport. In that paper of the date of Feb. 23d, we find the following additional particulars:

"We have taken some trouble to ascertain the facts connected with the singular case of 'noises and strange sounds,' which we reported last week, It seems that the girl who appears to be the medium for these manifestations, is not of a robust constitution, but is quite nervous, and has, at times, been extremely ill. About a year ago she was playing with another girl about her own age when both fell into a well. The subject of the present excitement was rescued alive; but the other lost her life. The 'voice' which speaks to the 'medium,' made frequent allusion to this circumstance, generally in a trifling and taunting way. It would say, 'How would you like to be down in that well again?' or 'How did you like it when you fell into the well?'

After the family had been greatly annoyed and field took by strongs counded by strongs counded by strongs.

frightened by strange sounds, knocking, thumping, &c., for several days, the girl said: 'In the name of God, what do you want?' To their utter consternation, a voice replied, plainly and distinctly: 'You! you! you! B—, I want you!' and from this time until the whole thing ceased, talking was common. Not only would it follow the part of the family down and in a different part of the house, the voice would speak to them. This seems to preclude the hypothesis of trick on the part of the girl. Men of candor and judgment, who were there and heard for themselves, have of any of the family. If it is a spirit, it must be a mischievous one, or be among what Swedenborg calls the infernals. At one time it said: 'I was in heaven, once, but I didn't like it there. I climbed over the battlements and came down here. I am in hell now, and will have you here. We have to gnash our teeth some, but that do n't hurt; anybody can do that.

When a clergyman was spoken of, it expressed great contempt for him, and it paid very little respect to him while in the attitude and act of prayer, in which all the family joined, as the noises and talking were irreverently continued. It said if the clergyman came again, it would show him a cloven foot. The girl was in such a position as to satisfy the clergymen present that she had no voluntary agency in producing the sounds. We have conversed with a gentleman who sat near the 'medium' in church, on Sunday morning week. He says the sounds were as loud as if made with a mallet, and the calling of the medium's name was heard by all in that part of the church. The officiating clergyman also heard the sounds at the same time.

Since that Sunday evening, or the Monday morning following, we learn that there have been no manifestations. The girl, from the effects of nervousness, fright, and other exciting causes, is prostrated, and her case is considered very criti-This is all we have been able to learn of this cal. This is all we have been able to learn of this strange occurrence. If nothing more is heard from it, it will be a 'nine days' wonder,' save the effect upon the girl, which seems to be too serious to pass away so soon. We are authorized by a member of the family to say that all stories about confessions, discoveries of fraud, &c., are unfounded. Why anybody should be excited or alarmed about occurrences, the like of which have been so common, and have appeared and disappeared at times in all ages and countries. disappeared at times, in all ages and countries, we are at a loss to concede. We see numerous phenomena, every day, which we cannot account for by any known laws of nature. It does not follow that they are super-natural. There is nothing more strange in these curious things than there would be in the electric telegraph, if we knew nothing of the mode by which it operated. It would be incredible to any one totally ignorant on the subject, how a mon in Williamsport can talk to another in Alexandria, in Egypt, as quick as thought, by making little raps with a brass instrument. We see nothing necessarily more strange in the curious phenomena under consideration, only we cannot discover how the thing

A Spirit's Appearance.

, who has dealt with a tradesman in the Tottenham Court-road for a period over thirty years, but who had not been to the shop herself the Tottenham Court-road for a period over thirty yoars, but who had not been to the shop herself for some seven months, called in the other evening to make a small purchase, The shopkeeper was downstairs, and a stranger, besides Mrs. B.—, was waiting to be served. Presently Mrs. B.—, was waiting to be served. Presently Mrs. B.— distinctly saw the shopkeeper's daughter, Nora, who nodded her head and smiled to her, but made no attempt to wait upon either the other customer of herself. Mrs. B.— thought she had some one with her in the parlor. Presently she presented/lierself again, and nodded and smiled to Mrs. B.—, but did not attempt to serve. After a time the shopkeeper came unstairs, and whilst serving he other customer and Mrs. B.— began it to tell her of his bergavment, and said that his daughter, Nora, had died that day two months. Mrs. B.— was staggered, but she did not say anything to the father, about her seeing his daughter, Nora. That same evening she sat, with her husband, was entranced; and was misde to describe the whole particulars, which corroborated the incident here mentioned.—London Spiritual Times.

" WHERE SHALL THE POET FIND A THEME?"

Where the sparkling fountain Gushes pure and free, Where the vale and mountain Echo shouts of glee, Where the wild-bird's carol Floats upon the air,
Where the wind-harp trembles—
Joyous themes are there.

Where the storm-flend dashes On his wayward track,
Where the lightning flashes
Through the midnight black,
Where the thunder pealeth On the startled air, Where the wild surf breaketh-Mighty themes are there.

Where the fields are teeming With the waving grain,
Where the sun-rays gleaming
Gild the hill and plain,
Where the flowery perfume
Scents the balmy air, Where the dew-drops sparkle— Nature's themes are there.

Where young lips are pleading For the true and right, Fearlessly unheeding
All the cold world's slight, All the cold world's single,
Where the voice of kindness
Thrills the listening air,
Where true hearts are beating—
Noble themes are there.

Where tried ones are toiling Precious souls to win, Weary wanderers calling From the paths of sin,
Pressing on, 'mid dangers,
Through this world of care,
Trusting in Jehovah— Holy themes are there.

-[Amesbury Villager.

MINNIE.

Convention of Friends of Progress at Blue Anchor, N. J.

[Reported for the Banner of Light.]

A convention of the Friends of Progress was held on the 21st of February, 1867, at Blue Anchor Camden Co., N. J.

Dr. George Haskell was chosen Chairman, and John Orvis, Secretary. Mr. John Murray Spear submitted the following

questions for consideration, viz:

1. What benefits may be reasonably expected to flow from the Children's Progressive Lyceum, instituted by Andrew Jackson Davis?
2. Has the time arrived to modelize a Home and College of Industry?
3. What advantages has this place for such an

6. Shall missionaries be encouraged to give addresses on Education, Home and Industrial Associations?

7. What encouragement should be given to union and cooperation? W. A. Baldwin, Esq., moved the acceptance of the foregoing questions for consideration, and that

they be taken up scriatim for discussion. Mr. Spear remarked that he had had opportuni

ty to see the organization of one of these Lyceums by Mr. and Mrs. A. J. Davis, and to watch its development from Sunday to Sunday, for some weeks; and he was struck with the interest manifested by both children and teachers, and also by parents, in the instructions and exercises. He saw that while the children were the more immediate pupils, the parents were scarcely less taught by what was said and done. He saw in those Lyceums, as he thought, the germ of a new and harmonious system of education. He said Mr. Davis himself took a similar view of the Lyceum. He saw that they ought to lead to the Industrial College.

Mr. Baldwin thought there was a necessity for

Mr. Baldwin thought there was a necessity for the Lyceum, felt by both parents and children, as a substitute for the ordinary Sunday school, and as a protection to children against the prejudicial teachings thereof; and also as a needed antidote to the control of the control o to the spirit of sectarianism contained in schoolbooks. He felt a deep interest in the success of the Progressive Lyceums. And he spoke from experience, for he had once been connected with a Lyceum, and he was certain, from the interest thousand dollars. Twenty-five thousand cords

taken in the teachings and exercises, that they answered a want of the child's nature.

Indeed, the Lyceum indicated the true method of education, as it combined physical, mental and moral culture. It not only developed the body, but it called out the thinking powers, as well as that of a happy way of communicating thoughts. The Lyceum led naturally to the debating society, the musical school, and a preparation for the practical duties of life. He thought the Progressive Lyceum would ultimate in the Industrial College, with Professorships of Agriculture and Mechanics. Education would then be practical and integral. He inquired whether an Industrial College could be made self-supporting? If it could be, he should feel a deep interest in gathering in the children of poverty, thereby enabling them to the children of poverty, thereby enabling them to be fitted for usefulness and happiness. An Industrial College, rightly managed, would furnish a more interesting system of instruction than it is possible to give in any of the existing schools.

Mr. T. W. Taylor thought it desirable, in view of the probability that the Lyceum may lead to the Industrial College, that there should be a good variety of employments established in order to

variety of employments established, in order to afford adequate means of educating children in harmony with their different aptitudes. Dr. Haskell remarked that a variety of agricul-

tural, mechanical and manufacturing employ-ments, was indispensable to an Industrial Col-

lege. Mr. Spear said it was Mr. Davis's idea that there should be not only the Sunday Lyceum, but also the Normal School, to train the Lyceum teachers; and the speaker thought one could easily see how desirable such a development of the Lyceum sys tem would be.
Mr. J. M. Peebles felt a very deep interest in

the institution of the Lyceums, as it was the germ of an improved system of education, not only for children, but for adults

Mr. Orvis remarked that he saw in the Children's Progressive Lyceum not only the germ of the Industrial College, as indicated by the several preceding speakers, but also the Organization of Attractive Industry, as indicated by Fourier, by what he denominated the Little Industrial Hordes. The Lyceum was the drill-room, where children would be instructed in concerted and rythmical movement; but the true field of action would be found ultimately on the domain of the Associative Township, or joint-stock farm—just as the armory of a military regiment was the place where the soldier might learn the manual of military drill, while the camp and the battle-field were where the real military service was

As in the Lyceum, the children are formed into groups, with a leader for each group; and each pupil and leader is arrayed in appropriate uniform, or distinguished by badges, and all are taught to go through the prescribed drill, and to march in measure to music, with banners waving. So it would be with the little hordes in the Industrial College or the associated township. Their marches would be to and from their fields of labor, and all labor would be performed in conlabor, and all labor would be performed in con-Thus labor would not only be useful and cert. Thus hoor would not only be useful and attractive, but would contribute to the highest culture of the whole being. The Progressive Lyceum seemed also to grow out of the recognition of the child's right to a better education than existing institutions offer him. Fourier was the first social teacher to insist on the rights of children. He chained for every child the right of care dren. He claimed for every child the right of care and nurture during infancy, and to an education in harmony with his natural aptitudes, and to agreeable and remunerative employments. His system would charge the child with the cost of his adjustice, and applications, and are distinct that system would charge the child with the cost of his education and subsistence, and credit him with all his earnings. Thus he had a motive to industry, economy and self-respect, and was inpelled by every just incentive to the practice of honor, integrity and virtue. Mr. Orvis concluded by mentioning that Fourier's last written word was resurgam, (I shall rise again,) and the speaker

seemed to see in the Children's Progressive Ly-

seemed to see in the Children's Progressive Lyceum that declaration fulfilled—not in a personal resurrection, but the resurrection of his teachings into institutions which he sought to found. It seemed as if there is to be an effort to do for production what has heretofore been for destruction. Organization, method, honor, glory, charm, are to be thrown over industry and the beneficent arts; and thus the age of harmony be led in.

Mrs. W. A. Baldwin spoke of the importance of recognizing the property rights of children, as well as their other rights, and said she had for some time paid her little girl a trifling sum per week, which she spent in ways to suit herself. It had the effect of stimulating to industry, faithfulness and economy, and taught the child the uses of money, and gave her a notion of what it costs to have what one wants.

Milo A. Townsend said education now is one-sided, angular. It should be broad, round—take in the whole man; not only the intellectual, but

in the whole man; not only the intellectual, but the physical, affectional and moral nature should be taken into the account. The taste for the beau-tiful, the symmetrical, the harmonious, the mu-sical, should be cultivated in early life. Every faculty should receive its due exercise and devel-

opnent. In short, education, instead of being one-sided, should be all-sided.

It was unanimously agreed that the Children's Progressive Lyceum ought to be looked upon and encouraged as the primary school of an integral and more harmonious system of education, to succeed that which now obtains.

The second engine mentage school are

The second question was then called up. Dr. Haskell said he felt the time had fully come when efforts should be made to establish indus-trial schools. It was time Spiritualism took the form of practical use. It had had its phenomenal and intellectual or philosophical phases; it should now be felt as a reformatory power. The way had been prepared therefor.

Mr. Taylor thought, when he considered the influence of the property of the prop

fluence of the present system of education upon those who had been its victims, that it had been a blessing to him to have been spared its inflictions. The time is come for something better.

Mr. Spear remarked that he once walked for an hour with a Professor in one of the New Eng-land colleges, about the grounds and college build-ings, and during that time he heard from students more vulgarity and obscene speech than he ever heard in any other hour of his life. The Professor remarked that he deplored the fact, but it belonged to the false system of educating the sexes apart; and that, although he deplored the evils, they could not be remedied while that system continued.

Dr. Haskell had no hope for permanent im-

Dr. Haskell had no hope for permanent improvement in education until the two sexes were educated together, and under the restraining influence mutually exerted upon one another. Colleges were hot-beds of vice.

Mr. Baldwin thought the great defect of our present system of education lies in the fact that no provision is made for physical development and the cultivation of the affections. The intellect was stimulated at the cost of moral and physical health. The question as to whether the physical health. The question as to whether the time had come to modelize a home and industrial college would be determined by an experiment.

Mr. Peebles thought the time had come for ef-

Institution; 4. Would it be desirable to publish in full, what is proposed to be done by the Blue Anchor Land Improvement Company?

5. What are the present and prospective needs

6. What are the present and prospective needs

been a great means of social progress.

The third question of the series was then called up, and Dr. Haskell stated the advantages offered by the Blue Anchor Land Improvement Company to be as follows:

The location was one of the most salubrious in the whole country. The climate mild in winter and equable in summer. The domain of the Company is situated on the line of the Camden and Atlantia Railroad, near the great centres of in-Atlantic Railroad, near the great centres of in-dustry, commerce and manufactures of the Atlantic sea-board, and has great facilities for market. It is about twenty-five miles by rail from Philadelphia, and twenty-five from Atlantic City, one of the largest watering places on the coast, and about one hundred miles from New coast, and about one hundred miles from New York. Arrangements have been made for a depôt on the land of the Company, with the aforesaid Railroad Company. The Raritan and Delaware Bay Railroad, running direct to New York, is near the land or estates of the Company. The lands have a gently rolling surface, and are well watered. The soil is a sandy loam with a clay subsoil, and abundant beds of muck; and mark beds within ten miles, the mark from which can be delivered at the depôt for SLL5 per ton. be delivered at the depôt for \$1.15 per ton.

There are three thousand and eight hundred

mainder being covered with pine and oak, valuable for the market either as lumber or wood. At of wood at \$1.50 per cord, is equal to forty-five thousand dollars—estimating the two hundred acres of improved land and buildings at ten thousand dollars, and three thousand and five hundred acres not improved at \$30 per acre, making one hundred and five thousand dollars, and personal property three thousand dollars, making in all the sum of two hundred and thirteen thousand dollars as the value of the Company's property, deducting ninety-five thousand dollars cost of land, improvements, interest and taxes to the time of last payment on the place, leaves one hundred and eighteen thousand dollars for net profits to the Company. The Company has re-served three hundred acres of their land and twenty per cent. of their net profits for the purposes of an Industrial College. The foregoing

of such a College, being equally suited to the purposes of general agriculture, and all the varieties of fruit culture. The foregoing facts and considerations were mentioned as being rare advantages for founding the proposed Industrial College at Blue Anchor.

Mr. Peebles said he had been to other places in Mr. Peebles said he had been to other places in New Jersey, and considering the objects had in view by the promoters of the Blue Auchor Land Improvement Company, he felt it was the spot to which the attention of Spiritualists should be He expressed gratification from his place. These sentiments were unanivisit to the place. The mously concurred in.

The next question was answered affirmatively, without discussion.

Question five was answered by a statement from Dr. Haskell, confirmed by others, that the present wants of the Company were a sale of a sufficient amount of its stock, to enable the Company to meet current expenses for improvements and pay some debts about falling due, and also to meet its next payment for land due in June

The friends of the objects contemplated and of Progress, are invited to buy the Company's stock on the same terms with the original stock holders, and thus, while they insure the success of the scheme, share the profits of the same. Or in case there are those who should prefer to buy their estates and own them separately from the Company, an arrangement is made whereby they may pay for their lands at once, and obtain a clear deed therefor, directly from the original

onered for developing the diversified interests necessary to a prosperous community, it was unanimously agreed, that the Blue Anchor Land Improvement Company offers advantages for building up a thriving and progressive settlement, beyond those of any similar enterprise known to the members of the Convention.

It should be further stated that there are on

It should be further stated, that there are on It should be further stated, that there are on the Company's land abundant clay, both for brick-making and earthern-ware, and sand for glass-making—there being five glass factories in the near neighborhood. There is also a new saw-mill on the place, capable of turning out five thousand feet of lumber a day—and two small, but good mill seats in the immediate neighborhood, suitable for manufacturing purposes.

The sixth question was briefly discussed and

The sixth question was briefly discussed and answered affirmatively. And question seven was considered answered by the action of the Convention of the Conve

vention, as above recorded.

The Convention, after agreeing to request the publication of its proceedings in the Banner of light and the Spiritual Republic, adjourned.

GEO. HASKELL, President.

JOHN ORVIS, Secretary.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

GETTING RICH.

"--- is getting rich. I heard her say that she had saved a hundred dollars the past year; but she need n't think that she will make anything out of us, coming here and trying to organize." Now what were the facts in the case? Why simply this: the speaker above referred to had spent over three years laboring assiduously with tongue, pen and fingers, and two years of that time had had no one but herself to provide for, had earned with her needle more than the above sum, and because she had saved one hundred dollars, why, "she was getting rich-she was working for money, and not for the cause;" while the family of which the lady was a member who made the above remark, were in possession of property that paid over one hundred dollars taxes. And more than this, this same speaker could have commanded a good salary in other departments of labor, with a steady home and sure pay, but she felt that "Woe is me if I preach not this gospel"—this good news of great joy, that the angels are flying through the midst of heaven to demonstrate to this generation. And so she went forth, sowing in weakness and tears, trusting in

torth, sowing in weakness and tears, trusting in the future that bringeth the harvest.

But the lady above referred to could not know all this. She was kind and loving in her nature, and would not willingly wrong any of God's creatures. The homeless, the sick, the blind and the lame were taken in and cared for by her motherly heart and hands. Oh, no, she did n't mean to judge wrongfully! but the landmarks of superstition had not been eradicated from her heart, from the fact that she did not know they heart, from the fact that she did not know they were there. She had imbibed the idea that a Christian—that is, a true spiritual teacher—should have a grand contempt for money; should should have a grand contempt for money; should be instant in season and out of season, and depend upon "charity" as a good brother once said, when taking up a collection for me after a lecture—and depend upon charity for a living. She thought that to be popular one must necessarily be proud, worldly and selfsh; that organization inevitably tended in that direction, and "heaven deliver her from seeing the time when Spiritualism should become popular;" she had imbibed these ideas, never dreaming that they imbibed these ideas, never dreaming that they were the legitimate product of theological superstition, instead of plain common sense. But let us examine this subject a little. You don't want Spiritualism to be

POPULAR,

you say. Let us see if you don't. You consider that you have found a pearl of great price, do you not? Have learned truths that make the heart leap for joy? You would like to have others as happy as you are in these things? You are not selfish enough to wish to keep all to yourself, you desire that others enjoy with you? You would be so glad if everybody would come into the kingdom—and would not that which everybody accepted be popular? You do want Spiritualism to be popular and you desire very surrely service. to be popular, and you deceive yourselves when you think you do not. You want this, not from a selfish motive, but from the same noble generosity that causes you to wish that all had good homes, and a plenty of the comforts of life.

