#### A POEM,

IN ANSWER TO ONE BY EDGAR A. POE.

The following poem, Mr. Editor, was written more than two years ago, in answer to one purporting to come from Edgar A. Poe, through the mediumship of Miss Lizzie Doten. It has never been published, but, through the advice of a friend, I now send it to you, that it may appear in the BANNER OF LIGHT. Lois Waisbrooker. Waukegan, Ill., 1863.

Though on earth we had no meeting-I have heard your words of greeting. Words that come like rippling music, from that far-off seraph shore.

Telling of the waves of gladness. Sweeping o'er the lines of sadness. Traced upon thine earthly being, till it bled at every

Words that wake anew the yearning, That within my heart is burning, For the blending of my being with some soul I can adore.

'T is an ever-restless yearning. Outward going, ne'er returning, As from out the ark the raven, wand'ring went in days of vore.

Long I've watched for some sweet token, For some branch from olive broken, Presage that the breath of heaven woke the earth to life once more;

But the dove, forlorn and weary, Comes from o'er the waters dreary. Telling that the rolling billows rise above the highest

Draining here the cup of sadness. Till thy soul was stong to madness. As life's bitter, burning billows swept thy burdened

being o'er; From the bondage that enslaved thee, Thou hast found the love that saved thee, While I wander searching for it, searching, wand'ring

Once methought that I had found it-Then I seized and quickly bound it To my heart more closely, fondly, than I e'er had aught before:

But the viner turned upon me-Like a poisonous adder stung me, Till the depth of love and trusting changed into a

Now i feel with life mismated, Often feel accursed and fated,

As the tides of desolation flood my being o'er and And I pray that life's poor token, Canker-eaten, may be broken,

Setting free the chafing spirit beating 'gainst its prison door. Oh! my earth-born spirit brother !

Well I know there is another-

One to meet my spirit's yearning, one to love and to adore; Tell me, is my bright ideal In the land where all is real? Have you seen him? Is he waiting, waiting on the other shore?

Have you ne'er at morn or even Seen him from the gates of heaven. With a lover's eager footsteps, turning toward this

mortal shore? Does he know my spirit's anguish.

As in bondage here I languish --Strive the balm of consolation in my wounded heart

Ah. he does ! for heavy laden,

Sighing for that distant Aiden For which weary ones are sighing, seeking, sighing evermore, Oftentimes the light supernal,

Beaming in that home eternal, Flashes on my inner being, thrilling it at every pore.

Then the anguish, all unspoken,

Of the spirit bruised and broken, Feeding on the soul and substance, till it writhes in anguish sore, Is forgotten, till the raven

Memory plays the traitor craven, And the seven-hued bow of promise I for tears can see no more.

But though clouds and storms surround me, Though in darkness they have bound me, Yet Lknow love's sun is shining high above the tempest's roar.

And I'll seek until I find it-Give of love, till I can bind it, Like an amulet of safety, to my heart forevermore.

# Comfort of Children.

Call not that man wretched, says the immortal Cole ridge, who, whatever else he suffers as to pain inflict ed pleasure denied, has a child for whom he hopes and on whom he dotes! Poverty may grind him to the dust, obscurity may cast its darkest mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbors, and his voice may be unheeded by those among whom he dwells-even pain may rack his joints, and sleen may fice from his pillow; but he has a gem, with which he would not part for wealth defying computation. for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever aat upon a mortul's eye.

# Spirit and Form.

Spirit is the essence or being, in contradiction to

Written for the Banner of Light.

NARRATIVE OF GEORGE MONTIETH,

Giving Some of His Experiences in the Apheres. BY HENRY T. CHILD, M. D. No. 634 Race Street, Philadelphia, Pa.

CHAPTER I.

BARTH-LIFE.

[NOTE.—This was given mostly through SAMUEL H. PAIST, the blind medium. It may be well to remark, that several spirits have recently given their narratives to the writer and Mr. Paist, when we were together, and that although these spirits appear to each of us, they were unable to communicate except when we were with each other. We were reading together.

and this spirit came to us, and spoke as follows:] Good morning, sir. Allow me to introduce myself ust as I am, though it is but recently that I would have dured to intrude upon you in this way, and now, I scarcely know why, I am impelled thus to come and give my story to you.