You desire this, but can it be accomplished in the last and essist recovery were an uncomplying an uncomplished and essist requestly recogning an uncomplished.

the best and easiest manner by presenting an un-attractive exterior, by divesting the glorious truths you have received of all forms of beauty, thus presenting them naked, unadorned? Would you dress them in homespun, and let them go barefoot, lest they should have admirers? Because error wears rich robes, would you clothe truth in sackcloth, lest she should be mistaken for the painted harlot of falsehood? You pay truth but small compliance the pay would be truth but small compliance they would be truth but small compliance. truth but small compliment, when you judge her thus. Jesus said that the children of this world are wiser in their generation than

THE CHILDREN OF LIGHT. But does it follow from this, that to be children of the light we must necessarily be foolish in refof the light we must necessarily be foolish in ref-erence to those temporal things that tend to give the light more attractive surroundings, and en-large the circle of its divine radiance? Organiza-tion is power; wealth is power; popularity is power; but love is life; and if love be wanting, then these sources of power are only the death grip holding us within the radius of a gilded sep-ulchre; but with love as the living principle there-of, they become the channels through which its warming, vivifying streams can be poured upon

had said, I will depend upon the spirit of liberty —upon the justness of my cause for success; I am not going to be bound by organization, and sub-mit to officers. I want none of your money to —thus attracting numbers to our standard. The rebels have all of these, therefore I will despise them; will cast them aside, and fight without refthem; will east them aside, and fight without reference to system or order, for truth is mighty and will prevail. When would slavery have been destroyed and freedom triumphant, had such a course been pursued by the friends of the latter? Others object to organization, saying that it tends to pride and popularity, and they want life and power, not dead forms. You will find, my friend, if you examine the law of Nature, that you need both. Even the dead form as you call it has its both. Even the dead form, as you call it, has its use. Your houses are dead forms of organized material, reared on purpose to serve you; but some dwellings are uninhabited, leaving them cold and dead within, while others are put to a very bad use. Will you say, therefore, that you will have no houses, but will stop out in the open air, protecting yourselves from the summer's heat in the shade of the trees, and from the winter's cold by big fires? Your dwellings are only the same material worked over to suit your convenience, and it will not take half the fire to keep you warm protected by the dead malls of a house, as it will out in the open field. Your hodies are a dead form animated by a living spirit, and this intervals we want—a dead form of argunization. is just what we want—a dead form of organization animated by the living spirit of the age; men and women all alive to the work of progress, acting through this organization in order to effective labor, and so filled with love to humanity that they are willing, if needs be, to lay all upon the altar of that love.

altar of that love.

Spiritualists—the masses of them—are to-day like people trying to keep themselves warm in an open field on a cold winter's day. Only those who can get nearest to the fire can keep at all warm; and they are in constant danger of the wind's blowing the fire upon their garments, or the smoke into their eyes. There are a few who the smoke into their eyes. There are a few who will stand all this, rather than go back into the old hive; but such are too apt to call those who are not strong enough to endure so much, cowards, lacking principle, etc. Again, organization brings a social life, a community of feeling that can be generated in no other way. We are social beings, and the needs of our social natures cannot iong be ignored.

long be ignored.

How many thousand dollars, suppose you, are yearly paid by Spiritualists and their children into the social gatherings of the churches, because they have none among themselves to go to? Paying tithes to the enemy for that which they cannot do without, and for which they have failed to provide

I spent a few weeks about a year since in a place where we were few in number, and without concert of action. One of the churches held a fair and festival for the purpose of raising money to and festival for the purpose of raising money to buy an organ. Our young people were eager to go, and went too, some of the older ones going with them, paying in their money, and presenting specimens of their handlwork. The organ was secured and put in its place, and suppose you that those who thus helped to pay for it, failed to go and listen to its tones? This is but one in-

stance among the many. Social gatherings are instituted all over the country for the very purpose of drawing money from the public to sus-tain a theology which dooms that public to an endless hell unless coming under their control,

subscribing to their doguns.

And many of our number, with fine social na-And many of our number, with the social interest, warm, sympathizing hearts, are drawn into these gatherings upon the principle that to the hungry soul every bitter thing is sweet; and who is to blame for this state of things? or rather,

what is the cause of it? The cause lies further back than those who The cause hes further back than those who object to organization, popularity, etc., are apt to imagine. It is a part and parcel of the teachings of Old Theology of the idea that because Jesus had not where to lay his head, and Paul worked with his own hands, giving his teachings free, therefore poverty and gratuitous toil are evidences of deep spirituality, while wealth and popularity are proofs of its opposite. It is a part of the superstition which teaches that the body is of but little account and may be neglected with impuperstation when teaches that the body is of but little account, and may be neglected with impunity, so that the soul is attended to—men and women going about singing of "vile bodies," "vain world," and a "wilderness of wee," thinking to obtain spiritual gifts by telling God that his temporal, earthly gifts are valueless, nay, calculated to drag as down to hell culated to drag us down to hell.

While the gambling hell, the drinking saloon, and the brothel, use the charms of music and beauty to attract the unwary, the Quaker Christian has looked upon music as a vain thing, and the Methodist of other days found sin in an artificial flower, or in a curl of the hair worn for addresses. adornment.

One would think, from the course pursued by some, that it was the devil's business to ATTRACT and that Christians were to help him by making themselves as repellant as possible. I do not mean to say that Spiritualists take these posi-tions; but I do say that the idea that organization, popularity, etc., are incompatible with the amount of spiritual growth that keeps up a harmonious equilibrium with the physical—and more than this is abnormal unnatural—this idea is a part and parcel of this same superstition, a branch

and parcel of this same superstition, a branch from the same tree of ignorance and folly.

We cannot have the facilities for furnishing that which is needed to meet the wants of our children without organization, without concert of action. If individual Spiritualists wish to educate their children, and have the means to do so, why they must say them to schools and collected. why, they must send them to schools and colleges that are under the control of the churches. Here that are under the control of the churches. Here they must submit to a certain set of rules, must attend prayers, listen to their theological teachings, and hear the beautiful philosophy advocated by their parents called a dangerous, soul-destroying heresy. Their love of beanty, of music, of refinement is met at these places—pealing organs, fine paintings, polished manners, and, if added to all this, there is an earnest zeal, the psychological effect is almost irresistible, and too often the parent finds that he has paid out his money to put a weapon into the hands of his child, with which he himself is to be opposed.

he himself is to be opposed.

But why multiply illustrations? Organization is a law of nature, a law of God, and wealth and popularity among his good gifts to be used, not

"None of these Things Move Me."

Although weak and feeble in body, I feel constrained to say a few words, through our "BAN-NER," to my brother and sister Spiritualists. When I was seventeen years of age I joined the Methodist Church. In looking back I do not regret that step, for I acted from a sense of duty. and according to my highest ideas of right. Nor would I depreciate the preliminary "change of heart," for I certainly did experience many spiritual influences and higher aspirations than I had ever felt before. I accepted, without reasoning, the doctrines I had been taught from childhood, and for two years believed in creeds and discipline, "everlasting punishment," &c., &c., with

unquestioning sincerity.

But last fall "a change came o'er the spirit of my dream." An aunt of mine, a good Spiritualist—I shall always remember her with thankfulness—came to visit us, and brought with her a whole year's numbers of the "BANNER," and desired we to want them.

reject that which will make a truth popular is should have reasoned thus; but remember, it foolhardiness; and to reject a truth because it is popular is fanaticism. We want truth at all hazards, even to going maked and barefoot for its obtainance. But why subject ourselves to this longer than is necessary?

As to organization, many object to it, fearing an abridgement of their individual liberty. To such I would say, suppose that in the recent war the true Union man, the real advocate of freedom, a "a savor of life unto life." But soon I would have reasoned thus; but remember, it was the first onsert of truth against prejudice, early teaching, and all preconceived ideas of right—coupled with the fear of hell—and of course the papers which I then thought were a "savor of life unto life." But soon I would have reasoned thus; but remember, it should have reasoned thus; but whether should have reasoned thus; but the fear of hell—and of course the latter would not yield without a sharp coupled with the fear of hell—and of course the latter would not yield without a sharp contest. For a time, after thus yielding to my fears and prejudices, I would refrain from reading the papers which I then thought were a "savor of life unto life." But soon I would have a savor of life unto life." But soon I would have a savor of life unto life." But soon I would have a savor of life unto life." But soon I would have a savor of life unto life." But soon I would have a savor of life unto life." But soon I would have feel a strong desire to peruse them. Perhaps some angel filled my soul with aspirations after the hidden truth. Yielding to these innate long-ings, I would again read the glorious spiritual truths contained in our BANNER OF LIGHT. build ships, purchase cannon, equipments for artruths contained in our BANNER OF LIGHT.

mies, etc. I don't want our cause to be popular Rightly art thou named, oh blessed BANNER! Slowly, but surely, conviction forced itself upon my mind. My soul recognized the harmony and naturalness of the Spiritual Philosophy, and the naturalness of the Spiritual Philosophy, and the beauty and acceptability of its religion. I rejoiced in my heart, and said: "It must be true. View-ing the dogmas that I have long believed in the light of reason, I find them absurd, unnatural and impossible. This religion teaches us to look from Nature up to Nature's God, and shows that

from Nature up to Nature's God, and shows that there is beauty and harmony in all things."

Oh, what a hymn of thanksgiving my spirit sang when I finally fully embraced the truth. My heart was filled with holy joy and love, and I felt that all manking were my brothers and sisters.

There was no more pride of heart, no more haughty lifting of the head against the poor and land. lowly, no more scornful deriding of the vile and fallen. They are all my brothers and sisters. fallen. They are all my brothers and sisters. They all have immortal souls; I shall meet them in the spirit-world; there is good in all. Oh, let me, then, by the helping hand, by the cheerful smile, by the loving word spoken in season, endeavor to do some little good to the poor and unfortunate around me. These were the thoughts that filled my soul when I fully realized the truth fallen. of our glorious religion. And I was not content with thinking, but endeavored, nay, do endeavor daily to act upon the principle taught in the words, "Do unto others as you would have them do unto

you."
Not only myself, but all the members of my family now believe in the soul-clevating truths of Spiritualism. One of my brothers is a medium, and my angel friends predict that I myself will in time become a clairvoyant. They give me sweet words of cheer and advice; and oh! it is

sweet words or cheer and advice; and our it is sweet to be counseled by immortals.

I was very ill lately, so ill that my life was de-spaired of. Indeed, I stood upon the very banks of the rivulet, and my feet were almost bathed in the placid waters. My body was racked with pain, but in my spirit there was a great calm. More than once it seemed almost certain that my spirit was about to take its flight. Oh, how glad I was then; I rejoiced in my inmost soul, and with eager longing waited, momently expecting to see the angels, whom I felt assured were in waiting to conduct me to my home in the "Summer-Land." But my Heavenly Father willed it not so. "You must wait a little longer," whispered the angels; and I am convalescent now, although I recover my strength but slowly.

pored the augers; and I am convarescent now, anthough I recover my strength but slowly.

And now I come to the circumstance that first led me to indite this article. There is, among my neighbors, a church member, who holds that Spiritualism "is a soul-damning delusion" and his remarks concerning myself, and my belief, are as severe as they are untruthful. He says that we let allows.

as severe as they are intrituind. The says that my late illness—which, by the way, was a chronic complaint of long standing—was merely an excitement caused by believing in Spiritualism.

In fact, he says that I have gone crazy upon the subject. This is rather a broad assertion for Brother S—, to make, seeing that I have not exchanged a word with him on the subject of Spiritualism.

live my principles than talk them. But my Heavenly Father and the dear angels know, and my conscience approves, and I trouble not myself with what others may say of me falsely. I bear Mr. 8—— no malice, but pray, rather, that he may soon see the beauty of the religion he now reviles. I would that all might knew the peace and liberty it brings to weary, fettered souls. As for me, life is a constant joy, an ever-continued hymn of thanksgiving.

"Let cares, like a wild deluge, come, Let storms of sorrow fall;" none of these things move me," for

"I can read my title clear To mansions in the skies," and know that I have an immortal spirit, destined to live and progress through all elernity.

AUGUSTA WHITE.

A HINT TO SPIRITUALISTS---THE LY-CEUM MOVEMENT.

Coming to the city of Newark, New Jersey, a few months since, and being an ardent Spiritualist, deeply interested in the workings of our glorious philosophy I became a regular attendant upon the various lectures, meetings, circles, etc., at this place.

Sorry was I to observe the discord, inharmony and meaningless contention that usually pervaded all our gatherings. Among Spiritualists, as exponents of the Harmonial Philosophy, I had confidently expected to find the utmost harmony provail, each and every one animated by a spirit of glorious emulation in the cause, all striving, according to their several capacities, to furthest advance the best interests of humanity by the propagation of the blessed principles of our heavenborn philosophy, both by precept and example, demonstrating by their lives, their words, their actions, the immeasurable superiority of the religion we profess, to those of our neighbors around us. Above all, I had anticipated finding the Spiritualists here as one grand family, a congregation of brothers and sisters, with one purpose animating each heart; exemplification of the great central principle of the New Dispensation, Love, UNI-VERSAL LOVE, always guided by purest WISDOM; all dwelling together in amity, concord, and good fellowship.

But how sadly was I disappointed! Instead of the bright picture I had idealized being presented to my vision, I found inharmony, contention, discord and senseless wranglings over trivial matters, things of no real practical or eternal worth, often resulting in the use of angry words and harsh expletives while speaking of and to each other. This state of feeling, no doubt, exists in other localities besides Jersey, and is deplorable in the extreme.

The question here naturally arises, why should his be so? wherefore this lack of brotherhood and Christian fellowship, using the term Christian in its true harmonial sense? The answer is very simple, and will apply as well to the Spiritualists of other sections of the country as to those of Newark; it is simply this: lack of something to do, some definite purpose before, their minds, something to call forth their latent energies, something that would enlist their warmest sympathies, something that would require their united and determined purpose to accomplish, something to be undertaken wherein all could work together in perfect unison, with no clashing of opinions, no wielding of disputative and argumentative weapons, but a field of labor where every one would be pleasantly, cheerfully, and at the same time most usefully employed, their hearts fully in the work; consequently, while engaged in such

strep modding us within the radius of a gilded sepulcine; but with love as the living principle thereof, they become the channels through which is warming, vivifying streams can be poured upon humanity.

Too Good for the Devil.

A Methodist class leader was once reproached for singing dancing times. "Yes, yes," replied the dol man, "we thought they were too good to be yielded to the dead past, regardless of the leads of the living present. To reject that which will make a truth because it is unpopular is foolhardliness; and to reject a truth because it is popular is fanatcism. We want truth a tall her ards, even to going well.

**Notice of the Banner," and defend them. I promised to do so, but warned her that I was entirely skeptical. I committed them, however, but at first my mirth alone was excited. But, by-and-by, as I read some striking passage, the conviction that it was true would forestiself upon my mind. Then would throw aside the paper with horror.

What was I really becoming a believer in the dreadful doctrine of Spiritualism? What would the members of the devil have them all." And so I say of wealth, organization and popularity. They are too good to be yielded to the dead past, regardless of the leads of the living present. To reject the truth because it is unpopular is cowardice. To reject that which will make a truth popular is foolhardliness; and to reject a truth because it is popular is fanatcism. We want truth at all her ards, even to going well-well and truth and leading the promoters of the Banner. Spiritualism was all a delusion. I would not read those papers and more of them. I promised to do so, but was entirely forgotten, or else laid aside as valueles compared with the more important duties before the time. Banner, and deman of them, however, but at first my duration in the first my believer, but a first my duration in the members of them. I promised to do so, but was the straw that I was entirely forgotten, or else laid aside as valueles compared with the member, but the stream of them. self-sacrificing labors of love among them during that time. They are now engaged in a similar work in the neighboring city of Brooklyn, where I trust they may meet with that rich reward which their persistent labors for the cause of the children and humanity entitle them to receive, by the establishment, upon a sure foundation, of a large and prosperous Lyceum, productive (as it must be) of incalculable benefit to both old and young.

> But revenons a nos moutons, the value of the Lyceum movement in connection with the adult portion of our societies and associations. Since the establishment here in Newark of the Lyceum, all the bad feeling and ill-will so prevalent among the members of our society previous to its advent in our midst, have completely disappeared, and all now act in harmony. This great work is entirely the result of the Children's Progressive Lyceum. Our society has now a purpose before it, something in which every true Spiritualist must be interested, and before which all subordinate questions sink into comparative insignificance: the education of the youthful mind, education in its primitive sense; that is, the educing or drawing out the intuitional and reasoning faculties of our little ones, in contradistinction to the brain-cramming processes in our fashionable institutions of learning.(?)

Could a more glorious object possibly enlist the attention or engage the energies of the most progressive mind, than that to be found in our Lycoum movement? I think not. Then let it bendvanced in every place where Spiritualism has a foothold; in every such place let a Lyceum be established at once. Then your minds will be occupied, your thoughts directed to a high and holy purpose, your interest enchained in a heavenly work, and all discord and war of words " full of sound and fury, signifying nothing," will cease immediately, and instead thereof peace, amity, concord and purest HARMONY will prevail among all. This in itself is a noble result, arising from our Lyceum movement. In nearly every instance the Lyceum is quite as beneficial to the more aged members as to the younger. It binds all hearts together as one, tightening the bonds of fraternal love which had erewhile grown slack from the want of effort, the lack of some energizing purpose, some real aim of action, all which are supplied by this great and divinely inspired movement.

In every locality, so far as I have heard, where Lyceums have been established, all traces of bad feeling have vanished; all petty contentions have ceased, and all are "marching along" as one band of brothers and sisters in the grand lumanitarian movement of the age, as embodied in the Children's Progressive Lycoum.

I have penned these few thoughts in this somewhat desultory manner, thinking probably they may be of some little benefit to our brother Spiritualists in other portions of the country, that they may serve as a hint, (as it were) like seed sown

by the wayside, from which abundant fruit may spring up in the establishment at once, in all sections of the land, of these Lyceums. You will never regret it, be assured. What society now blessed with a Lyceum could, under any consideration, be induced to part with it? All spiritual associations prosper after Lyceums are established among them; therefore if you desire to thrive as a society; to prosper as a brotherhood; to do good among your fellow men; to gradually instil into their minds a knowledge of the blessed truths you yourself profess, establish these schools in your midst, and great will be your success, not perhaps so very palpable at first, but in the end prosperity will assuredly crown your ef-

Brother S. C. Hayford is now prepared to aid in the foundation of these schools wherever his services may be required. He was an eye-witness to the establishment and subsequent workings of our Lyceum here, and is fully prepared to give all the requisite assistance and advice. Therefore all associations, societies, etc., that desire to be participants in this grand and glorious work for the redemption of the rising generation from the thralldom of old dogmatic theology, and the shackles of bigotry, error and superstition, those shackles which were so difficult for many of us to loosen and break-let all such at once arouse themselves to the importance of this great work, giving liberally both of time and means for the attainment of this rich blessing to the community in which they may reside, and God-send to the world.

Newark, N. J., Feb. 28th, 1867.

The Test Trial between Miss Ellis and Von Vleck.

The trial between Laura V. Ellis and Von Vleck has come off, and, as many far and near are sending letters of inquiry as to the result, I forward a report for publication.

It may be well to state that the original challenge was not accepted by Mr. Von Vleck, but a proposition of his substituted, which was, that, if successful, he should receive the proceeds of the entertainment. The parties appeared at the appointed time, and at half-past seven o'clock the hall was tilled. A committee of three were selected, none of them favorably disposed to cabiet manifestations, who were to see that both parties were tied alike, and that the same things were done by Von Vleck on the stage as in the cabinet through Miss Ellis, he to be allowed double the time taken in the cabinet. Two chairs had been built for the occasion, as near alike as the size of the two occupants would admit, and, previous to the exhibition, Mr. Von Vieck entered the hall, examined the chairs, and expressed himself as perfectly satisfied with the arrangements. At the appointed hour Miss Ellis was securely tied into one of the chairs, placed in the cabinet, a strip of cloth placed loosely around her neck, the cabinet door closed, and the request made that the cloth be tied in a square knot to her throat, This was done three times, the time of doing it varying from two and one-half minutes to one minute and ten seconds.

Mr. Von Vleck was then tied in the same manner, and requested to perform the same feat. His first effort was unsuccessful, but the second and third time he succeeded in tying the knot inside of the time allowed him.

A finger ring was then placed upon Miss Ellis's thumb, the door closed, and the request made that it be carried to her mouth. This was done three times in from ten to twenty seconds.

Mr. Von Vleck was then given the ring, but failed to reach his mouth with it in every attempt. The committee deeming the object for which they were selected accomplished in the failure of Mr. Von Vleck, so reported, and the meeting

CALVIN HALL. Willimantic, Conn., March 2, 1867.

Miss Lanra V. Ellis gave a free entertainment at Bassett Hall, in this place, this evening. After being tied in the usual way with strips of cloth, the knots were sewed through and 'through, and then the ends of the cloth sewed strongly to her dress sleeves, after which she was firmly secured in the cabinet, when the following manifestations were given: A string tied around her neck in a square knot in six seconds; this was repeated twice, with the same results; a string tied around the waist in four seconds; repeated twice, once in four seconds, and once in three; tied around back of her neck in eight seconds; front of her neck, fifteen seconds; repeated in fourteen seconds; untied from her neck in fifteen seconds; untied from front of neck in three seconds; bell rung in two seconds; repeated in four seconds; loud raps with stick in two seconds; repeated in one second; stick thrust through the aperture of the cabinet fourteen inches, and afterward thrown ten feet from the cabinet; playing on the tambourine in one second; playing on the trombone in one second; also singing, and keeping time with the trombone; drumming, whistling, and keeping time with the jewsharp, and other instruments; besides many other and varied manifestations. Her hands were then untied and extended horizontally, and tied to staples, so that by turning the hands toward the head, which was fastened back to the cabinet, the nearest they could come to the ends of the knot was twelve inches. The knot was untied the first time in thirty seconds, and the second time in

The whole was done under the closest scrutiny of a committee of three, neither of whom could detect the slightest evidence of collusion during the whole entertainment. Her hands were repeatedly examined during the whole time of the entertainment, and found in the same condition as when first tied. No show of any effort on her part could by the closest scrutiny be detected, and all upprejudiced minds were satisfied that the manifestations were produced by some power outside of Miss Ellis. Respectfully yours, L. J. Fuller.

Willimantie, Conn., Feb. 23, 1867.

Note from Dr. Coonley.

Got home Sunday evening; weather warm; no snow here; folks are plowing, and have commenced gardening; what a contrast between this and Massachusetts!

The meetings at Morrisania were more largely

attended than formerly.

By an oversight of the manager of the meetings at Newark, Bro. A. J. Davis being engaged with the Children's Lycoum there, was announced instead of your humble servant; but it was well, as it enabled us to stop over at New Brunswick. where we seemed to very profitably entertain two very large and appreciative audiences, at yand 7 P. M., in Greer's large hall, and at 5 P. M. we officiated at the funeral services of Leo, infant son of Mr. and Mrs. H. B. Marsh, being the first services of the kind held in New Brunswick. Their large rooms were crowded, many being unable to gain admittance. We were told that the new ideas and formule left feelings of aspiration seldom so deeply thrilling an audience.

Yours truly, L. K. COONLEY.

Vineland, N. J., Feb. 21, 1867.

The Military Reconstruction Bill passed both branches of Congress, and has become a law.

Banner of

BOSTON, SATURDAY, MARCH 16, 1867. OFFICE 158 WASHINGTON BTREET

ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

LUTHER COLBY, · · · · EDITOR. All letters and communications intended for the Editor Editor.

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx: it is the effort to discover all truth relating to man's aprirtual nature, capacitics, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.]

The Marriage Relation.

We published in the BANNER of the 2d inst., the full report of a lecture by Mrs. Emma Hardinge at Dodworth's Hall, New York, on the subject of the Marriage Relation. None of our readers can have perused that discourse with thoughtful attention, without confessing in their thoughts that the sum and substance, the philosophy and the practice, the right and the wrong of the whole subject, was fairly brought together and most impressively presented in that inspirational effort of the eloquent lecturer. It was a discourse to leave a profound impression on the popular heart and mind. What was faulty before marriage is entered upon; what was almost past remedy afterwards, how to prepare ourselves for entering properly on this most interesting and important of human relations, how to discipline our natures for the best possible discharge of duty under it, in what way we may exalt, enrich and enlarge that state to which Nature and the instincts of the human heart draw us with mysterious power—all these points, besides many more of scarcely less interest, were duly set forth it is for this reason, as well as for the other one that the discourse was at the direct suggestion of the invisible intelligences that continually surround her, that we pronounced it one, which no truly thoughtful, aspiring and progressive mind could well afford to forego the careful reading of.

We do indeed hold it to be a matter for general and sincere congratulation, that this matter of the marriage relation is getting the free discussion it has always merited, but from which a faulty, if not vicious, system of education has until now compelled the press, the pulpit, and the lecturer and essavist to abstain. Now the false notion of delicacy and propriety, under which was covered up corrupt sentiments, filthy passions, and abominable practices, has fortunately been cleared away, and the bugs and beetles and spiders that harbored beneath are crawling and running back to their holes in the ground. It is high time the healthy sunlight was let in upon the whole subject. And it has at length been done, not because the sunlight was by any means to be preferred by those who have hitherto usurped control of society and its debates, but because the evils growing out of nothing but the vigorous suppression of these debates have culminated in an exhibition such as society itself refuses to endure any longer in silence. The applications to the Courts for legal divorce, the separations by agreement, the breaking up of family circles, the woes entailed upon the coming generation by this laxity of the marriage relation, the disclosure of the idelancholy truth that in so many, many instances it is entered upon ignorantly, passionately, selfishly, and without reflection or purpose or hope which the entire fabric of society is so grievously afflicted.

The press is taking up this great subject, in one form and another and on one side and another, from time to time, and bringing to it such illustrations as the advancing experience of the age so plentifully suggests. Here and there the pulpit takes it up, carefully however, and with intent rather to smother the whole subject with the patent morals of a church creed than to hold it up for the instruction and advantage of the community. But whether press or priest assent or refuse. cooperate or criticise, it is a subject too intimately related to the spiritual as well as the physical welfare of the race to be ignored, postnoned. smoothed over, or dismissed with deprecatory, but well-meaning phrases. Rhetoric and homily are entirely inapplicable to the case. What is demanded is firm and vigorous treatment; and that it is now likely to get from those mainly capable of bestowing it as it is called for. If editors and clergymen think it harmful to touch a subject of such importance as it deserves, science and the courts will take it up and press it upon the popular mind with all the more singleness of purpose and efficiency. There is, in fact, no way of getting around a question that must be got over. This happens to be, too, one of those fundamental matters that has to be taken hold of in time, when it is discovered to go wrong, from the fact that upon it, as a firm abutment, rests the whole structure of the social state.

In speaking of marriage, it is essential that it be impressed deeply on the minds of all that it should never be treated as a lottery, to go by luck; it is a relation that will forever disappoint, even if it does not curse, those who enter upon it in disregard of the law that runs through it from beginning to end. The physical demands obedience to certain preparatory rules, respect for rigid inhibitions, and the regular development, training and harmonious adjustment of systems which are but the pledge and promise of the race that is to be. The spiritual no less-nay, much morerequires such a clear, calm and complete comprehension of the relation, in its beginning, its progress, and its consequences, as is rarely sought to be acquired as yet, but which must certainly be possessed of before marriage can in a true sense become what it really is in intent, a divine institution. If it is a fearful thing, as some one none too strongly states it, to gain a friend, it is far more so to marry one's self to another. In the latter case, it is all to all, soul to soul. One nature knits with another. To attempt such a process forcibly would be hardly more blameable and mistaken than to enter on it ignorantly or under the blind influence of temporary passion. Sordidness may be set down as worse than all. Convenience and comfort may be discussed more readily than either of the others. The single fact is, that marriage is as divinely ordered as was our own creation. If we would most perfectly develop our natures in this sphere, we should not hesitate to enter on the relation. But woe be to he was very eloquent in his remarks upon the

mony of life; and we misuse and scout it as if we were at liberty to defame and oppose even our highest benefactions. The penalties of the law, however, are fast performing the work of the

Help the Sufferers.

The poor nearest us deserve our first attention Not many weeks ago, we received a letter from a young woman at the West, reciting the details of a condition of destitution and suffering in her father's and mother's family, of which she was still a member, that made the heart beat more quickly in their perusal. She and they all were believers in the religion of Spiritualism, and had read the Banner up to that time weekly, it having been furnished to them free of expense; but she wrote to tell us, which she did in the most plaintive terms, that they would be deprived of its future companionship and comfort unless we felt able and willing to give them the subscription price for another year. Freely have we received ourselves, was our first thought, and freely ought we to give. Satisfied of the genuineness of the whole matter, and knowing that time was not to be lost in sending relief, we at once despatched word to her that the BANNER would visit their home for another year without cost, and that it was a source of happiness to us that we were allowed to do even that much to alleviate their condition. In response to the sad story of poverty and positive want which she sent to us, we likewise enclosed some money, which was received with profuse expressions of gratitude.

The name of this young woman is Hannah S. Carder; and the place of the family's residence is Waynesville, Warren Co., Ohio. She wrote us that the family consisted of her father and mother, herself, and a brother and two sisters. A brother and two sisters had likewise become dwellers in the summer-land. Both of her parents were as helpless as infants; one sister was a mute, and entirely helpless; while one sister, her brother, and herself were left to support and take the personal care of the rest. They are poor and in debt, and denied work and employment, and hence suffer for food almost daily-to quote her own language. She avers that it is in consequence of their belief in Spiritualism that this hard copand fully treated in the course of the lecture; and dition of existence is imposed upon them by the community in which they reside.

In answer to the first installment of money which we forwarded the family, we received, as already stated, a deeply feeling letter of thanks, announcing, however, the sad tidings that the sick and weary mother had just left the worn-out tenement she hardly cared to stay in any longer. Our letter, she writes in reply, was read "through blinding tears," but with "hearts overflowing with gratitude." "Our words of comfort," she adds, "came too late for my poor-no, my richmother to hear, for her pure and noble spirit was borne away by angel hands to the better shores of the spirit-land." Only the day before, her form was lowered into the grave. The motto of that mother all through her life-which had reached to sixty years-was, "A Kiss for a Blow." On New Year's night, while the family were all gathered around her, she made this remark: "I am only going to stay in this form till spring; and then, when the buds begin to burst, I shall go to gather

flowers on the other side." The circumstances of this case are not at bottom peculiar to the community in which they occurred. because cases of suffering may be found in nearly every community that go unrelieved. But here is an instance of suffering that is next door to starvation itself; and, what is more, it is to be found where the people around are rich in resources, have enough to eat and drink, and where the sufferers are eager to work, and for that reason still more unfortunate. Spiritualists profess to sympathize with such suffering, and they make haste to relieve it. Certainly do they, when they discover that the unfortunate ones are of their own faith or aim, all these things press it upon the popular and religious household. We earnestly commend consciousness with a painful urgency, that there these deserving people to the kind charity and is need of immediate reparation of wrongs by the free sympathy of all good people around them, and hope it may ere long be in our power to record the welcome fact, that they have been lifted by the ready hands of friendship and love clear out of the deeps of that poverty whose suffering for acuteness no human heart is able to measure with expression.

Mrs. Annie Lord Chamberlain.

The numerous friends of this esteemed lady, so well known by the truthful physical manifestations which are given through her mediumship, and who has been very ill for months past, will be pleased to learn that she is now convalescent. During her sickness she was fortunate in finding a home in the hospitable mansion of Col. William H. W. Cushman at Ottawa, Ill., where she could personally receive the kind care and attention of his amiable wife. We have before us a note from Mrs. Cushman, in which she speaks hopefully of Mrs. Chamberlain's complete restoration to health, although she is yet quite feeble, and says her correspondents must not expect answers to their letters just at present: they must allow sufficient time for recuperation. Mrs. Chamberlain was so very low at one time that no earthly aid could help her, and all hopes of her recovery were given up, and her friends were telegraphed to that effect. At this juncture Mrs. Chamberlain was entranced by a spirit-doctor, who gave directions what to do, saying that if strictly followed he could save her. Everything was done, as requested, by willing hearts, with the most gratifying results. All were astonished at her sudden restoration. Mrs. Chamberlain was able to indite a brief note to us herself, in which she wished to be remembered to all friends, with the assurance that they shall hear from her as soon as her strength will permit. She can be addressed care of Col. Cushman, as above. We presume she will resume her scances as soon as sufficiently recovered.

The Radical Lectures.

Rev. Samuel Johnson, of Salem, gave the sixth of the course, before the Parker Fraternity, Sunday evening. His theme was "The Spiritual Promise of America." Mr. Johnson is gifted with fine oratorical powers, and has few superiors as an interesting speaker. It was easy to percieve from the tenor of his remarks that he had completely thrown off the cloak of old theology, creeds, dogmas, and all soul hamperings, and now stands forth a free man. In his discourse he defined the true quality of religion and the proper study of religous effort, and referred at length to the legacies that Christianity has inherited from the mythological ideas of religion as they flowed down through the Roman and Grecian forms of religion. He then spoke of America as the result of the civilizations, and as being prepared for the highest form of moral and spiritual ideas. She is the child of the nations, lifted up by God as a sign for others—a virgin continent evoking afresh all that the Old World ever inherited. In closing, us if we do not perform that office aright. The American scale of movement in all the great laws of God will not be broken, and outraged, arenas of her progress, giving at considerable with impunity. Here is an opportunity furnished | length his own political ideas as to what he conus to add incalculably to the happiness and har sidered the spiritual promise of America.

Rev. Dr. Bartel's Position.

Sunday forenoon, Dr. Bartol delivered before his Society in the "West Church," a discourse in which he explained the position which he occupies in regard to the new movement among the Unitarian fraternity, from which, it is well known, he has kept aloof. The good man's soul is too much enlightened by the fundamental truths on which Spiritualists rely, to be hampered by the stringent creeds and worthless dogmas which prevail in strict Church organizations. While professing his belief in the doctrine of Unitarianism, in accordance with the historic precedents furnished him by the pastors who have occupied the pulpit of the West Church since 1737, which embrace the names of Hooper, Mayhew, Howard and Lowell, he is unwilling to enter any sectarian association whose dicta he would be called upon to assent to, and which might endanger the freedom of a pulpit which had never been trammeled by direct or indirect affiliation with any body which sought to regulate the expression of its preachers. While claiming the broadest fellowship in the promotion of all good works, and pointing with pride to generous contributions which his congregation have always given in support of the ministry at large, etc., Dr. Bartol said that if the position which he occupied, and for which he had been denounced by those outside of his Church, was one which did not meet the approval of his hearers, he would release them from all obligations and seek elsewhere to do the work which he might find for his hands to perform. As he has completed the thirtieth year of his ministry, he reviewed the past in a most eloquent manner; but the main object of this very remarkable discourse, which occupied over an hour, was to define his position, which is indorsed, we believe, with almost unanimity by his parishioners. Dr. Bartol is a most amiable and excellent man, beloved and respected by every one who has the pleasure of his acquaint-

The series of radical lectures now being delivered in this city, disclosed the striking fact that a very large number of ministers are withdrawing from the bands of Old Theology, and are seeking a more congenial atmosphere, where their souls can expand. And it is self-evident, also, that the light which Spiritualism has shed upon the world is the cause of this wholesome growth of liberalism among those who hold the position of spiritual teachers of the people. But in this respect the people seem to have received and embraced the truths of Spiritualism first; and have reversed the order of teaching in most instances.

The Recent Suicide of a Lad in Lawrence.

The Lawrence Sentinel has the following particulars concerning the suicide of Fred A. Colby, in the pastor's room of the Freewill Baptist Church in that city:

"It appears that the boy met, about noon, a young school girl with whom .e had been much associated of late; he seemed sad and down-spirited, and told her she would not see much more of him; she asked him what was the matter, and after pressing him for some time for an explanation, he told her to call at the church after dinner and he would tell her. About one o'clock she called at the church with another girl, and found him lying on the floor in the pastor's room, with a pistol at his side; he was quite dead. Young Colby was about fifteen years of age. He had of late taken a strong interest in the religious movepened, and at his request the pastor held a series of young men's prayer meetings, one of which was to be held that evening. His father, Mr. Wm. W. Colby, is a deacon of the church and a

respected citizen." Supposing that this boy "had of late taken a strong interest in" Spiritualism, and "at his request" a medium had held a series of "circles," one of which was to be held that evening." when would the condemnation of every person would it have been limited? But this was a and no hand is raised; no word is uttered. Furmake their own.

A Revival in Cambridgeport.

A few weeks ago the Spiritualists of Cambridgeport opened Washington Hall for the purpose of baving the spiritual philosophy elucidated by a series of lectures from different speakers. For several Sundays past Dr. Wm. B. White, of this city, the well known clairvoyant and electric physician, has been speaking there, and created such an interest as to cram the hall to overflowing. The Doctor, as those who know him are aware, is a most supple instrument for spirit control, and his development in this respect is truly remarkable. On the above occasions, while entranced, he addressed the audiences at some length, and then gave the listeners an opportunity to ask any questions they wished answered. Then he spoke to them in three or four foreign languages. Several disciples of Harvard were present, and attested to the correct rendering of the Greek, Spanish, etc. This created great excitement, as the Doctor in his normal condition can only speak his native tongue. May success attend these efforts of Dr. White. He may yet be heard within the walls of old Harvard Uni-

Mrs. Emma Hardinge.

On her way to St. Louis Mrs. Hardinge stopped few days at Corry, Pa., where she delivered a course of four lectures. The Telegraph says: "This lady, who has been recognized for some years past as one of the most powerful and able advocates of Spiritualism, concluded on Sunday evening last a course of four lectures at the Academy of Music in this city. She possesses in a remarkable degree the faculty of interesting and enchaining the attention of an audience. In expression and choice of language we have seldom seen her exceeded. Her discourses seem to be characterized by an absence of acrimony and vindictiveness against the opposers of her belief. She seems to speak of them more in terms of gentle reproach than otherwise; is evidently sincere in what she utters, and seems impressed with a firm conviction of its truth. She expressed the opinion that Spiritualism was a glorious truth; would surely stand and accomplish its intended mission. If false, as represented, it surely deserved to fall." Mrs. Hardinge will speak in St. Louis through March and April.

P. B. Randolph.

Dr. Randolph delivered an address on Temperance in Music Hall in this city, on Sunday evenng, March 3d, He designated his subject as "The Rum Fiend." After giving a physiological description of the human body and the effects of strong drink upon it, he applied the facts elicited to the vexed question of license versus prohibition, and gave startling pictures of the awful effects and consequences of a too frequent indulgence in the flowing bowl. He held the close attention of his audience to the close of his long

New Publications.

WOODBURN GRANGE. By William Howitt. Philadelphia: T. B. Peterson & Brothers. For sale in Boston by William White & Co.

That a man seventy-two years old, as the venerable William Howitt is, should fall to and write a capital novel, abounding in dramatic scenes, stirring incidents, lively and impressive characterization and charming descriptions of the country and country life, is as delightful a fact for readers and writers to consider almost as the work itself that has been performed. Mr. Howitt shows the vigor and fire of forty in these swiftly moving and everywhere bright pages. How crowded they are with suggestions of health, ruddy and rosy; of a personal love for what is fresh and true in rural life; for simple manners, true characters, and pleasant scenes! We must candidly declare "Woodburn Grange" one of the best books the author has written, seventy-two years old though he be.

His sketches both of scenery and locality show him to be perfectly familiar with what he has described. The same wood paths, and dells, and green lanes, and shaded roads that he describes in this book, he has himself traversed and knows, like a boy, by heart. In fact, he has located his story among scenes that have been entered into his personal experience, and constituted a material part of his being as it matured and developed. His purpose is to set off in most effective contrast the two extremes of English country life in these latter days, and to this end he introduces a very much decayed specimen of aristocracy, Sir Roger de Rockville, with the rising son of a poor laborer, who is maturing into an intelligent, active, and influential manhood. The opposing characters are drawn with masterly skill and force. Each will make an indellible impression on the reader. The "man-trap" barbarism of noblemen's preserves is made a very effective point for a passage. So is the conduct of the imbecile old baronet, who spends his nights and days in fear, watching against apprehended poachers on his preserves. Some of the incidents furnish the author excellent opportunities to show that he is still as hale and hearty as an author as he was twenty years and more ago. We admire to see such fine preservation of all the faculties, such perfect health and vigor of mind and body into the very remotest confines of old age.

William Howitt is a devoted believer in the Religion of Spiritualism, as his writings abundantly attest. In this latest volume he demonstrates his faith in the most striking manner. His pages, indeed, are full of illustrations of it; but some of these, and no small number, either, are given up to a practical exposition, through the instrumentality of characters and situations, of our exalting belief and profession. Spiritualists throughout the United States will be eager to peruse a first-rate fiction by so illustrious an author, which rests on their faith as its most enduring buttress. Sargent's "Peculiar" went very far to gratify them in this respect. Trowbridge's 'Lucy Arlyn" was only a fling, with timidity, doubt, and meanness-if we may be pardoned the use of the word-in it. Howitt comes up frosh to the preaching of what he believes, and writes with the fervor and inspiration of a genuine and instinctive Spiritualist, not bent on saving his

reputation or making the most money. "Woodburn Grange" must sell in this country by tens of thousands, and sell at once.

THE PAPACY: its Historic Origin and Primitive Relations with the Eastern Churches. By the Abbe Guettee, D. D. Translated from the French. New York: Carleton.

An introduction to this book, by Bishop Coxe. of Western New York, and a Biographical notice of the author, let the reader at once into its character and purpose. The author is a French clergyman, reared in the communion of Rome; but he has been placed "under the ban" because he who was inclined toward the subject of spirit | does not hold to the same views with the Jesuits. communion have ceased, and by what continent | Step by step they have driven him out of the Church of Rome into the Greek Church. In this "Freewill Baptist Church," and popular religion, book he aims to give a historical and philosophical account of the rule of the Popes, illustrating ther comment is unnecessary. Our readers can his subject as he passes on with plentiful biographical touches. Now, when so much is said and written about the Papacy and the Eastern Question, it seems peculiarly apt that a work of this character should be offered to help the general reader to a more full and comprehensive understanding of both.