I have been in spirit-life some sixty years, and on my retirement from the stage of action I was probably one of the most immoral men that ever lived. I was a gambler and a drunkard, though I never stained my hands with human blood, and through all the bitter experiences which I have passed, this has been a consolation to me.

I was educated and graduated at Oxford University.

and a short time before the Revolutionary War I came to this country. Having been fostered in wealth and luxury, I gratified every desire that I could, and thus caused much trouble to my parents, especially my mother, who was an excellent woman. I began to feel, in my wayward course, that the restraints of my home-life were irksome, and I determined to leave home and seek my fortune in the New World. My father was indignant because I chose this course, and refused to give me any aid, or allow me any remittances. He says now that he regrets his course, for though I was wrong, "two wrongs never made a right." I came to the Colonies; but never having been accustomed to labor, I was at once forced to seek some means for obtaining the necessary funds to supply my unnecessary expenses. Literary attainments were but little needed or appreciated by the early pioneers of this land, and though I endeavored for a long time to obtain a position wherein I could exercise my faculties, either in the capacity of a teacher or editor. I failed, and after months of inward conflict. I took the first step which led me on to the ruin of all my earthly prospects of happiness.

Shortly after i left home my mother died, partly, I think, from the grief that she felt on account of my absence. I shall never forget the feelings which actuated me, when, for the first time, I shuffled and dealt the cards. It seemed to me that my mother stood beside me, and gave me a look of sadness and solicitude even more pénetrating and impressive than the last look which she gave me when we parted on earth. She seemed to look down upon me and beseech me in the an opportunity of taking a retrospective view of the all the excitement of my former days, and soon lost most earnest manner to forbear. I have since discovered that that which I deemed a mere illusion was a reality, and that momentarily my vision was opened, and I might have learned much but for the habits which had already fastened their chains about me. To dispel this condition I resorted to the use of stimulants. This, and the natural excitement attendant on a gambler's life, drove from me the remembrance of the one who might have been a guardian-angel to me, and who, by her impressions, would have taught me how to make my life both good and useful.

After having been engaged in this business for some time, it happened, on a certain evening, that I was particularly unfortunate, and having lost all my money, I was in a condition of perfect frenzy, and resolved to supply myself by some means or other. The idea of stealing presented itself to me; but debauched and degraded as I was, still there was a severe conflict with myself. Now the intoxicating draught had its effect; I knocked down a merchant whom I knew, and robbed his pockets of all he had with him.

You will perceive that there were three causes which led me into vice and crime. The prime cause was a false education, the result of which led me from my home and early surroundings. The second cause was the refusal of aid from those to whom I had been taught to look for it; and the third was the effort to obtain subsistence by means which I knew at the time were unrighteons. Thus step by step I moved along, and I cannot trace each of these and see that at the time I had a very dim and undefined idea of what I was doing, or where the course I was pursuing would land me. Few, if any, plunge into the vortex of crime at once, but by slow steps they tread the devious path which leads, little by little, into the horrible pit from which all would shrink back. But one false step leading to another, we go on.

I have given these details of my earthly experience. that you may have an idea of my condition when I entered the world of spirits. This event occurred in the year 1803. My constitution broken down, my self-respect lost, I closed my eyes, as I fondly hoped, for an eternal sleep which would know no waking, for in my last years I had endeavored to strengthen this belief within myself. Yet, despite of all my efforts, the vision of that weeping mother, as I saw her in the gambling-house, would rise up before me and rack my soul with agony. Alas! I was doomed to disappointment. I closed my eyes to waken to the realities of another life, perhaps immortal.

# CHAPTER I.

EXPERIENCE IN THE SPHERES.