> Geo. H. Moore, Librarian of the New York Historical Society, publishes from the pages of the Historical Magazine a reply to certain strictures contained in a Boston Daily, on his "History of Slavery in Massachusetts." The are styled "Additional Notes." It is searching and biting, and deserves reading by such as believe the Fathers were saints above other men in Massachusetts.

THE EVERLASTING CHURCH, as represented . in the remarkable manuscripts entitled "Intercourse with Angels," is the name of a stout pamphlet, printed from the manuscript of James Johnson. It is Swedenborgian, that is, spiritual in its views, and aims to disseminate the truths of that form of faith.

THE REPORTS OF THE DIRECTORS AND SU-PERINTENDENTS OF THE WASHINGTONIAN Home are just out for the year 1866, and make a most interesting and instructive account of the good which such an Institution is capable of doing. The pamphlet is printed in neat form by. Wright & Potter.

SCHOOL DAY DIALOGUES. Compiled by Alex-

ander Clark. Philadelphia: J. W. Doughaday & Co. This is a neat collection of dialogues for boys and girls, selected from approved authors, and adapted to school day uses. They are happily selected and arranged, and will meet a general want. For sale by A. Williams & Co.

We have from Collins, Philadelphia, a very neat little pamphlet entitled "A MESSAGE OF LOVE FROM A MOTHER IN HEAVEN TO HER CHILDREN ON EARTH." The same was conveyed through the inspired mediumship of John C. Grinnell, of Newport, Rhode Island, during the autumn of last year. The publisher is our friend, Thomas B. Hazard, Esq., who wrote down the message originally.

We have received from B. B. Russell & Co., 55 Cornhill, Boston, a very handsome lithograph of Hon. Joseph S. Pond, President of the Massachusetts Senate in '65 and '66, from a photograph by Black & Case. It is most faithfully done, and is a decided ornament for any wall. Its execution reflects the highest credit on the publishers, whose work of this kind is not surpassed by that of any others in the country.

A DECLARATION OF FAITH in the Doctrines of Spiritual Christianity according to the internal sense of the word, as the same is explained in the writings of E. Swedenborg, by A. J. LeOras. London: C. P. Alvey, 36 Bloomsfield street, W. O., is the title of a little pamphlet, and sufficiently explains the contents.

J. M. Peebles will lecture before the Ebbitt Hall Society of Spiritualists, New York, the balance of this month.

George Herbert Thompson, son of George Thompson, the English Abolitionist, at present in this country, died at the residence of his father, Kensington Park, London, on the 9th of February. The deceased was born in Roxhury, Mass., on the 6th of December, 1834, during Mr. Thompson's first visit to the United States.

Longfellow is now busily engaged in revising the proofs of his translation of Dante, which will not be given to the public for several months, as the revision is scrupulously minute. Longfellow has just turned his sixtleth year,

Bayard Taylor, who has just sailed for Europe, intends to write another novel during his during the last ten years, no less than 863,784,000 visit there.

Solomon Johnson, the colored man who has been appointed to a first class clerkship in the Treasury Department, was educated at Oberlin | Thayer, of East Stoughton, Mass., is the most College, and is said to be very accomplished.

Mrs. Dall has prepared a book on "The Woman Question," which she will publish as soon thanks. as she can procure the means.

Rev. J. F. W. Ware, of Baltimore, has declined the invitation to settle over the First Unitarian hairless and cappy. Society of Portland, Me.

Parepa, the famous singer, and Carl Rosa were married last Tuesday week.

Anna E. Dickenson, it is said, is writing a novel founded on her life, and developing her mission. Ralph Waldo Emerson is creating a great sen-

sation by his lectures in the West. M. Herz, the planist, has written a book about this country. It is entitled "Mes Voyages en Amer-

ique." Prof. Pierce, of Cambridge, has been qualified as Superintendent of the Coast Survey.

Suggestions to Writers.

We find the following hard hit, headed as above, in a late number of the Boston Transcript. It is the sharpest irony we ever saw in print. The most arduous and thankless task an editor has to perform is to correct correspondents' illegible

"In sending matter to the press, not the least care need be exercised as to the rectitude of the composition. All such trifles as legibility of chirography, proper structure of sentences, correct punctuation, and the like, need not exercise the attention of the writer a moment. Let it be understood that a compositor is a man of leisure, and that no one of that unhappy class is ever heard to complain of manuscript, the deciphering of which does not keep him standing motionless more than one-half the time he passes at the case. Moreover, a communication is certain to find a place in the columns of the Transcript when the first sentence of it is found to contain a practical declaration of war against Lindley Murray and his entire tribe."

The Polygamy of Utah.

In Congress the Judiciary Committee of the House has decided against repealing the law against polygamy, as asked for by the Mormons. They hold that the argument of the memorial, if carried to its conclusion, would prevent Congress from prohibiting the thugs of India from practicing their horrible so-called religious rites if they at the opera? "Hear me gnaw, ma," (Norma.) should ever chance to immigrate to this country. To repeal the law would be to make the affirmative declaration in the name of the people of the United States that polygamy is right. The committee say that they have been unable to learn why the law is not executed, and they declare that judges should be at once removed if they are at fault, and if the cause for the non-enforcement

A Woman for Consul.

A Washington despatch states that last November Mrs. Frances Lord Bond, of New York, filed an application for a Consular appointment in the State Department. It had been previously favorably endorsed by the President, and subsequently, when the Senate expressed itself as favorable to the idea of woman's suffrage, the applicant pushed her claims more earnestly. The matter was considered in Cabinet meeting, and the Administration has finally concluded to nominate her for some British port, and will send her name to the Senate as soon as she has prepared herself in accordance with the regulations of the

Mrs. Bond is more capable of filling such a position than some men who have held those offices in the past.

Quincy.

Mr. John Page sends us an account of the spiritual movements in Quincy during the winter, from which we are pleased to learn that our cause there is in a hopeful condition. Meetings are held regularly every Sunday afternoon and evening. The Children's Lyceum meets at a quarter forted. The unbeliever, drawn by the power of before two, and is well attended and progressing finely. Among the lecturers who have spoken in Quincy lately were two young mediums, who give great promise for the future. One was Mr. Cephas B. Lynn, of whom we have before spoken; Any wishing to correspond with the Doctor, can address him in my care at this place.

MRS. L. F. WHITINGER. made her first appearance on the platform there, and was liked so well that an engagement followed. LaRoy Sunderland volunteered his services for one Sunday.

Lectures by Miss Doten.

Miss Lizzie Doten will speak again next Sunday afternoon, at quarter before three o'clock, in Mercantile Hall, Summer street.

London Spiritual Magazine.

We have received our package of the February number of this magazine, and can supply custom-

A levee for the benefit of the Children's Lyceum of the Independent Society of Spiritualists will be held in Mechanics' Hall, Charlestown. on Tuesday evening, March 19. Bond's Band will furnish the music for dancing. A social time may be expected, and, as the object is a worthy one, we hope the hall will be filled.

Don't fail to read the communications of Abraham Lincoln and Col. Wainwright, in our Message Department. There are several others which will also interest the reader.

The amount to be raised this year for the expenses of Boston is \$6,875,750, or \$1,601,266 more than last year. The principal item of increase is \$600,000 in the State tax, and some of the heaviest items of expenditures are \$930,000 for interest, Mrs. Hardinge starts for Europe in July. Those \$60,000 for soldiers' and sailors' monument, and \$516,000 for schools.

ALL SORTS OF PARAGRAPHS.

The "Poem" sent for publication to the Children's Department is inadmissible.

Mrs. E. A. Kingsbury, the lecturer, is wanted in Springfield. If she will send her address to the care of box 1032, Springfield, Mass., she will learn something to her advantage.

It is said that there are in Maine 14,000,000 of acres of unbroken forest, of which at least 5,000,-000 is covered with hemlock timber. Somebody estimates that this latter area would yield 100,-000,000 cords of hemlock bark, of which the extract, for tanning purposes, would be worth in the market \$1,600,000,000.

A crinoline manufacturer in Saxony has made, hoop skirt springs, or enough to go around the world thirteen times and a half.

The "universal pie fork," invented by Mr. O. F. convenient thing for lifting hot pies from ovens, &c., we have seen. Housekeepers give him

What is the difference between seventeen and seventy? One is careless and happy, the other

A clerical gentleman observes that dancing has a tendency to "shrivel up all man's moral dignity," and reduces society to a "nonentity." It also affects shirt collars!

A minister, in a recent discourse, said that Harvard appeared to be the only college in this country where no revivals occurred; that for a quarter of a century past there had not been a single revival or conversion in that institution."

A GREAT ORATOR.-Elizabeth Cady Stanton lectured before the Brooklyn Fraternity last month, on Universal Suffrage. It has often been our privilege to sit upon the Academy of Music platform watching the gifted orator as he wove his magic spell; but never have we been witness of a scene approaching in moral grandeur this occasion of Mrs. Stanton's address. Her power over an intelligent audience is irresistible. Keen as Phillips, majestic as Sumner, elegant as Curtis, tender and womanly as Lucretia Mott, magnetizing a massive logic with the most ethereal graces, manuscripts preparatory to placing them in the her claim to a place among the first of American bands of the compositor: rightful place is in the Senate.—The Friend.

> A woman driving a spirited horse in St. Louis was run away with. Being insured against accidents, she was n't alarmed a bit, stopped the horse, and came back safe. Her policy running out, she neglected to renew it. Shortly after she was run away with again. Her husband's partner run away with her this time, and she has n't come back yet. Do n't fail to renew your policy.

> What is that which is above all human imperfections, and yet shelters the weakest and wisest as well as the wickedest of all mankind? A hat.

> The worst organ-grinder-a hollow tooth that plays the deuce.

Spiritualism has come into this world without invitation, and has come to stay. With my whole being I give it welcome, and will do as best I may its divine work.—A. T. Foss.

What air does the young mouse sing to the old mouse, when biting his way through the scenery

The value of the barrels, tin cans and other packages containing petroleum, sent to Europe

last year, is estimated at \$10,000,000. The incense burnt in the Chinese Empire in idol worship is said to cost \$450,000,000 annually.

SPIRITUAL MEETINGS .- We learn that several at fault, and if the cause for the non-enforcement of the law is beyond their reach, the President should interfere and see that the laws are faithfully executed.

Spiritual meetings have been held in Columbia and vicinity, by Miss Josephine Orr, a celebrated medium—daughter of Dr. Orr, of Chester county. It is said the meetings have been of a very interesting nature, and those who have been in attendance were highly pleased with the developments brought forth.—Spy, Columbia, Pa.

Spiritualism in Nebraska.

I published a call for lecturers to come West, some few weeks since, which was responded to by the Rev. Dr. E. Sprague, of Schenectady, N. Y. I thank the good angels that prompted him to take so tedious a journey in mid-winter, all to do

Our City Hall has been crowded to overflowing every evening although it has rained almost in-cessantly, and the walking was never so bad Eager, attentive, startled listeners have sat immovable neath the peltings of this fearless, able and uncompromising advocate of the cause, and theological chips fly in all directions, hitting whom they may—it matters not, only that the

Could we have chosen our speaker from out the grand phalanx of lecturers, we could not have made a selection better suited to the needs of our

The Doctor takes the ground that Spiritualism is the religion of God, Nature and the Bible. His arguments are based upon facts, revealing aws most clearly, carrying his hearers as by intuition to the necessary conclusions; his demonstrations are forcible and convincing. Ortho-doxy is startled, nonplused and confounded, Spiritualists enlightened, strengthened and compositive conviction, acknowledges it must be so! I earnestly urge all societies and sections who want lecturers, to lose no time in securing the ser-

Nebraska City, Feb. 18, 1867.

"Very Terrible."
Some "Rip Van Winkle" has lately awoke from sleep, and reported through the Watchman, having made the wonderful discovery that a great many believe in Spiritualism; and that it is a device of the devil, though not as smart a trick as he has usually played in times past. That idea is not original with him if he thinks so, for it was made eighteen hundred years ago against the

And if Paul was here now, healing the sick by the laying on of hands, or merely touching a hand-kerchief, [see Acts xix: 11-12 verses,] he would be called the devil's own by the Pharisees of to-

How long would the salamander creeds survive if the devil should withdraw from the firm, and refuse to furnish any more brimstone? How supremely selfish that man is, who, for his bread, will preach an eternal hell, though not believing it himself-and driving many poor souls

to insanity. A New Work on Spiritualism.

Mrs. Emma Hardinge will be glad to receive any well-attested facts, phenomena, mediumistic experiences, or other records connected with the history of American Spiritualism, to complete her projected work on this subject. Any such contributions will be carried by Mrs. Hardinge to Europe, where her work will be written; but those who may be willing to lend her printed matter or MSS. for reference, or extracts, can receive them back within two years from the present date. who are willing, therefore, to aid in this matter, will please send in their contributions as soon as possible. Address, after February, care of Twenty churches are to be erected in New Thomas Ranney, Eaq., 50 Federal street, Boston; York this year at an estimated cost of \$4,000,000. | up to then, 8 Fourth Avenue, New York.

Acw York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY,

WARREN CHASE......AGENT.

A. J. Davis's Works, and Others.

For \$24,00 we will put up and deliver to express, or as ordered, a complete set of the works of A. J. Davis, comprising twenty volumes, three of which are pamphiets. These works will make a good and substantial library of our literature, that every apiritualist who is able ought to pessess. Nature's Divine Rovelations, thirteenth edition, has blank leaves for family record.

Volces of the Morning. An elegant volume of poems by Belle Bush. Sent by mail on receipt of \$1.35.

Apocryphal New Testament: by mail, \$1,15; Age of Reason, Sicents; American Crisis, 25 cents.

A Life of Thomas Paine, for \$1,00, can be had here—not the one Mrs. Waisdrooker complains of. A. J. Davis's Works, and Others.

Popular Medicines,

Popular Medicines.

Dr. Barden's Family Medicines are for sale at our Office, 544
Broadway, New York: used several years, and recommended
by Warren Chase. Also, the Neurapathic Balsam: recommended by Dr. Newton, and selling fast. And last, but not
least, Dodd's Nervine; put up by our brother, Ivr. II. B. Storer,
and fast gaining a reputation as a cure for diseases of the
nerves, which are so common in our nervous country.

Spiritualism.

Cheering words come over the water of the spread and progress of Spiritualism in Europe. The Davenports and others have been very successful, and kindly treated by the best classes in European society, on which our cause mainly depends in the old country, for there the masses of the 'Fountain' is red, which is said to indicate the people are too busy and too poor to look after the primary color. Between these extremes are the regular ascending steps of the scale, adapted to childhood of every age and condition, and the trines cheaper, and have no time to examine the groups are entitled 'Stream,' 'River,' 'Lake,' new; but the rich are more at leisure, and more new; but the rich are more at leisure, and more tween that country and ours. Here the rich are most busy of any, and few of them have time to look after spiritual matters. They leave it all to the priests, and can better afford to pay a priest mankind through the instrumentality of A. J. look after spiritual matters. They leave it all to est, and more intelligent, and it is among these that we find most of our Spiritualists, and from them we derive our strength and support.

The aristocracy of Europe and true democracy of America can, do, and will rule the world; and it is in these classes the new leaven is at work. Of what consequence to us is the opinion of P. T. Barnum, who can see more money value and importance in a monkey or snake, than in an angel, or the spirit of his mother? Of what consequence is the opinion of reporters for the Herald, or Times, or World, on a subject in which there is no money for them? A horse race or fist fight is better material for their pens and papers. To them religion is only formal ceremonies, and we have none.

New York Medical College for Women. We regretted exceedingly our inability to attend the commencement exercises of the New York Medical College for Women, which took place at Steinway Hall, Friday evening, March lst, when our distinguished and able co-laborer, Prof. F. L. H. Willis, delivered the address. This is one of the movements in the right direction. and deserves the notice, the sympathy and assistance of every reformer and friend of human progress, and the equal rights and equal justice to woman. The following extract of the Tribune's notice of the meeting, is worthy of a further extension to our readers:

"The choir of Dr. Osgood's church supplied the music for the evening, and after an anthem, prayer, and report of the Dean, Mrs. C. S. Lozier, M. D., the following graduates received diplomas M. D., the following graduates received diplomas at the hand of the Rev. Dr. Burchard, President for the evening: Mrs. Alice J. Campbell, Mrs. Fanny R. Coddington, Miss Mary H. Dunbar, Mrs. Gertrude Hammond, Mrs. N. M. Miller, Mrs. Susan F. Platt, Miss E. J. Pierce, and Mrs. Orsena Fowler Smith of New York, and Mrs. Emily H.

Storr of Canada. The address was made by Prof. Willis, of the Faculty. Fourteen hundred years ago, he said, a woman, giving scope to her womanly nature, dewell. From that time to this, woman has given proof of her ability to walk the paths which cus-tom had until then forbidden; and the speaker tom had until then forbidden; and the speaker cited numerous instances in which woman had excelled in various departments of arts and science. He said that two hundred female physicians are now practicing in the cities of the United States, some of them with incomes of \$10,000 or more per annum. There is nothing to prevent woman from becoming anything she may wish to be, or gaining any position to which she may aspire, in science, arts, or government, if she only has opportunity. She will do well what men do bunglingly. We make the laws, but our imperfect legislation shows that we need a new ower in that legislation, and that power lies in the hand of woman. Give woman the opportuni-ty to work, and she will adapt herself to her work A woman may conduct a farm, but it is not necessary that she should plow. Let her do what she likes best, and she will do what suits her best. Because a woman is a physician, it does not follow that she should find pleasure in the amputation of limbs; yet he had seen an important and collecte appared operation performed by a woman is a physician to the supportant and collecte appared operation performed by a woman is a proper than the statement of the statement delicate surgical operation performed by a wo-man with a tact and steadiness which but few men could command. He knew of one female physician of this city who had removed one hundred and nine tumors—an experience from which many strong men would shrink—and she still retains the sweet womanly delicacy characteristic

In closing, he paid a high compliment to the members of the present graduating class, saying, that with an extended knowledge of medical schools and scholars, he had never seen excelled

the earnest purpose, perseverance and devotion to study exhibited by this class.

Mrs. S. L. Kilborn, also of the Faculty, after complaining that Professor Willis had said all the good things she intended to say, made some very largest and earlief of the professor with the duty of the control of artisted warmer's, upon the duty of the control of artisted warmer's. leasant and spirited remarks upon the duty of educating women to the medical profession. They are natural doctors. The little child feeds its sick doll with a spoon; the four-year-old doctors the baby, and the woman doctors the household. We quote from the Atlantic Monthly: 'They would be either educated practitioners or indifferent quactitioners, and it was for the community to decide which they should be. This served as a text for a few hints on the propriety of giving in aid of the New York Medical College for Women.

Mrs. Miller, of this city, gave the valedictory address, in which she laid claim to no favor for her sex; they demanded only justice. A noem by George Lansing Taylor, so thickly studded with classic names as to suggest a ward voting list of the ancients, but a creditable production notwithstanding, followed. Then speeches, principally brief and pertinent, but all agreeing upon the necessity of medical education for women, were made by the Rev. Messrs. Frothingham, Blanchard and Armitage, and R. H. Chittenden, Esq. Dr. Armitage made the interesting state-ment that a subscription of ten thousand dollars had been made by a certain person toward the erection of a hospital where poor women and children may be attended by female physicians, The Rev. Dr. Burchard soon afterward announced that the liberal donor was Mrs. O. S. Lezler, M. D., Dean of the college—an aunouncement which was tumultuously applauded.

There have been during the year twenty-five students, nineteen regular attendants and eleven

After the exercises were concluded, Mrs. Lozier was presented with protographs of the graduating class, elegantly colored and framed."

"Dew Drop Inn," Is the significant sign on the muzzle of one of the holes on the side of Broadway near our office. We have not dropped in, for we know well enough it is an invitation for persons, male or female, to nation.

drop in a dime or two, take a seat, and take a thdrink of lager, or something stronger and more poisonous. Another, not "hole in the day," but hole in the night, near it, has fancy pictures painted on the doors, (below the sidewalk, of course,) in bright colors, to entice the young and unwary into dissipation; but all such devices are moral and respectable here, while Spiritualism is disgraceful to those who patronize and defend these dens of dissipation.