I am now to give you my spirit experiences; and while I endeavor to be as concise as possible, I shall shrink from no responsibilities, but give you a plain and truthful account of what I had to undergo. Allow me to say here, that though I have been in the very the form, or appearance. Thus man's spirit is used as depths of hell, there is not one experience, or the consomething different and distinct from his body or sequences of one act, that I would escape from now. form. So the spirit of a law is distinct from its letter were it possible. True reformation is, and can only or form-the spirit, or meaning, or idea of a book from be founded upon the experiences which we undergo. Its language—the spirit of a mind, or liquor from its and, for some, experiences of a severe character may be body, or liquidity, the Eternal Spirit of Nature, from necessary; whereas, others who are born under more Nature itself, the flowing. plastic, created form of the favorable circumstances may not require them. I do not mean to defend my own conduct in this, but sim-

mistakes than by anything else.

falls and blunders which he makes, and it is so in with me, that mistakes, instead of being curses to huthat I mean to advise any one intentionally to make typical of my own cold and desolate condition. them, for although when made the suffering may be isfied to learn all we can from the sufferings which we bring upon ourselves in this way,

I have a very indistinct recollection of the manner My first impulse after perceiving this, was to make an effort to re-unite myself with it. I had a singular impression that I was in a fit of nightmare, or the victim of a very unpleasant dream. Finding, after repeated trials, that my effort swere futile. I began slowbute which had belonged to me while living. The va ious members of my body were each performing their is it ever had been at any period of my life. Nor was oody deposited in its last resting place. While I could

mistakable characters, a complete map of my life on adepts in playing, little knowing that it was my skill earth. upon which was plainly delineated all the prom- and experience that enabled them to win the games, inent events of it. It was ever before me, though I and not their own ability. Finding myself thus able could turn away from it at times. This afforded me to control some person still in the form, I experienced past. In thus doing, though there was much that was all active remembrance of my past experiences, and painful to contemplate. I frequently found myself re- regarded myself as among the happiest of men. When ourring to that which was indeed a green spot in the I desired atimuli. I could act upon these persons so as picture-my early childhood. This, and this alone, to reflect my desire in them, and in many instances for I felt that these were not only pleasant to contem- for. plate, but that they were in reality a prophecy of a better time that was to come to me in the future. In no respect is it so true as in the good and the beautiful that "coming events cast their shadows before them." Ye who are walking in the paths of virtue. living lives of purity and truthfulness, know this that you are not only adding to your present happiness, but that you are doing that which shall cast a bright and shining light down your pathway throughout all the coming future.

At times I would indulge in queries about the future. and with this single exception from the inmost depths of my soul, like the melancholy hurmurs of the deep. surging sea, there rose but one sentiment, No hope! no hope!! no hope!!!

Thus week after week passed slowly, for let it be remembered that though a crowd of events may make time seem to pass rapidly away, the character of those events has much to do with this, and these painful emotions made the time seem to me like an age, though I know it was but a brief period.

During this time I was surrounded by a dense mist, vhich enveloped me like dark clouds upon the watery waste of ocean, and shut out from my view all the rest of creation, even depriving me of what I might have gained from the elements of the landscape around me. My condition was distressing in the extreme At length so intense had my belings become, that I ceased to note the passage of lime, and was lost in a mazy, semi-conscious condition. How long this lasted I am not able to say, but I judge nearly a year. It was in the month of November when my spirit en tered its present abiding-place, and the Christmas Holidays were approaching when I was restored to a consciousness of the events pasing around me . This eturn occurred in a manner which may seem rather strange to some, but you will ecognize it as being en-

One of my boon companions came suddenly up to ne and said, .. George, how an you?" for be it known are you doing here, standing and watching your old looking that you need desire to repossess that old body. That is now food, for worms. Why do n't you come out and enjoy yourself?"

And for the first time since my entrance here, my voice obeyed me. I replied, . Because I cannot. " What I'' said he, " you are not drunk, old fellow,

"No," said I; "worse than that." And I was

.. Why," said he, .. what can be worse than that?" .. What time in the year is it?" said I.