Sunday School Movement among the Spiritual

A correspondent in the New York Bunday Dispatch, thus intelligently and candidly describes the obvious merits of the new "Sunday School movement":

"This afternoon, at 3 o'clock, Mr. Andrew Jackson Davis will organize in Cumberland street Lecture Hall, Brooklyn, a new institution, styled by Spiritualists the 'Children's Progressive Lycenm.

The plan and principles of this Sunday School differ widely and essentially from any institution in the world. It is organized upon a scale of groups, numbering from one to twelve. The first, for little children of three or four years, is called 'Fountain,' and the last, for young ladies and young men, from fifteen to twenty-five years, is named 'Liberty,' the badge of which is white, as also is its target, which beautifully marks the lo-cation of the group in the hall; and the badge of and 'Excelsior,' each with an appropriate target independent of the church, and can afford to examine, and they do; hence the difference begressive significance, like the notes of the chromatic scale in music, or like the song of birds and the colors and fragrance of flowers in the fields

and forests of Nature. for the religion they need than to look it up for themselves; but the middle classes—which in this country are the basis of its intelligence and the spinal column of our whole system, social, political and religious—are more at leisure, more honschools in different parts of New England and in the Western States, and it is said that nearly twelve thousand children are already enrolled as

members.
There is another important thing in which the There is another important thing in which the Children's Lyceum differs from all other schools. There are no questions put to children, with printed answers, as in the Catechisms. The method of teaching is the opposite of the dogmatic method of teaching is the opposite of the dogmatic and stereotyped routine of the schools. The intuitions and reasoning faculties of the little ones (and the same method is applied to the more advanced in years) are awakened and called progressively forth by music, colors, objects, singing, recitations, exercises, marching, and by questions selected by the entire Lyceum by vote, to which each officer, leader and member is induced to think out and bring and express answers, in the presence of the whole school on the following presence of the whole school, on the following

The Spiritualists are truly a progressive and a fearless class of religionists. They are assailing and last, but not least—but really greatest of all else—they have inaugurated a new system of public instruction, which may in a few years overthrow existing authorities and methods, and lay the foundation for a loftler and diviner superstructure in society, politics and religion."

Spiritualists of Brooklyn rallied in large numbers last Sunday, filling their fine hall to overflowing, and manifesting the most serious and earnest interest in the organization of the Livce um, which was duly instituted with the appointment of officers and leaders, and the classification of the many beautiful children into their appropriate groups.

W. P. Anderson, the Spirit Artist.

W.P. Anderson, whose elegant specimens of the finest pencil pictures are astonishing hundreds. even of artists, is busily engaged on a large picture at this time, and cannot even answer the letters addressed to him; but his spirit guardians assure him and his friends that in a few months they will set apart a portion of the time to give sittings for pictures of smaller size and cheaper and quicker finish, so that more persons may get voted herself to the healing art, winning for her- the tests that are so satisfactory to many. Several have lately reported to this office the most complete satisfaction with the pictures and tests both. Mr. Anderson is certainly one of the most remarkable mediums of our age, and an instrument in the hands of the spirit-world to execute some work that will last and be admired for many years after he goes over to live with them in the "Summer-Land."

Mediums Wanted.

Test mediums are in great demand here. The few good ones are overworked, and of course not as good, from excessive sittings. We have in the city excellent healing and examining mediums,

but none to spare. Charles H. Foster. Daily, almost hourly, inquiries are made in our

office for Charles H. Foster, so long expected and

not yet in the city; and at last we inquire, Where is he? Letters await him here, as well as busi-

Names Wanted.

A letter is in our office from Hammonton, N. J. with the money for a book, and no name in the

Another, from the West, signs" Confucius," and we sent the old philosopher his order.

Engagement to Speak.

Warren Chase lectures in Bridgeport, Ct., the

third and fourth Sundays of March. New York State Organization.

I observe in the New York Department of the BANNER of Feb. 23d, an article in relation to holding a Convention for the Organization of a State Association, in which you call upon me, as President of the Genesee Association of Spiritnalists, to respond for it and Western New York. I do not feel authorized to speak officially in the premises, but for myself am free to say I am decidedly in its favor, and have been for a year or two past; and I believe such to be the wishes of a large inajority of Spiritualists in this part of

the State. It has undoubtedly become the settled conviction of most of those interested in the success of this heaven-born movement, that Organizations, hoth local and general—I may perhaps say, Town, County, State and National-are indispensable, and that the time has fully come to meet this urgent need, the lack of which is now doing more to retard progress than all other causes com-

I therefore second your motion for a State Convention, to be held as soon as maybe, say in May or June next, at such convenient city—say Syra-cuse, Utica or Troy—as shall offer the best facili-ties as to place of meeting and the entertainment of those in attendance.
What response shall we have, through your col-

umns, from brothers and sisters in those cities? Speak out, friends, without delay, that the Empire State may be fully represented in the next National Spiritual Convention. Byron, N. Y., Feb. 24, 1867. J. W. SEAVER.

To Correspondents.

[We cannot engage to return rejected manuscripts.] F. H. S., Baltimore.-MdS. received, and on the for exami-

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES.

The Eddy Persecution Fund. We acknowledge the receipt of the following additional sums, to help defray the expenses of

the trial of the Eddy mediums: C. Bounsail, Bowmanville, C. W. 21,80 W. Y., Philadelphia, Pa. 5,00 J. Forsyth, of Buffalo, N. Y., acknowledges the receipt of the following sums:

Further donations sollcited.

Donations to Bread Fund.

Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

AYER'S CHERRY PECTORAL-the world's great remedy for Colds, Coughs and Consumption,

DR. URIAH CLARK'S LARGE, NEW INSTITUTE FOR INVALIDS AND STUDENTS, GREENWOOD, MASS., near Boston. Send for Circular.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Miss M. K. Cassien, Medium, will answer dealed Letters. Terms, \$2,00, four 3-cent stamps. Sealed Letters. Terms, \$2,00, four 3-cent Address, 248 Plane street, Newark, N. J.

DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

PEORIA, ILL.—By the earnest solicitation and urgent request of a large number of invalids in Peorla County and different parts of the State of Illinois, Drs. Greek & BLACKMON have kindly consented to keep open their office in Peoria till

further notice. THE SUCCESSFUL MEDICINE for the permanent cure of Neuralgia is Dr. Turner's Tic-Dou-LOUREUX OR UNIVERSAL NEURALGIA PILL. Since its introduction at apothecaries, (having been hitherto used only in private practice,) it has become universally popular. Sold everywhere. Principal depot, 120 TREMONT STREET, BOSTON, Mass.

Special Notices.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

If you are troubled with Indigestion, Rising of Food, Sour Belchings, Acidity of the Stomach, or any other form of Dyspepsia, avoid all stimulating drinks, which relieve only temporarily, and take Coe's Dyspepsia Cure, which will urely afford permanent relief.

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Each Message in this Department of the BAN-MER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentali-

Mrs. J. H. Conunt,

while in an abnormal condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by

mortals, are answered by spirits who do not annornce their names.

e ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Cir-les for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Thou Holy Spirit, whose presence we recognize but cannot understand, we would not come to thee with mouthed utterances alone, but with the deep voice of soul. We would ask to understand thee more perfectly; we would ask to know thy way; and we would ask also for strength to walk

Thou Spirit, whose loving countenance beameth in upon us through the sunshine, thou whose voice we hear in the booming ocean, thou who whispereth unto us through all forms of life, thou who art our Saviour and Perfect Life, thou who art our Kingdom of Being, teach us to understand thee. Oh let our mission be unto our souls like a pearl of priceless value. Let us understand that since thou hast permitted us again to visit the earth, after passing through the change called Death, oh let us understand that thou doeth all things in wisdom. Let us appreciate the sacred work entrusted to our hands. Let us run faithfully and well unto the end of our journey, so that we may be able to receive in the great hereafter thy commendation through thy ministering angels. Oh let thy voice come to our inner lives, saying, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many."

We do not ask for blessings, oh thou Spirit of Everlasting Love. We only ask that we may understand thy blessings that are showered down upon us from thy wondrous heart of love.

God of the seasons, the days and years, Hear our petitions, though dimmed by earth's tears; Fold our poor prayers to thy great heart of love, And lead us, oh God, to thy kingdom above.

Questions and Answers.

CONTROLLING SPIRIT.-In answer to the call of many Spiritualists, and many who are not Spiritualists, we deem it necessary to make a statement concerning these scances. Many desire to know who has them in charge? who, of all that vast throng peopling the unseen world, would descend, and, under these circumstances. hold control of scances like the present? Names mean very little, except so far as they lead you back of themselves, and introduce you to the identity or individuality with which you are dealing. To be brief, then, we would say these séances are under the special control of William Ellery Channing, well known in your city, Theodore Parker, and Frederick T. Gray. These three intelligences hold supreme control of these séances. All those who desire to commune with their friends in this way, come by virtue of the will of these controlling intelligences. Therefore all your queries, having a bearing upon or relating to these seances, should be directed specially to one or all of these intelligences.

Mr. Chairman, we are now ready to answer whatever questions you may have.

QUES .- By F. Abbott, of South Vassalboro, Me.: Does God ever plan, decree, reason, think,

in any proper sense of these words?

ANS .- Your correspondent is perhaps unconsciously a believer in a personal God, worshiping at the shrine of a personal Deity. Humanity, while it is humanity, cannot fully comprehend a God; that is outside of itself. Therefore, in order to comprehend God, God must be brought down within the precincts of humanity, and made human also, having all the various attributes of human life, and exercising all those intellectual powers that belong to the human being. Your speaker believes that God is everywhere; and if he is, then he is in all things, in all places, and manifests under all conditions of being. Now the human mind manifests certain attributes-it thinks and acts. Very well, then: God must do the same; for if God is in the human mind, he is also in human thought. He must plan, he must exercise all the faculties of that mind in accordance with the law of mind. It is absolutely useless to speculate concerning a God outside of humanity. Supposing there is an Infinite, All-Wise Intelligence beyond the boundaries of human intelligence, of what avail is it to you? You can only understand through the attributes of your own being, only estimate its powers by your own. You can only worship truly at the shrine of Deity within the sacred temple of your own life. And this is the closet into which Jesus bade his followers enter, when they would pray to their

Q .- By Y. Smith, of Canada West: Are there not general objective realities in the spiritual sphere, as in this world, which are seen by all residing there, the same as all objective matters can be seen here by all possessing the faculty of sight? If so, how is it to be accounted for that communications from the spirit-world differ so much as to what is seen there, whilst others seem to ignore altogether any objective realities, such as trees, rivers, landscapes, &c.?

A.-All that becomes externalized matter, or all that is separate and distinct from yourselves, is objective to you. Now inasmuch as one being cannot eucompass the whole spirit-world, therefore there must be an objective world to every living soul. And again, inasmuch as every mind or spirit differs from every other mind, in its conceptions and perceptions, then no two can see or understand exactly alike. Que intelligence may declare to you in all truth that your earth is square; another may demonstrate it to be round; and another may declare it is oblong; each attering the assumption from their own particular | in such an apartment, carefully guarded." Well, | grateful to you. standpoint, each seeing or percelving, understanding according to their own life. The blind man cannot recognize the hues of the rose. The deaf man cannot understand the harmonies of music. But one whose faculties are fully brought out or

where you find one soul that is fully developed, deformed. One intelligence dwelling in human can understand them, it is the voice of God. You must not expect that every spirit will return giving you the same ideas of the spirit-world. This cannot be. Each one must see for himself, understand for himself. You Spiritualists know that the spirit can return to earth. It is not belief to you, it is absolute knowledge. To those whose spiritual senses have not been fully developed, Spiritualism is a myth. Many declare to the contrary. They know it is false. Now Spiritualism presents as stern objective facts as anything in the universe. This article of furniture [the table] is no more an objective reality, than is the fact that your speaker has returned from that unseen world, and is manifesting through a frail human organism to you,

O.—From the audience: How is it that some are satisfied that they see trees, rivers, in the spirit-world, while others ignore them entirely?

A .- Those who ignore such things, are those whose perceptions have not been unfolded so they can realize them. There are as many degrees of perception-and you are to understand that the soul in its unclothed state sees by perception-as there are souls who need degrees.

Q.—By I. Williams: Is it possible for a spirit in the earthly body to leave the body and speak through the organism of another person on earth, and not be conscious of it?

A .- It is not only possible, but it is a very natural and probable thing. The spirit who legally owns the organism through which I speak has in several instances communicated through foreign bodies, and at places far distant from the place where the body was located. Yet she will tell you she has no knowledge of the fact, although it is a fact, an absolute reality. Feb. 25.

Eugene D'Atram.

I have no object in coming here this afternoon, save that I may be the instrument in opening the eyes of some I have left on the earth.

Monsieur, I am a Frenchman by birth, and I suppose you will wonder why I do not come to my own, manifest to them from a nearer locality. But, Monsieur, it is like this: I was a Spiritualist

-that is what you term them—when I was here. It is now but nine days since I was transferred from the earthly to the immortal; nine days. And I said. So sure as my belief be true, I will go to America, where I am not known, and I will manifest there to the spiritual paper—where I've appropriate it to myself. [Your investigations in been so many times in spirit. I have no acquaintance with any Spiritualists in America.

So I told my friends I would come here, and I would show them whether or not my belief was true. I supposed, when I made the promise, that I would come sooner; but I was not myself prepared, and there was no open door for me here, even if I had been, till now.

Very well, then, I have this much to say: My belief in Spiritualism was a true one, for the com ing of myself makes that clear to you. I do come, I do speak, I do manifest my own self, no one else. Eugene D'Atram; that is my name, and I

am from Paris. Now, Monsieur, I have good friends in my own they have no evidence. They say they 'll wait till that it was a belief in Spiritualism that caused and my poor feeble testimony is added to the many millions who come here.

(To the scribe.) Make no mistake, Mademoiselle. My name is Eugene D'Atram.

(To the chairman.) The blessing of the Great your great work, Monsieur! [Where shall we direct a paper?] Rue St. Germain, No. 22.

Abraham Lincoln.

By the kindness of those who have these matyour number this afternoon. I have long had a very earnest desire to come to this place, that I might offer you my thanks, personally, for the many favors I received at your hands while I was on earth. Although I presume you considered that you were simply discharging your duty, in doing by me as you would do by all others, yet since I have been able to see things clearly in this new condition of life, I've been very anxious to come here and personally thank you for your kindness. I refer to the messages that were often ent to me from my little son Willie.

Oh, I am Mr. Lincoln. [We are happy to meet you here.] I am very, very glad to come. And now while I am present with you to-day, I would like to answer the question that was asked me many times before my death, and has been asked concerning me a great many times since, which question was, Is Mr. Lincoln a Spiritualist?

I must answer in this wise: Mr. Lincoln was not Spiritualist before death, in no sense whatever. Now let me explain. Notwithstanding I was he recipient of many spiritual favors from time to time, I bore about the same relation to a belief in or acceptance of Spiritualism that I bear at present toward the reconstruction of the Government. I hope that certain causes will produce certain re sults, but I do not know.

I was once asked, when I had been out upon a kind of political campaign, by one of my neighbors in Springfield, "Well, Mr. Lincoln, what is agoing to be the result of such and such moves?" Well," I said, "really I do n't know; but I shall be able to tell you after such a time," naming the election. I certainly could not tell before.

I made this reply to a friend of mine who put you believe anything in it?" "No, I don't," I said. "Well, I heard you was a believer. I hoped you were." "No, you are mistaken. When I get beyond the vale, I can answer your question, perhaps to the contrary."

Now I am able to answer it. I am a Spiritualst. This truth I shall not try to prove to you, for my own coming demonstrates that fact. Exnow, although I had no faith in such things, I

and it will do no harm to heed it; and so I did.

developed, such an one can see more generally, before my assassination, when I received another understand things in a more general sense. But most earnest request, asking me to avoid all public assemblies, for there was a great cloud hangyou will find ten thousand who are dwarfed and ing over me, and if I was not careful I should come to him, and his mother and brothers be left life may declare that Spiritualism is a myth; and to mourn. And he concludes by saying, "Father, other may declare it to be the voice of God. Now although I'd be delighted to meet you, though I'd both persons are right. To the one who cannot be the first one to greet you in the spirit-world, understand its truths, it is a myth. To one who vet I don't want you to come to me in such a way. So, dear father, be careful."

I thought the matter over and over, and I came to this conclusion: I am in the hands of God. He rules everywhere, and I will trust him. I will take all necessary precautions, that is, as far forth as I can, but I cannot step beyond the boundaries of my duty to save my life. No; when I took the oath to become a leader unto the American people, I took it with a full realization of the dangers that were around me, and I prayed, God only knows how earnestly, that I might never be found wanting in the way of duty. I said, Inasmuch as his providence has sustained me through many very trying scenes, I will not doubt him now. If it is God's will that I should die by the hand of the assassin, why, then, amen to it. I had a strange feeling with regard to that little message. Although I tried to forget it, still it was ever present with me. And when I felt for the first time the reality of life after death, I was just as well confident then of the manner by which I entered upon that life, as I am confident of it to-day.

And now, my dear sir, I would have you, and all the American people, understand that I am still as ready to work for them as when here, for I have a conscience, I assure you, now, as I had a conscience when on earth, and I mean to be

true to it. Perhaps you may think that I did, in my inner being, believe in Spiritualism, but had not the confidence in my strength to bear all the scorn that its opposers would cast upon me. But I tell you I did not fully believe. I was one of those sort of men-have you never met with them? I am sure in your experience you must have seen many such—who are always wanting to believe in these beautiful things in Nature, but can never seem to grasp them. Well, so it was with me. Your Spiritualism was to me a beautiful belief-I am never conscious of having said anything against it—but I could not appropriate it to my-

Now, sir, ere I go, let me thank you again for your kindness to me. [Did you not at one time investigate Spiritualism?] I certainly did. I had many opportunities: was kindly visited by many good mediums. The way was thrown open to me; I did not walk therein. I did investigate, but I could not come to a full consciousness of the truth of your belief, that would enable me to regard to Spiritualism probably gave rise to the report that you were in truth a Spiritualist.] I presume so.

Offer my kindest regards to the lady whose body I now use. Tell her I thank her for her many favors, and hope to repay her at some future time. I can appreciate them now. When here I was unable to. Good afternoon.

Colonel Robert A. Wainwright.

The tongue of slander is scarcely hushed, since my change from the world of matter to the world of mind. Those who understand the least are those who talk the most. I am informed that it is generally believed by those who knew me that home who would like to know, like to see, but were not favorable to my belief when on earth, I come; they 'll wait till 'I come. I have come, me to become a suicide. Now, although I regret, and bitterly too, that the glorious cause of Spiritualism should suffer on my account, yet I have no regrets for the course I took. For the further I advance in this new life, the more I can see that an overruling destiny holds us all in its grasp; Spirit, who takes care of every spirit in the body and if that destiny had determined that I should d out of the body, protect and defend you in have pursued a different course, then I should have died by other means.

I do not propose here to enter into any statement concerning the real causes that led me to take the step I did. It seems to me they should be well known to those most interested. I only wish to affirm myself, that a belief in Spirituters in charge, I have been invited to be one of alism had nothing whatsoever to do with the last closing scene of my life. I never had any fear of death. It was not at all natural to me, and I was weary of the long protracted term of physical desease, physical inability to meet the duties that would devolve upon me as a soldier and citizen. Therefore I determined, according to my mind, that I had a right to divorce myself from a body that could not serve my spirit, or serve humanity, or that Great Power that all nations, that all individuals bow to. It was like an unstrung harp, that would give forth an uncertain sound; and when I would seek most carnestly to do those things that were right, then I would often make the greatest mistakes, and I saw no escape from it. I believe it was the hand of God that dealt with me at such times, and I believe to-day that it was the hand of God, and not Robert A. Wainwright, that prompted me to commit suicide. It was not done in haste. It was a premeditated thing. I did not enter the spirit-world with doubt. fear, or any misgivings. I was no stranger to the spirit-world, for the angels often came to me face to face, and I realized whither I was going. I deplored, oh how earnestly God only knows! the state of my country. I felt that its heart-which was the people-was right, but its head was faulty; and its head was leading its heart in the wrong direction. As a soldier, I prayed for strength; but though the spirit was strong, my flesh was weak: and when I became tired of the weak physical body that I inhabited, then I determined that it was best for me to separate from it. So Learned out my determination; and I'm accountable, not to my friends, not to the nation, not to the universe, not to any individual. I am accountable to my God only, not to yours. I fully the question pointedly to me, "Mr. Lincoln, are understand that passage in the Scriptures which you a Spiritualist?" "I am not, sir." "Don't declares unto us that we shall serve no other God but our own. That God that appeals to us most clearly, most definitely, is our own God. If we do not walk in the way he marks out for us, then indeed we are like ships on the ocean without compass or rudder.

I do to-day, as I did before I committed that last act, most earnestly commend my companion and children to the keeping of that Great Spirit cuse me if I make a few personal allusions here, that watches over all. I know he can care for I am indebted to your medium—and perhaps to them well. I can trust my loved ones to his tenyourself also, though as to that I cannot say for der keeping. He will lead them, he will bring the reception of certain private warnings with them out of night. He will flually show them regard to my assassination, purporting to have the glories of the spirit-world. [When I awoke come from my son Willie-and I now know they this morning, I felt that you were with me. Was did come from him-wherein he says there are it so?] I was with you. I did not know whethfoes in my own household, and I have many foes or I should be successful in coming here tooutside of it, too. He then goes on to tell me that day or not, but I was told if I attached myself a certain time has been appointed for my assassi- closely to you, I might be able to come. For nation. And he says, "Father, to foil them, sleep the assistance you rendered me, I am deeply

Remember me kindly to Mr. Crowell here. said, At any rate, that message sounds like Willie | Tell him Thave thought of him many times since we have been separated, and I hope he will con-And, again, I think it was about seven, perhaps tinue in the spiritual way; that he will eschew eight or nine, certainly not more than ten days everything that will tend to mar his fair spiritual

prospects, so that he will one day be able to say, I have done the best I knew how to." That is the very best God-approbation the soul can ever Yes, sir; and I would like to be on the battleknow. God bless you, angels watch over and de- field again. I would n't value going through the fend you through all your mortal life! Remember me also to the lady whose body I use.

Margaret S. Webber.

Feb. 25.

The home of my earthly life comes so vividly to me that I could almost fancy I were there again. It is exceedingly difficult for me to realize that I have been six years away from that home; six years separated from friends I left on earth. It seems to me as though I had passed but a night; that this was the morning. I did not know, before I died, that I could return, although I had heard much said concerning it, alcould return after death, among my friends. But I had never seen anything to cause me to realize this truth.

But I am exceedingly anxious now to do something for the friends I've left, that' they may know this Spiritualism is a truth; that they can return and communicate. It is just as natural for the spirit-world to hold communion with the material world, as it is for you to hold communion with each other. For all things that are, are by virtue of Nature. So we are taught in the spiritland—that home, as you call it, beyond time.

I was born in Springfield, Illinois, in the year 1834, on the second day of March. I presume that one reason why I am so forcibly carried back to my home on earth, to earthly scenes, is from the fact that I meet Mr. Lincoln here, and he seems to me so much like himself, as he was, that I could not help asking him, "Mr. Lincoln, does it seem that you are dead and I am dead?" for really it did not seem so to me. But we are, according to the acceptation of the term. We are dead. We have passed out of our physical bodies, and are now using our spiritual bodies. We are just the same, with the exception of the loss of our bodies. I feel that I am Margaret S. Webber just as much to-day as Abraham Lincoln is Abraham Lincoln. At all events, he acts like him and he looks like him, and I presume he can say the

I always was a matter-of-fact being when here, and I suppose that was the reason why I could not believe the spirit could return after death. I had not the gift of mediumship myself, so I could not feel its truth. But I know it now, and that is enough. And I want my friends-my brother Thomas in particular—to know that we spirits do return; that we watch over the friends we've left on earth that are dear to us; that we are rejoiced when they are in the way of duty and doing right, and grieved when they do that which is wrong.

And, also, I would communicate with my sister Sarah. I would have her know that there are other ways to enter heaven outside the Methodist Church: that is not the only way to heaven. She may as well realize that fact now as at any other time; for if, when she comes to the spirit-world, that gate should be closed upon her spirit, she would be sadly disappointed. So she may just as well ignore all strict religious forms and creeds, and then she will be sure of heaven, and be sure of sunshine instead of darkness when she passes from this mortal world.

Six years! and oh, how short! The time has flown by so quickly that I have not recognized their passage. Six years! and I'm here againhere on earth-here manifesting to those I've been so long separated from. But I am here, and, because I am, it is well, for we are taught in the spirit-world that all things are done by virtue of the will of God. I want my dear friends to understand this. My dear father has told me, since we have met, that he has had more cause to mourn over his religious faith than any other rigid, so exclusive, that it kept hir in a seven-by-nine heaven that was all too small for the soul's future progress and growth. And when he comes back to speak, then he, too, will counsel them to ignore all creeds, all set forms of religion, and worship the God that is within them. right by you when you do right by others. You have only to fear when you fail to do right by your fellows, for there is no God that can pass sentence of evil upon you when you are in the way of right. Farewell, sir. I thank you.

Feb. 25.

John Gallagher.

I not be here at all if I wan't encouraged to come this way by Mr. Lincoln. I did n't think it was my place to come here with a person like him. That is right the other way, he says. But I told him I not feel like coming to-day. Then he says to me, when my time had come, "Go back and speak, by all means." I says, "I'll not go. I think it is not my place at all." And he says like this to me, "John, you're mistaken in regard to your place; and, as you have the time given you, you've got to go and occupy the time by speaking

to your friends. I am from Company I, 9th Massachusetts regiment. Yes, sir, I am a soldier; and I fought for the very best good of this country; and I am not at all ashamed to say that I was a Union soldier, sir. Oh, I'm not any of your "Greybacks"; was not at all. No. sir, I was one of Mr. Lincoln's soldiers; I was. Faith, I always liked that man. When he come into the hospital where I was, he goes all along up and down the different wards, and he says, " Well, boys, I'm glad to see you no worse than you are. I believe we shall soon be victorious, and then you 'll thank God." And then he went up to this one who had lost an arm, and that one who was minus a leg, and he says, Boys, it is an honor to you. It's better than all the gold medals I could give you." Oh, he talked very kind to us, and he cheered the hoys up, too. Faith, I remembered him, and I says, "If ever I live to get out of the hospital, I will fight like the devil for you." Yes, sir, I did. There's nothing like kind words from the head of the army, you know. They're better than a drop of whiskey any time, for that won't settle your head and heels, and the other will settle them both,

My name is Gallagher—John Gallagher. Now I'd like to have my brother Matthew know I come. He's here in this city. He's not believing in Spiritualism. He has the second seeing, anyway, and he do n't know at all what it means. I want him to know it is the second sight, what we used to have in the old country. It was nothing strange, for we used to hear about fairies coming. [Do you over show yourself to him?] Oh, yes, I have many times, but he thinks it's because I am unhappy, and he 's all the time going to the priest to have me prayed out. Faith, I want him to know it's not that; not because I'm unhappy at all; no, sir. Faith, when a man sees his folks wasting their money on him, he don't like it; no sir. And I want him to know, want Matthew to know I don't need his prayers, and he'd better keep his money, for his wife and children need it more than I do. Ali, faith, I don't need his money, at

All I have to say is, I'm back here again, I think I would fight now as well as ever I did. danger.

There's one thing, somehow, that's troubling all us boys in the spirit-world, and that is what you're going to do with Jeff. Davis now you've got him? [Are they greatly exercised about him?] Faith, they are. They used to think, ah! would they get him they'd be doing Government a great service. And what's the good? You give him a nice place, with fine things all around him. Why, he's better off this moment than Andrew Johnson is. He is, sir. He knows very well that somebody will find a way to draw his neck out of the noose for him. He's not troubling his mind about his future. But it's the tight though there were many who believed that spirits place he'll get into when he comes on our side. Yes, sir, it's a reckoning that will take more than his friends to match.

Well, sir, good-by to you; and I hope when you get on my side you'll be just as happy as I am. And don't forget my name and Company, and so forth. Faith, you see those are the things that take us along. They are the pass-words and countersigns. Good-morning, sir.

Christina Lawrence,

I'm Christina Lawrence. I lived here eight years. I am from Cincinnati; was there when I died. That's where I lived. I used to live in Montgomery, Alabama, but my father lost all his things, and he moved to Cincinnati.

It's Prince that helps me to come here; yes, Prince Frederick William, we called him. [Whowas Prince?] Oh, he was my father's black man. He says he used to see dead folks before he died. I don't know as he did. He says he did. And he told me if I liked to try it, he'd help me come here: he'd show me how, and he'd get me a pass; I don't know how, but I reckon he asked the gentleman if I could come. [He was kind.] Oh yes, he was always a good-he was always good to me. He never liked Jackson-he's my brotherhe never liked him. He was ugly to him. He used to tell tales on him to father, and get him thrashings. He never liked him-but he liked me. He used to always bring me candy and nuts and apples, and everything he could get. But he was in the army, and was killed. He was in the army. [Rebel army?] Oh no; Prince was not a rebel. But Prince was in the army. He went to war, and I died in Cincinnati. But we met in the spirit-land. He hunted me up, he says. He says he heard I was there, and hunted me up. I've got a heap of folks there with me, but Prince helps me most of all to come here. He knows all about it.

And if you'll ask-if you'll ask my father to let me and Prince come, so we can talk to him, I don't know what I will do for you; something, I don't know what. Tell him we are both dead, won't you? And tell him, too, that Prince is not a rebel. My father is n't; he's a Union man. [Did he think Prince was a rebel?] Yes, he thought he was a rebel. But he was n't a rebel. (Then turning to a spirit standing by her side, she said: "Hold your tongue! I'll tell him.") He's afraid (referring to the other spirit) I won't tell my father that he was in the Union army, and he was killed in the Union army. And we want to come; you'll say that, won't you?

My father's name is Freeman Lawrence. My mother's name was Christina. And tell father that grandfather Freeman is in the spirit-land, too. He's got a heap of things to tell father. Won't you-won't you tell him? And he wants to come to father, he says. (Speaking to the other spirit again, she said: "Keep still.") He-oh he's afraid I won't say for him. He says I ought to speak as much for him as myself, because he helped me come. I do: we want to come together. Tell father Prince is my guide; he's the one that thing since coming to the spirit-world; for it was | fetched me here, won't you? Oh, and tell father. too. I went to Montgomery, and it don't look as i did: I would n't want to live there now, anyway. And Prince says he would n't. He's in a better place now, he says. He says he drives a better team now than he did there. He was always wanting a better one here. (Speaking to the Do right by all. Never fear that God won't do spirit again: "Yes you was, too; you know you was.") [Did n't you have a good team at home?] Yes, we did have, but he was always wanting a better one than anybody else had.

> Prince wants me to tell father that he's learned to write in the spirit-land. I don't think he has. I've never seen any of his writing; but he says he has. And he wants to go to his wife, too. [Is she at the South?] Yes, she is; she's in Alabama -Prince's wife; and he wants my father to help him to go to her. I shall help him. I guess we'll

—Prince's wife; and he wants my father to help him to go to her. I shall help him. I guess we'll get along pretty well together.

Well, if I knew what to give you, I'd give you something now—but I will sometime. [We'll remember that.] Yes, and if I don't get to my father this time, won't you, if I can't come here, send a letter from me to father, if I write one? [Yes.] Well, I shall give you something—I don't know what. I know what I can give you when you get to the spirit-land—flowers. Do you like 'em? [Yes, very fond of them.] I can give you a heap of them then. (To the other spirit: "Hold your tongue.") He (meaning Prince) says, "You'll have to get me to tend them? I Yes, I do—I tell him what to do, and he takes care of them for me. (Aside—"Yes you do, too.") He says he do n't either—says he has to tell me. Well, we'ra just like what we used to be. He wan't never cross to me, but I wan't afraid of him. (To the spirit: "No, I wan't, cither.") I know what he means. I shan't tell, though.

You 'll tell father, won't you? (Aside—"Now you wait for me.") [Was he going?] Yes, sir—

You'll tell father, won't you? (Aside-"Now you wait for me.") [Was he going?] Yes, sirand too quick, too. I've got a horrid sore throat. (This last remark probably was occasioned by the remembrance of the disease she may have had when she passed away.)

Mary E. Surratt.

Can you furnish me, my dear sir, with any means by which I can communicate with my son? means by which I can communicate with my son? I am Mary E. Surratt, and I want to talk with my son. Is there any possibility of it? [Not unless some friend in Washington can aid you. Do you know of any medium there that you can control?] No. I do not.

What I should say will not at all intrings upon

What I should say will not at all infringe upon the rights of Government; and I am quite willing that his counsel and the counsel for the Governthat his counsel and the counsel for the Government should be present, that they may hear all I have to say. But I feel that his happiness, as well as mine, depends upon it. I must see him! Can you not help me? [We will do all we can to aid you.] And how soon? [Within a few days. His trial will not take place very soon.] Not right away? I may hope, then. Mary E. Surratt. [Did you not give your name as Hannah Surratt when you came before?] When I was here before I gave it Madam Surratt. Good-day. here before I gave it Madam Surratt. Good-day.

This scance was conducted by William E. Channing, and closed by Frederick T. Gray.

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 26.—Invocation; Questions and Answers; is a few first the sens; Richard J. Soleson, to his mother and sister; Johnnie Tuttle, to his Aunt Mary; Caroline Ritchio, to her husband; Uriah Ritchie, of this city, to report the sense of the city, to result the sense of the city to result the city to result the sense of the city to result the city to resul

ine litchio, to her husband; Orian Attento, o the friends, C. C. C. C. Throcation; Questions and Answers; Thurdsay, Feb. 28.—Invocation; Questions and Answers; Theodore Williams to Burgeon Hazen, Chaplain Gorliss, and Jacob Rhodes; Major William McKennoy, to his wife Eller, and sisters; "Bobby" Oldham, of Memphis, Tein: Monday, March & —Invocation; Questions and Answers; Monday, March & —Invocation; Questions and Answers; Lady Charlotte Holland, of Compton-Payne-Foot, England, to the word, Lord Thomas (Holland; Samuel Hollingsworth, to the Jones of the World Compton of

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Forceythe Willson a Clairvoyant.

The Boston correspondent of the New York Weekly Review gives the following account of the late Forceythe Willson, author of "The Old Sergeant," etc., of whose personal history so little was known even by the warmest admirers of his

have said, but the devil would have conquered, I fear, if you had not spoken. We shall never meet again; for within six months I shall have joined my wife in the land of the hereafter. His presentiment was well founded. Within four months he died. This belief that death was near to him was constantly alluded to in his conversation; yet he seemed to cherish it as a thing most precious. Confident in his future, he welcomed the change that would reunite him with the object of his adoration on earth. Mr. Willson had few intimate friends, but perhaps no man better deserved the outsubthe cpitaph—

'None knew him but to love him."

Obituaries. Passed on to the higher life, on Saturday, January 19th,

1887, William H. Crano, in the Sist year of his age.

At the early age of thirteen years, he connected himself with the Methodist Church, and was for twenty-five years a consistent member of that body. He possessed a liberal mind, and a mild and peaceable disposition; and would rather suffer wrong, than do anything that would produce inharmony. When Spiritualism made its advent in this city, he entered upon an honest investigation of the subject. In his own household, through the instrumentality of his brother-in-law, he became convinced of its facts, and was subsequently led to embrace its beautiful philosophy. His companion also adopted the same views about the same time. During his long and painful filmess he conversed frequently upon the subject of his departure, but never expressed any doubts or fears in reference to his future condition; on the contrary, he looked forward with hope and coufidence to a happier existence in the spirit land. He identified himself with the Spiritualists of Philadelphia.

Philadelphia, Feb. 19, 1861. 1867. William H. Crane, in the 51st year of his age.

Passed to the spirit world, on Wednesday morning, Feb. 13, at the family residence, near Croton, Iowa, Sarah, wife of She was for many years a consistent Spiritualist, and a pioneer in the cause, in her neighborhood.

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rence, into the hands of every boy in Boston. It would work untold good.—Banner of Light.

Success of Ned Nevins, the News Boy.—Rev. Henry Morgan's book on Street Diffe in Boston, or, Ned Nevins, the News Boy, published by Lee & Shepard, is meeting with popular favor. The first edition was sold within a few days of its publication, almost wholly in Boston. A second edition will be immediately issued. Mr. Morgan is well acquainted with his subject, having labored as a missionary among the poor of this city for nearly eight years. He wields the pen with the same force and cloquence that he speaks; his characters are true to life, and cannot fall to win the sympathy of the reader. None can read the story of Ned Nevins, the News Boy, his sufferings, temptations, escapes and triumphs, with out admiration and respect for this neglected class of streetboys. None can read of Ned's mother in Orange Lane, literally dying with needle in hand, without feelings of pity for the poor. The characters of Solomon Levi, of Nick, and of Nedis, seenes of high life and low life, the pathetic and the comic, the philosophic and the tragic, are portrayed in graphic contrast, while the enterprise and benevolence of Boston receive their proper tribute. We predict for this book a large sale.—
Boston Post.

their proper tribute. We predict for this book a large sale.—
Boston 795st.

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selling very rapidly, most of the first edition being sold wholly
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much of the life of the "dangerous classes," as they are termed in England, or the poor and vicious, as they are generally
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mission enterprise established in Franklin Building, near Dover street, and has devoted himself to the work of reclaiming
and benefiting the lower classes of our population with great
carnesiness and much practical wisdom, and, there is reason
to believe, is accomplishing great good. This book of his is
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Mar. 2.

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tf-Feb. 23.

BY AMANDA T. JONES.

Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Sergeant, etc., of whose personal masseys of this poems:

"Mr. Willson was a native of New Albany, Ind., and, at the time of his death, was not far from thirty years of age. Educated at Antioch College, under the guidance of Horace Mann, and blessed with a competence of worldly wealth, he devoted his life to desultory literary labor. When the war broke out, he established a connection with the Louisville Journal, and from his pen came the remarkable editorials in that paper, which were powerfully instrumental in saving Kentucky to the Union. They are models of forcible and spirited composition. That relative to General Simeon B. Buckner is one of the few specimens of scathing invective which deserve preservation in letters. About two years ago, Mr. Willson removed to Cambridge, Mass, and bought a fine house, next to that of Professor Lowell. He was known to but few of his townsmen; he made few acquaintances; but those who were privileged to know him unite in pronouncing him the embodiment of purity, sincerity and manliness. He was the very picture of health, vigorous and active, and his large, Oriental eyes glowed with the eloquence of a generous soul. During his residence at Cambridge he lost his wife, whom he loved with deep fervor, and this affliction, doubtless, influenced him to change his residence and return to Indiana. He left Cambridge about four months ago.

His nature was wonderfully spiritualized. He possessed an inexplicable power, which he called him to look beyond the limits of ordinary vision.

less, influenced him to change his residence and return to Indiana. He left Cambridge about four months ago.

His nature was wonderfully spiritualized. He possessed an inexplicable power, which he called him to look beyond the limits of ordinary vision. For instance, he would take a letter, and, pressing it to his forehead, announce the character and personal appearance of the writer. This he did, with perfect accuracy, with letters from Hawthorne, R. H. Stoddard, and others. Frequently he used to say that the things of the other world were far more real to him than the things of this bird will present with him, talking with him, as of old.

One incident may illustrate his character. Between himself and a neighbor a coolness had arisen; and, during six months prior to his departure for the West, they had not exchanged a word. He was waiting at a street-corner for the car which was to bear him on the first stage of his journey, when this neighbor approached. The latter held out his hand, and said: 'I heard that you were going to leave us, and I could not between us.' Mr. Willson grasped the extended hand, with profound emotion, and answered: 'The good man within me told me to say to you just what you have said, but the devil would have conquered, I fear, if you had not spoken. We shall never meet again; for within six months I shall have joined tion, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully unthe Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders to be superior to the old. and Negative Powders, to be superior to the old systems in the following prominent and most im-

systems in the following prominent and most important respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible cause of disease, and not to its outward, visible effects or annearances. But the old systems base their appearances. But the old systems base their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces—in other words, upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, commend it to the

most casual observer and even to the medical profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, younting, nauseating, awaning, aupuing, blister-NED NEVINS, THE NEWS BOY;

or,

STREET LIFE IN BOSTON.

BY HENRY MORGAN, P. M. P.

(Poor Man's Preacher.)

(Poor Man's Preacher.)

LIFERATED

(Poor Man's Preacher.)

(Poor Man's Preacher.) radically different They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, ex-ternal or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they silently, gently and sootlingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

ance or equilibrium of the discussed organ of organs, restore them to perfect health.

3d, In its results. I have already published, in the columns of the BANNER, testimony and evidence, in the form of certificates and reports from dence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in lished is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all allke have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Denfness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., lave given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital prac-

cause so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman half with their wirtness for themselves and thus. shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who regide in or who may another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 37; St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.

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Dr. Newton's practice is mostly diseases given up as incurable. His treatment is peculiar to himself, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing,") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that reatores the lost or unequal circulation of the vital or nervous fluid. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relieve pain from whatever cause. The practice is based upon the most strict principles of science; it is in hamony with all natural laws. Many eminent physicians of overy other practice not only acknowledge this power, but receive the treatment for themselves and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Medicine disease—and so sure the feet, that but few diseases require a second operation. Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation. Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation, they are, howaver, always benefited. Deafness is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in advance. No charge will be made for a second operation when it is found necessary. However sure of cure, in No cAsse will a food to pay are cordially invited, "without money and without price."

TERMS FOR TREATMENT.

without price. The Letters must be as short as telegraphic dispatches, or they cannot be answered.

The Dr. N. cannot tell if he can cure until he sees the pa tient.

Jan. 5.

SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL. SEND FOR PAMPHLET GREAT WESTERN DEPOT

AND PERIODICALS.

Agents for the "Banner of Light." These Publications will be furnished to patrons in Chicago at Boston prices, at No. 167 South Chark street.

Address, TALLMADER'& CO.,

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J. H. CONANT,

PIANO FORTES, ORGAN HARMONIONS, OFTHE BEST QUALITY, and WARRANTED in every par ticular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$500, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3.

N. B.—Spiritualist Societies in want of Harmonions or Melo deons for their meetings, are respectfully invited to call and examine before purchasing.

April 7.

April 7.

BOOKS I

BELA MARSH, at No. 14 BROMFIELD STREET, keeps con
stantly for sale a full supply of all the Spiritualland Re
formatory Works, at publishers prices.

ALL ORDERS PROMPTLY ATTENDED TO
Jan. 5.—Jm

Miscellaneous.

FOR THE

HEALING OF THE NATION!

THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

South Adams, Mass., Sept. 26th, 1866. PROF. SPENCE - Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prosinte Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of Irritational and applies Prosinte Gland, but found ed and swollen Prostate Gland, but found no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time. Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Fcb. 25th, 1866. PROF. SPENCE—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used. Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iorca, Oct. 13th, 1866. PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Amnurosis (Blindness,) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed the Annau-rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. Yours, &c.. W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866. Dr. Spence—Dear Sir: I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your **Positive Powders** for **Neuralgia** and **Sick Headache**. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the Positive Powders are the only thing that did me any good. Yours for the truth, LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D.—Dear Sir: I have had the Erysipelas for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelas, I concluded I would try them; and to my great astonishment I was relieved by taking half a box of the Positive Powders. I now am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used.

My wife was taken with the Rheumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor, She used but six Positive Powders, and was relieved. PROF. PAYTON SPENCE, M. D. - Dear Sir: 1

relieved. Yours truly,

JAMES P. CUNNINGHAM.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rhemantism, Gout, Colle, Pains of all kinds: Cholera, Diarrica, Howell Complaint, Dysentery, Nausca and Vomiting, Dysepsia, indigestion, Flatulence, Worms: Suppressed Menstruation, Painful Menstruntion, Failing of the Womb, all Female Weaknesses and berangements: Cramps Fits, Hydrophobia, Lockjaw, St. Vitus: Bance: Intermittent Fever, Bilious Fever, Yellow Faver, the Fever of Small Pox, Measles, Scarlaina, Eryspelas, Premmonta, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Langs, Midneys, Womb, Bludder, Stomach, Prostate Gianet; Cutarrh, Consumption, Bronelitis, Coughs, Colds; Scrofula, Nervousness, Sicepilessness, &c.

Sleeplessness, &c.
THE NEGATIVE POWDERS CURE Paralysis, or Palsy: Amaturosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalopsy: all Low Fevers, such as the Typhold and the Typhons; extreme Nervous or Muscular Prostruction or Relaxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholora, both the Positive and Negative Powders are needed.

ders are needed.
The Positive and Negative Powders do no vio The Positive and Negative Powders do no violence to the system; they cause no purglag, no nausen, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most conderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and hoth sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTS, male and temale, we give the Sole Agency of entire counties, and large and liberal profits.

PHYSICHANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders." Agents, Physicians and Druggists, sent free.

free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

Malled, postpaid, on receipt of price.

One box Positives, 81.
One box Negatives, 81.
One box hoth kinds, 81.
Six boxes, 85; twelve boxes, 89. Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817,

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally.

ON THE TREATMENT OF CONSUMPTION, SPIRITUAL AND REFORMATORY BOOKS DISEASES OF THE LUNGS AND AIR PASSAGES BY MEDICATED INHALATION.

BY MEDICALED INHALATION.

In this mode of treatment, remedies are brought into immediate contact with the diseased surfaces, so that their action is direct and rapid, while medicines taken into the stomach fail entirely to reach the disease, or not imperceptibly. Pamphels ent free. Address, Dus. FOWLER& DAYTON, 34 Amity street, New York.

3in—Dec. 29.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at this REV. JOHN PLERPONT, LUTHER COLBY.

O office, for 25 Centra Bacht:
REV. JOHN PLERPONT,
JUDGE J. W. EDMONDS,
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ANDREW JACKSON DAVIS,
FRED L. H. WILLIAS, M. D. B. B. L. PLEBLES,
JUNEAU JANONE,
PINKIE, the Indian Maiden: 50 cents.

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DRUNKARD, STOP I
THE Spirit-World has looked in mercy on scenes of suffer takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. Send for a Cincular. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

By N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Hoston.

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE H. EMERSON,
PSYCHOMETRIC AND MAGNETIC PHYSICIAN,
DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 81; ten exercises to draw diseases, 85; thirty for 810. Manipulations, 82 each, adving your name and address. Please address DR. GEO. B. EMERSON, No. 48 Bedford street, (P. O. box 1639,) Boston, Mass. Office hours from 9 a. M. 105 P. M.

Boston, Mass. Office nours from a second and the control of the co

RECOVER YOUR HEALTH!

MRS. S. L. CHAPPELL, the well known Lecturer on the "Laws of Life;" has taken Rooms at No. II SOUTH STREET, BOSTON, MASS.

Mrs. C. has been a careful and successful student of those mysterious elements of being which, too often ignored, still are the potent agencies of life, and she invites the attention of those who should be interested.

Diseases of Mind and Body often vanish at once when the causet of disturbance among the vital torces are discovered, and all those suffering are invited to call, as she ofters her services as an Inspirational and Magnetic Healer, and relies upon her experience to confer great benefit upon all whose conditions demand her attention. She often gives evidence of spiritidenity, but never promises. dentity, but never promises.
CAPMES, CHAPPELL will also receive calls to lecture The MRS. CHAPPELL will also receive calls to lecture during the coming Winter.

Call or address MRS. CHAPPELL as above. Hours from 10 to 2 each day.

Jan. 5.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

3m—Jan. 5.

MRS. A. C. LATHAM, MRS. A: C. LAIHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
222 Washington street, Boston, Mrs. Latham is embrently successful in treating Humors, Rheumatism, diseases of the
Lungs, Richteya, and all Billous Complaints. Partics at a distance examined by a lock of halr. Price \$1,00. Urstan, 19.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, ig from South Bennet St., Boston. 6m*—Dec. 8. MISS F. A. JONES, (totally blind,) Clairvoy-ant Medium, treats all diseases, at her Rooms, 83 Carver street, Boston. Hours from 9 A. B. to 3 P. B. 4w*-Mar. 2.

MRS. C. A. KIRKHAM, Clairvoyant, has re-fice hours, 10 a. n. to 12 m., and 2 to 5 r. n. 8w*-Mar. 9. MRS. L. PARMELEE, Medical and Busines Clairvoyant, 1179 Washington St., Boston. 13w*-Mh SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jun. 12.

SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.
M.R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bluts to the intarmonlously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculities should be restrained, and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fall, as hundreds are willing to testify. Skepties are particularly invited to investigate. Everything of a private character REPT structly AS SUCE For Written Delineation of Character, 8 LOB and red stamp. Hereatter all cails or letters will be promptly attended to by either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE, Jan. 5.

Milwaukee, Wisconsin.

MRS. E. D. SIMONS, MEDICAL

CLAIRVOYANT, MAGNETIC & BLECTRIC PHYSICIAN,

1249 BROADWAY, corner 31st street, New York, formerly a resident of Hartford and Brastof, CL, and one well known through the New England States as a Clarryoyant and Physician of wondering success. A. T. P. York, formerly a resident of flattford and Bristol, Ct., and one well known through the New England States as a Chairvoyant and Physician of wonderful success. Mrs. E. B. Simona's Magnette Lintment acts like made in curing Bronchial Difficulties, Rheumatism, and all inhammations, and truly is the great remedy of the age. 50 cents, 84.00 and 52.00 per bottle.

Mrs. E. D. Simona's Anti-Billous Phis-the best Blood Purifier and Stomach Corrector everbrought before the public. They are composed of purely Vegetable extracts, and cure bypropsia, Liver Complaints, and diseases caused by an impure circulation. Price, 25 cents per box. Medicines can be forwarded by mail or express.

DR. J. P. BRYANT WILL HEAL THE SICK,
BY THE LATING ON OF HANDS, AT
FITZGUBBON'S HALL,

CORNER OF REARNY AND POST STREETS, SAN FRANCISCO, CAL.,

Private Rooms, Bush street, between Occidental and Cosmo-politan Hotels, till 5 P. M., who will be charged according to their means. Jan. 5. ≼

HEALING INSTITUTE,

QUINCY, MASS. A PLEASANT HOME for Spiritualists and progressive minds. Board, transient or permanent, with or without treatment. Direct as above, or apply to MRS A. J. KENISON, Washington street, a few rods from Old Colony Centre Depot, Quincy, Mass. Letters directed to the above address will receive prompt attention.

DR. W. A. CANDEE, THE HEALING MEDIUM, will treat the afflicted for the next sixty days, at next sixty days, at
INDIANAPOLIS, IND.,
1867. Dec. 22.

Commencing January 1st, 1867. VALUABLE USES OF MAGNETISM! DR. J. WILDWR, MAGNETIC PHYSICIAN, Office 112 Mason street, MILWAUREE, WIS., cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed envelope.

DR. VOLIAND, MAGNETIC HEALER, will treat all chronic diseases without the aid of medicines. Office, Feb. 16.—3m

MRS. DR. WREN, known in Washington, D. 11.5. Dr. WIEEN, known in Waishington, D. C., during the war as a powerful healing medium, is now located at 249 South Third street, Williamsburg, L. I., N. Y., where she continues to head by the laying on of hands. Sho makes up, by spirit direction, # sure cure for Neuralgia and Rheumatism, at 81 per bottle, or six bottles for \$5. Also, a Magnetic Pile Olntment, at \$1 per box, or three for \$2, with full directions for use. Sent to any part of the United States. Feb. 23.—3w*

DR. H. SPENCER SPARKS, of the New York and Brooklyn Electro-Therapeutic and Medical Institute, will lecture upon the "Higher Development of the Human Race" and heal the sick, during the months of March, April and May, in the largest villages on Long Island. 5w*—Mar. 9. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Lau-rens streets, third floor New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Thursday evenings. Feb. 16.—6w*

MRS. COTTON, Successful Healing Medium, 17. by the laying on of hands. (No medicines given.) N 235 E. 78th street, near 3d Avenue, New York. 3m—Dec. 22.

CLAIRVOYANCE. CLAIRVOYANCE.

Dr. 8. D. PACE, of Port Hurnov, Mich., will send by express to any address in the finited States or Sanadas, on receipt of \$1,50, one bottle of his celebrated DYSPEPSIA CERE. This medicine is warranted to cure Dyspepsia, Loss of Appetite, Poul Stomach, Liver Compilaint, Jaundlee, &c. Try one bottle. Price, \$1,50, or four bottles for \$5,60. He has also on hand a Coron Mixturie, the effects of which, in the cure of Goughs, Coldy, Asthma, and all diseases of the throat and lungs, are truly wonderful. Price, \$1,50 periotite, or four bottles for \$5,00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vegetable character.

N. B.—Patients wishing to test the Doctor's clairvoyant powers, can do so by sending a lock of their hair, their name, age, and \$1 to DR. S. D. PACE, Port Huron, Mich; or one bottle of either the Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of \$2,00. 3m—Jan. 19.

OUTAVIUS KING, M. D., COTAVIUS KING, M. D.,

Ecloctic and Botanic Druggist,

654 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Olls, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, varranted pure and genuine. The Anti-Serof
ula Panacea, Mother's Cordial, Incaling Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up SPIRITUAL and other Prescriptions. 3m—Jan. 5.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON, House, 18 Wobster street, Somerville. DR. J. T. GILMAN PIKE, Hancock House, - - Court Square. BOSTON.

A. B. CHILD, M. D., DENTIST. 50 School Street next door East of Parker House. FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Ulst of Spiritualism, For address, see lecturers column. WARREN CHARE.

Kanner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES......EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERPLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct care of P. E. Farnsworth, box 5679, New York.

Western Letters.

Like white-winged doves from soul-arks, these continually come to us from over the waters, over the hills, valleys and prairie-lands of the West; letters freighted with sweet hopes, breathing of grand aims and telling good news pertaining to the growth and rapid diffusion of the principles involved in the Harmonial Philosophy.

BATTLE CREEK, MICH.

Our wife-editors must not say my nor I-our and us are the conventional words. Wonder if this etiquette prevailed when, as reported in old historic ages, the Infinite said: "Let us make man"? or did this phrase, as Trinitarians aver, refer to Father, Son and Holy Ghost? No matter-our wife writes us that Addie L. Ballou has recently lectured in the above-named place to excellent acceptance. Cold, stony hearts were touched and softened, and souls were inspired with the progressive inspirations of the hour, The audiences were fine, and the contributions liberal. We speak in this city during April, and Bro. N. Frank White in May.

STURGIS, MICH.

John A. Ellis, in an excellent letter from this flourishing prairie village, assures us of the deep interest and spiritual prosperity resulting from Mrs. Warner's late public ministrations, and furthermore gives us full particulars of the "sociables" connected with the congregation of Spiritualists. We say to the young in Sturgls and everywhere: Be gay, merry and moral; play, prance and be pure; and, as a shepherd deeply interested in the physical, mental and spiritual welfare of the flock, we advise you, as relaxations from study and severe mental discipline, to attend social parties, dance well, and go home at an early

NEW ALBANY, IND.

Mrs. M. J. Wilcoxson sends us a missive relating to her lecture-labors in Terre Haute, Paris, New Albany, and other localities. In these places the clergy seem alarmed at the march of truth, and churchmen nerve themselves to keep the young from listening to spiritual lectures, and even the literary efforts of such men as Emerson. Agassiz and Bayard Taylor. Speaking of the steady and sure progress the sacred cause of Spiritualism is making, she says:

"I see more and more where our great power lies. It is in the serene, uplifted countenance; eyes mirroring the love and sympathy of angels in their soul-depths; words of deathless music breathed in the ears of the unfortunate and wan-dering—in truth, nothing less than self-consocra-tion and the baptism of the Holy Ghost or good spirit. Such souls are leaving the electric fires in their path that will play around and upon the crude ore till the shining gold comes forth from its prison, leaving the dross behind."

ROCKFORD, ILL.

T. M. Clark, writing us under date of Jan. 30, refers to a slanderous attack in the "Earnest Christian and Golden Rule," published in Rochester, N. Y. The article terms Spiritualism the "latest manifestation of devilism," and thinks it cannot be "held in too great abhorrence by all true men." Is not this paying a high compliment to William Howitt, Robert Dale Owen; Senators Howard and Wade; Members of the House a score or more; Epes Sargent, Higginson, Edmonds, yea, hosts of the most high-toned jurists and thoroughly cultured gentlemen of this country and Europe?

This "Earnest Christian" also refers to "Dr. Randolph, as for years a spiritual medium," but finally renounced it and said he "never found any peace till he found it at the family altar," &c., &c. We care little what Dr. P. B. Randolph once said; we now know that he writes for the spiritual papers and lectures before organizations of Spiritualists. Will this "Earnest Christian" be kind enough to repent of its manifold sins, and cease to do evil by retailing such slanderous stuff? By the way, what a misnomer! The "Earnest Christian and Golden Rule!" The principles characterizing such a name should be truthful, beautiful and Christ-like; but, really, with this periodical, they seem more nearly related to a certain imaginative personage that the Bible says was " a liar from the beginning."

CINCINNATI, OHIO.

David H. Shaffer forwarded us, a few days since, two sheets crowded with prose and poetry, humor, wit and wisdom, interspersed with good news relating to the Progressive Lyceum; its festivities-himself the mythic Santa Claus; the able ministrations of Bro. Wilson; the new place of meeting in Greenwood Hall, &c. We should make copious extracts from this letter, if space would permit.

IONIA, MICH.

A. A. Wheelock sends us greetings and good words from this enterprising city. Spiritualism has some true workers there. Bro. Wheelock, a sound thinker and able speaker, had just there lectured upon the relations of "spirit and matter," illustrating his subject by mediumistic manifestations: The Ionia papers make honorable mention of the recent scances there given, Miss Van Wie being the medium. It gratifies us to thus see editors treat these matters that take hold on immortality and the soul's endless destiny, with candor and impartiality. Periodicals, as well as people, have a reputation at stake. Each and all will ultimately have exact justice done them.

LOUISVILLE, KY.

E. S. G.-This correspondent gives a cheering account of the onward march of truth outside nominal Spiritualism, the increasing interest, the excellent lectures of Bro. N. F. White, and speaks of the necessity of a Progressive Lyceum. While in the city, Bro. White officiated in the marriage of Dr. Daniel T. Starkey to Mrs. Julia A. Veazie. May rich blessings from the higher realms of intelligences rest upon and abide with the parties. Mrs. Starkey has medium powers as convincing as excellent.

DETROIT, MICH.

Alcinda Wilhelm, in a well written letter before us confirms what we had previously heard of the present position and future prospects of Spiritualism in that city. Our sister has there spoken some three months, to increasing and deeply interested audiences. She ever feeds her listeners with spiritual bread from heaven, and inspires them to seek and drink from the fountain of eternal life. The truth is progressing in Detroit; and yet comparatively a few have to bear the financial burden. Why is this? Why must those in just bare comfortable circumstances be forced to pay not merely for their own, but, to a good de-

Oh, that we had the physical strength of a mythologic giant and the eloquence of a white-robed angel; then would we approach the rich, bearing | both wonderful and beautiful, making her life in fn one hand their coffins, and gesturing the law of its deeper depths one of joy and sunshine. Meetcompensation and the certainty of retribution with the other, and preach from such texts as she felt "her work done." Said she knew not these from Jesus and Emerson: "Lay not up for yourselves treasures on earth." "He that gathers too much of the earthly, in the very act of gathering loses an equal amount of the spiritual."

Christians in State Prisons.

St. Augustine said there were "sheep out of the church, and many wolves in." We do not say there are no Christians out of State prisons; but tis certain there are Christians in Kansas Penitentiary. This affirmation of certainty is based upon the testimony of Rev. R. Brown, of Leavenworth, in a letter to the Home Missionary. Describing a visit to this Kansas prison, in company with fourteen others, to administer the Christian rites to prisoners who had found the Lord Jesus under his religious services, he says:

"Three weeks since, one old man fifty-seven years old, convicted of manslaughter and condemned to thirty years' imprisonment, requested to be baptized by immersion. I had already found him possessed of the meek and quiet spirit of Christ, and was pleased to find that he had, in like manner, impressed the guards and fellow priseners. I complied, and the scene made a very deep impression on my own mind, and on all who witnessed it. About seventy were on the bank a motley crowd—convicts, negroes, guards and strangers. But all were satisfied that 'Old Joe' was blessed, and lifted above the discomforts of the body.

He prays three times a day, and has found two others to stand up with him for Jesus. These I baptized on the last Sabbath, administered also the ordinance of the Supper, receiving the three convicts into church fellowship."

Think of it! Not only praying "Old Joe," but other Christians that have been "immersed": that "stand up for Jesus"; that manifest the 'meek and quiet spirit of Christ"—thus constituting them heirs of God, and ripe for crowns of glory—are actually clad in striped prison garments and denied their freedom. Why are these sinless ones kept in the penitentiary?. Is it right is it just to further incarcerate these "baptized' convicts that so squarely stand up for Jesus?

Perhaps those in whom is vested pardoning nower, conscious of the weakness of Christians. their incapacity to withstand the temptations of the world, and their liability to "fall from grace," purposely withhold leniency, designing to keep them imprisoned twenty or "thirty years" on a kind of a "Christian probation." The Bible speaks of "spirits in prison," but not of saints, as we are aware of. The different Orthodox sects and societies have always been well represented in the penitentiaries of the country; while Spiritualism is as there unknown as it is unpopular in our most respectable churches.

[Original.]

COME BACK TO ME, DARLING!

BY H. CLAY PREUSS.

I had buried it deep as the ocean. But its shadow still haunted my sight; And I know by this fearful emotion, My soul's in that shadow to night. How thoughtless and mad was the sentence That severed our spirits in twain; I own it, in mortal repentance-Come back to me, darling, again! Ahl the dead love once more is awaking And again the old visions I see: Come back! for my poor heart is breaking-Is breaking, my darling, for thee!

The love that we foolishly slighted, I thought it would pass as a breath; But the bond which our spirits united Was stronger than absence or death. Though the glory of Earth may surround me. Vet mem'ry I cannot control:

So I turn from the cold world around me, To hide the death-wound in my soul. Ah! the dead love once more is awaking,

And again the old visions I see: Come back! for my poor heart is breaking-Is breaking, my darling, for thee!

We have sinned, it is true, but we've sorrowed. And the debt of our folly is paid; For the knowledge from pain we have borrowed. Our spirits the purer has made.

Ah, the beautiful love that we smother. Might lead to a heavenly goal: But we know not the worth of each other, Till the "iron has entered the soul."

Ah! the dead love once more is awaking, And again the old visions I see: Come back! for my poor heart is breaking, Is breaking, my darling, for thee!

Not a Bouquet.

Just at the entrance into Washington Hall, Philadelphia, there sits each Sunday a man with Spiritualist books, pamphlets and papers for sale. Accosting him Sunday evening, we said, How many BANNERS OF LIGHT have you sold to-day? "Fifty." How many Spiritual Republics? "Twelve." And how many of the Little Bou-QUETS? "Not one!" Not one-that sentence rung in our ears all the long night; and ringing, mantled our cheeks with shame. Here is a fine monthly, elegant in style, beautifully adapted to amuse, instruct and spiritually edify the young. and necessarily co-related to this great Progressive Lyceum movement-a movement that just now, and justly too, seems to tower above all others as related to Spiritualism.

Our young must be saved from the fangs and stings of sects and superstitions. Papers they will read; and c what they read, they will appropriate more or less. Society of some kind they will mingle in; and a religious education of some nature they will have, for religion is elemental in the human soul. And this BOUQUET is so admirably calculated to give a right direction to the social and religious tendencies of the young, that make mirth and music around our firesides, that we wonder-and in our very soul weep as we wonder-why all Spiritualists, why all liberalminded souls do not patronize it as a redemptive power in the midst of a rising generation. Its editor, Mrs. H. F. M. Brown, is certainly

the "right woman in the right place." Children love her, as do the flowers the sunshine. Her life-purpose is in the work. Spiritualists, we beg, beseech, implore, pray of you, to take the Bou-QUET.

Home at Last---Lucy R. Crane.

This mother in our spiritual Israel, ripened by the diverse experiences of life, left for that higher existence the 16th of January, in Lansing, Michigan, in the sixty-fifth year of her age, leaving a family of ten children. Naturally of a religious tendency of mind, she became a Spiritualist long before the advent of modern Spiritualism. In fact, she talked and walked with spirits full thirty years ago. The church, though acknowledging thought her at times mentally unbalanced. So

gree, for the spiritual sustenance of the wealthy. | the Jews thought Jesus insane, and the Pharisees considered Paul absolutely mad. Her dreams, premonitions, visions, spirit communions, were ing her last December in Lansing, she told us why she was "longer staying," and expressed a deep desire to walk with the immortalized loved ones with whom she had talked face to face; the desire is now actualized in the upper kingdoms of God. Sweet the memories that linger behind, and precious the true souls of earth. May the comforts, joys and blessings of Spiritualism be and abide with the friends.

H. Clay Preuss Lecturing for the Suffering.

Those old enunciations of Christianity: "Love thy neighbor as thyself," "Love your enemies," 'Pray for those that despitefully use you,"" Overcome evil with good," are in strict consonance with the very genius of Spiritualism. Love directed by wisdom is the only subjugating and reconstructive power in the universe.

We derive unfeigned satisfaction in announcing that our earnest, eloquent and whole-souled brother, H. Clay Preuss, is giving free lectures in Washington in behalf of the "suffering poor of the South." His proposition to so do was endorsed by the leading men in Congress without distinction of party. Our Spiritualism knows no north, no south, no east, no west, no clime, no country and no nation, as such. But it knows humanity, universal humanity, with all the physical, social, mental and spiritual interests therewith connected, and loves it, too, with a devotion all divine.

Other cities will doubtless invite Mr. Preuss to visit them in the capacity of a lecturer. As speaker, actor, poet, he stands almost unrivaled. His lecture on "Hamlet" elicits the applause an i admiration of all who listen. The Washington Chronicle says:

"Mr. Preuss is a gentleman of patriotism and genius, and the philanthropic purpose on which he has entered enlists his best energies. There is nothing surer than that the earnest men of Congress, while demanding the completest measures of protection for the loval millions of the South, are ready to go to extremes for the pur-pose of relieving the distressed multitudes in that section, without discriminating between those who fought for and those who fought against the

Music for Progressive Lyceums.

Intimately connected with the spiritual movement in our country, is the organization of Progressive Lyceums. This seems especially true when we turn our eyes toward the future. The young of to-day, become the men and women of to-morrow. Bro. Gleason has arranged appropriate music for the hymns and songs in Bro. A. J. Davis's Lyceum Manual. Some of them were composed expressly for the wing movements and gymnastic exercises. The book contains forty tunes as pretty as beautiful. Address George D. Gleason, southwest corner of Sixth and Arch streets, Philadelphia.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not o be a lecturer, we desire to be so informed, as this column is intended for Lecturers only. 1

C. FANNIR ALLYN will speak in Chelsea, Mass., March 17, 24 and 31; in Mechanics' Hall, Charlestown, during April; in Hiansen, May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 26. Address, North Middleboro', Mass.

Mas. Sarah A. Byrnes will speak in Mochanics' Hall, Charlestown, Mass., during March; in Somers, Conn., during April; in Plymouth, Mass., May 5. 12 and 19; in Hudson, May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Ms.

MRS. M. A. C. BROWN, Ware, Mass.
M. C. BRNY, Inspirational speaker. Address, Pardeeville,
Wis. Sundays engaged for the present.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York,

MRS. E. A. BLISS will speak in Plymouth, Mass., March 10 and 17. Address, 250 North Second street, Troy, N. Y. WARREN CHASE, 544 Broadway, New York. DEAN CLARK, inspirational speaker, Brandon, Vt. Mrs. Laura Cuppt is lecturing in San Francisco, Cal.

DR. L. K. COONLEY will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Delaware, at such places as can be reached on Saturday, and return on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston. MES. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street,

MRS. AUGUSTA A. CURRIER Will answercalls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. ALBERT E. CARPENTER will answer calls to lecture, and

also pay particular attention to establishing new Lyceums, and laboring in those that are aiready formed. Address Putnam, Conn. MRS. JEHNETT J. CLARK, trance speaker, will answer calls

o lecture on Sundays in any of the towns in Connec Vill also attend funerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold séances, give tests, and prescribe for the sick. Address, box 272 Vincland, N. J.

Miss Nattie Colbum can be addressed at 120 Alexander street, Rochester, N. Y. Dr. James Cooper, Bellefontaine, O., will take subscrip-tions for the Banner of Light.

MISS LIZZIE DOTEN WIII lecture in Mercantile Hall, Boston, during March (Sunday afternoons). Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston, GROBGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperauce. Address, Room 25, Post-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MES. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMERT will receive calls to lecture. Address, South Coventry, Conn.

MRS. CLARA R. DEEYERE, trance speaker, Newport, Mc.

A. T. Foss will speak in Springfield, Mass., during March; in Stafford Springs. Conn., April 7 and 14; in Lowell, Mass. May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. H.

MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me. MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FARFIELD, trance speaker, will answer calls to lecture. Address, Greenwich Village, Mass. 8. J. FINNEY, Ann Arbor, Mich.

DR. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphia, Pa. J. G. Fien, "East Jersey Normal Institute," Red Bank, N. J.

MRS. FANNIE B. FELTON, South Malden, Mass. REV. J. FRANCIS may be addressed by those wishing his ser-pices in Southern Iowa and Missouri, at Nevada, Iowa, uli burthern the C. Augusta Firon, trancespeaker, box 1835, Chicago, Ill.

ISAAO P. GREENLEAF will lecture in Taunton, Mass., dur-ing March; in Newion Corner during April; in Cheisea dur ing May. Address as above, or Kenduskeag, Mc. MRS. LAURA DE FORDE GORDON will receive calls to lec-ture in Colorado Territory until spring, when she designs visit-lug California. Friends on the Pacific const who desire her services as a lecturer, will please write at their earliest con-venience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass, DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDHOE CAN be addressed during March and April, care of A. Miltonberger, Esq. St. Louis, Mo.; in May, care of A. W. Pugh, Esq., Cincinnati, O.; in June, care of J. Liness, Esq., 292 Houth Clark atreet, Chicago, Hi.; also care of Thomas Ranner, 50 Federal street, Boston, Mass. Dr. M. Huwar Houghton will remain in West Paris, Me., until further notice. Address as above. W. A. D. Humz will lecture on Spiritualism and all progress ive subjects. Address, WEST SIDE P. O., Cleveland, O. LYMAN C. Hown, trance speaker, Clear Creek, N. Y.

J. D. HABGALL, M. D., will answer calls to lecture in Wissonsin. Address, Waterioo, Wis. her life to be exceedingly true and exemplary, thought her at times mentally unbalanced. So J. H. Hamilton lectures on Beconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. J. HACKER, Portland, Ms.

MRS. ANDA E. Hill, inspirational medium and psychometri-al reader, Whitesboro', Oneida Co., N. Y. MES. SUSEE A. HUTORINGON will speak in Worcester, Ms., March 31 and during April.

REV. S. C. HAYFORD, inspirational speaker. Will also or ganize Children's Lyceums, if desired. Address, Girard Ave-nue R. R. Depot, Philadelphia, Pa., care U. Mailory. CHARLES A. HAYDER, 62 Monroe street, Chicago, Ili., will eccive calls to lecture in the West. Sundays engaged for the resent.

Miss Nellie Hayden will receive calls to lecture in Massa-chusetts. Address, No. 20 Walnut street, Worcester, Mass. Mrs. S. A. Horron will speak in Salem, Mass., March 17 and 24. Address, Brandon, Vt.

Miss Julia J. Hubbard will lecture in Lowell, Mass., March 17, 24 and 31. Address, box 2, Greenwood, Mass.

DR. P. T. Johnson, lecturer, Ypsilanti, Mich. Miss Suils M. Johnson will lecture in Cleveland, O., during March; in Sturgis, Mich., during April. Permanent address, Millord, Mass.
W. F. Jamisson, unspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

S. S. Jones, Esq., 's address is 12 Methodist Church Bleck, South Clark street, Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays or the friends in the vicinity of Sycamore, Ill., on the Spirital Philosophy and reform movements of the day. WM. H. JOHNSTON, Corry, Pa. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. vill speak in Monroe Centre the first Sunday of every month. GRORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, inspirational and semi-conscious trance caker. Address, 567 Main street, Charlestown, Mass. J. S. LOVELAND will speak in Sturgis, Mich., during March. MRS. E. K. LADD, trance lecturer, 179 Court street, Boston. MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyccums. Present address, Salina, Onondaga Co., N. Y.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address. 54 iludson street, Boston, Mass.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. MISS MARY M. LYONS, inspirational speaker-present ad-lress, 98 East Jofferson street, Syracuse, N. Y.—will answer

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skancateles, N. Y.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2726, Chicago, Ill.

MER. ANNA M. M. Mannanaca.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS. Address, East Westmore and, N. H. DR. JOHN MAYHEW'S present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture in the East until September.

MRS. MARY A. MITCHELL, inspirational speaker, will an-awer calls to lecture upon Spiritualism, Sundays and week-day ovenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, 111.

CHARLES S MARSH, semi-trance speaker. Address, Wone-woo, Juneau Co., Wis. C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

Miss Sarah A. Nurr will speak in Lawrence, Kansas, one third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above. A. L. E. NASH, lecturer, Rechester, N. Y. J. WM. VAN NAMEE, Monroe, Mich. GEORGE A. PRIRCE, Auburn, Me.

MRS. J. PUFFER, trance speaker. Address, South Hanover, fass. Is engaged for the present, every other Sunday, in L. JUDD PARDEE, Philedelphia. Pa. A. A. POND, inspirational speaker, North West, Ohio.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DE. D. A. PEAGE, JR., Detroit, Mich. MRS. ANNA M. L. POTTS. M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

Dr. W. K. RIPLET, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, care box 3352. Boston. Mass. AUSTEN E. SIMMONS Will speak in Woodstock, Vt., on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. H. B. STORER, inspirational lecturer, 75 Fulton street, New York.

MBS. M. S. TOWNSEND will lecture in Providence during March; in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Vt.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 394. J. H. W. TOOHET, 42 Cambridge street, Boston.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe. M. Frank Whitz will speak in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

Mrs M. Macomber Wood will speak in Charlestown, Mass., during March; in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York. A. B. Whiting may be addressed at 431 Sixth atreet, Washington, D. C., during March.

MRS. S. E. WARNER will lecture in Beloit, Wis., during March and April. Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON will speak in Louisville, Ky., during March. Address, Babcock's Grove, Bu Page Co., Ill.

ALGINDA WILHELM, M. D., inspirational speaker, lectures in Detroit, Mich., and vicinity, during March; in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

MRS. MART J. WILCOXEON will spend the months of April, May and June in New England. All wishing her services on the line of the Boston and Springfield Railroad, and en route from Hammonton, N. J., to that point, please apply immediately. Address, in care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

Lois Waisbrooker can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Clifton House. MRS. E. M. WOLGOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

F. L. WADSWORTH'S address is care of the R. P. Journal, P O. drawer 6325, Chicago, 111. PROP. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

MRS. MARY E. WITHER, trance speaker, 71 Williams street, Newark, N. J. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. WOODRUFF, Buffalo, N. Y. MISS H. MARIA WORTHING, trance speaker, Oswego, Ill-will answer calls to lecture and attend funerals. JONATHAN WHIPPLE, Jr., inspirational and trance speaker Address, Mystic, Conn.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

Mss. Juliette Yeaw will speak in Lynn, Mass., during March and April. Address, Northboro', Mass. MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, cor-

MES. FANNIE T. YOUNG, of Boston, trance speaker, will answer calls to locture in the West, Sundays and week evenings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark at., Chicago, 111.

SPIRITUALIST MEETINGS.

Boston.—Miss Lizzle Doten will lecture each Sunday after-noon in March in Mercantile Hall, 16 Summer street, com-mencing at 2% o'clock. Admittance 15 cents.

The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row. Hall 58. Free discussion on the Chris-tian Atonement at 10 M A. M. Lecture followed by conference at 3 and 7 P. M. Miss Phelps, regular lecturer. The public invited.

at 3 and 7 p. m. Miss Phelps, regular lecturer. The public invited.

Spiritual meetings are held every Sunday at 544 Washington street, at 10½ A. M., and 3 and 7½ p. m. C. II. Rines.

Charlestown.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forencen. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—Mrs. M. M. Wood during March; Dr. H. P. Fairfield during April.

The independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics Hall, corner of Chelsea street and City square. Seats free. Speakers engaged:—Mrs. Sarah A. Byrnes during March; Mrs. C. Fannie Allyn during April.

The Children's Lyceum meete every Sunday at 10% A. M., in City Hall. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Chelsea.—The Associated Spiritualists of Chelsea hold

Guardian. Dr. C. G. Fork, Conductor; Mrs. L. A. York, Guardian.

Chreeka.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday Aternoon and evening, commencing at 3 and 7½ P. M. The Children's Progressive Lyceum assembles at 1 P. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:—Mrs. C. Fannie Allyn, March 17, 24 and 31.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7. M. Mrs. M. A. Bicker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—Miss Julia J. Hubbard, March 17, 24 and 31; Wm. A. Hume, April 21 and 28; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June.

Newton Conner, Mass.—The Spiritualists and friends of

NEWTON CONNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 23 and 7 r. M. Speakers engaged:—Lizzle Doten, March 17. evening, (if fair weather): hirs. Fannie Davis Smith, March 24 and 31; laaac P. Greenlenf during April.

HAVERHILL, MASS.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 23 and 7 r. M. Chil-dren's Progressive Lyccum meets at 10 A. M. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Conductor; MIS. E. L. Currier, Guardian.
PLYMOUTH, MASS.—The "Plymouth Spiritualists" Fraternity" hold meetings in Leyden Hall, three-fourths the time.
Ohldren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Barblett, Guardian. Speakers engaged:—Mrs. E. A. Bliss, March 10 and 17: S. C. Hayford during April; Mrs. S. A. Byrnes,
May 5, 12 and 19.
Wongster Mass.—Vocite and believe to the control of the contr

io and 17: 5. C. Haylord during April; Mrs. S. A. Byrnes, May 5, 12 and 19.

WORDESTER, MASS.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Obtidren's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. B. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Nelle J. T. Brigham, March 10 and 17; Mrs. Anna M. Middlebrook, March 24; Mrs. Susie A. Hutchinson, March 24; Mrs. As and Guring April; J. M. Peebles, May 5 and 12; Mrs. Anna M. Middlebrook, May 19 and 26; Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec.

SPERINGPIELD, MASS.—The Praternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forencen at 10 clock. Progressive Lyceum meets in the afternoon at 20 clock; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lymas. Lecture in the evening at 7 o'clock. Speaker angaged:—A. T. Foss during March.

South Danvers, Mass.—Meetings in Town Hall every sunday, at 2 and 7 o'clock P. M. Speaker engaged:—Mrs. A. Currier, March 17, 24 and 31. Foxnow. Mass.—Meetings in Town Hall. Progressive Quinct, Mass.—Meetings at 2M and 7 o'clock P. M. Proresive Lyceum meets at 1M P. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, We cosset street, Sundays, afternoons at 3 and evenings at 7 conductor, L. K. Joslyn; Guardian, Mrs. Abile H. Pott. Gonductor, L. K. Joslyn; Guardian, Mrs. Abile H. Pott. Breaker engaged:—Mrs. M. R. Townsend during March; Fr. L. H. Willis, M. D., during April; J. M. Peebles, May 19 and NEW YORK CITY.—The First Society of Spiritualists hol needings every Sunday in Dodworth's Hall, 806 Broadwa

MARCH 16, 1867.

eats free.

Meetings are held at Ebblit Hall, 33d street, near Broadway.

Meetings are held at Ebblit Hall, 33d street, near Broadway.

B. Storer. Secretary. Speakers engaged:—Rev. M. Peeles during March; Mrs. M. B. Townsend during April; Mrs.

A. Bliss during May; Dr. George Dutton during June hildren's Lyceum meets at 2½ P. M. every Sunday. P. E. arnaworth. Conductor. E. A. Bliss during May Children's Lyceum mee Farnsworth, Conductor.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress hold meetings in the Cumberland-street Lecture Room, between Lafayette and DeKalb avenues, every Sunday, at 3 and 7½ r. m. Children's Progressive Lyceum meets in the same hall at 3 r. m. John A. Bartlett, Conductor; Mrs. Fannie Cohell, Guardian.

Cohell, Guardian.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Croaby's Opera House Hail, entrance on State atreet. Hours of meeting 10½ a. M. and 7½ r. M.

SPIRITUAL MEETINGS. for intellectual, scientific and spiritual improvement, are held every Funday at 10½ A.M., and Tuesday at 7½ r. M., at the hell of the Michanica' Institute 155 South Clark street, (Room 9, third floor.) Chicago, Ill Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued till further notice. Seats free.

IMPORTANT TO INVALIDS!

ALL SUFFERERS

From Pulmonary Diseases, Nervous Dobility, Female Weaknesses, or Chronic Disorders of any nature, and all whose Vital Forces are depressed, rendering neces-sary a Nervous Tonic and

Invigorator, ARE MARNESTLY RECOMMENDED TO USE WINCHESTER'S

HYPOPHOSPHITES, OF LIME AND SODA. THE SPECIFIC REMEDY FOR CONSUMPTION,

NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dys popsia, Paralysis, Loss of Appetite. Chlorosis, Marasmus, Wasting, Liver and Kidney Complaints, Rickets, Debility of Nursing

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