.. It is just coming on toward the Christmas holigrand benefit. I wish you would come with us."

ply to show the excuse which may be brought for an in- | ticular my experience is different from that of any one dividual when the world shouts out its condemnation, with whom I have conversed. Just as soon as connot only on earth, for there are spheres and conditions, scioueness and the power of articulation returned, my in spirit life in which the disposition exists to con- power of volition was also restored. I had possessed demn the unfortunate. It must not be supposed that a strong and positive will whilst on earth, which, if it because a person has entered the world of causes they had been directed in the right channel, would have are at once familiar with all these; but here, like a made an entirely different man of me. This strong child who mounts, step by step, on the ladder of knowl- will power returned to me again in its full power aledge, so we move on, and are led to look upon suffering | most instantaneously, as I said to my companion, … I humanity as it is, and sympathize with its faults; and will go with you." The mists which had so long I am under the impression that more is learned by our shrouded me now slowly disappeared, as the clouds after a rain, and my eyes were opened to see Nature The child in undertaking to walk, learns from the around me, not bedecked with flowers and carpeted with verdure, but in her bleak and wintry nakedness. every department of life; and I think you will agree My first impression on beholding this condition was to compare it to my own spiritual state. No green manity, are really among its greatest blessings-not thing met my gaze, and the ice-bound streams seemed

I have often thought, when I have been mingling in the best thing for the offender, still as the little child the society of such spirits as were then around me, learns caution from its falls, so should we, and be sat- that had my surroundings been different, these lessons which I was frequently drawing from objects around me in spite of myself, would have been sufficiently potent to have induced a reformation in me : but in which my spirit became senarated from its mortal scarcely had I commenced indulging in reflections like tenement, and I will not attempt to give you the these, which tended to awaken in my spirit a sense of particulars of that change. I might relate to you its true condition, when my companion would rally what has been told me of that change, but I prefer to me on my melancholy, as he termed it, and would speak of my own experience. Some hours must have make some such remark as this: "Why, George, you clapsed before I was restored to consciousness, during look as if you were just going to preach a funeral serwhich time my body had been arranged for interment. mon. Come, as the old song says, cast that shadow from thy brow,' for here we are, ready for some fun."

Soon after leaving the spot to which I had been chained so long, my companion and I, with some others whom we met, entered a house which I immediate. ly recognized as one which we had been accustomed to ly to awaken to a consciousness that perhaps I had frequent in earth-life. Here we found all the usual passed through the change called death, and yet I arrangements of a gambling-house, and the sparkling thought it could not be so, for I possessed every attri- wine, as it flowed freely, sent forth a grateful odor, awakening again that appetite which, like all the rest, had lain dormant for a long time, and I longed to join peculiar offices, and thought seemed as free and active again with the throng who were present in the various games which occupied their attention. My friend ob fully assured of my true position, until I saw my serving this desire, directed my attention to a vapor or peculiar light which surrounded each one still in hover near this, I felt as if I were comparatively safe the body, forming a kind of atmosphere around them. and not alone; but when I found an earthly barrier and told me to place myself in such a position as to be placed between it and what I shill now call myself, a enclosed by this vapor, and with a little assistance feeling of the most indescribable loneliness came over from him I was enabled to do this, and at once began me, and with it a sense of fear and dread, accompanied to feel every sensation which was manifested by the by the most terrible forebodings in reference to the individual into whose presence I was thus introduced. future, and a hopelessness which no language can de- Under his instructions, I soon acquired the ability to return the impressions, and even to make stronger Thus day after day and week after week, I lingered ones than I received. I found, to my astonishment around my tomb, and during all this time I think I and gratification-for power is always gratifying-that ild not move six feet from the spot which I occupied I could make certain persons play their hands just as I near the grave. And it appeared to me as if the pen-[wished; and I could not refrain from smiling whon I oil of an artist had been employed in drawing, in un- saw that these persons fancied they were becoming gave me hope, and cheered me in these dark hours; lead them to partake of just what my inclination called

I am glad to say to you that although in this new experience there was much to gratify me, yet there was always an unsatisfied feeling. I continued in this state, with my companions, until after the Christmas Holidays, and I may say that I found all the various forms of celebrations there which I had known ou earth. Soon after these had passed, I found myself deserted by all there associates, and I then perceived that they had discovered a secret desire in me to escape from such conditions, though I was scarcely conscious of it myself.

Now came one of those terrible seasons of loneliness and remorse that no language can ever describe. In my frenzy I sought the old spot where my body had been deposited; but I had broken the chain which bound me there, and dispelled the gloomy prison-walls of mist that had been reared around that spot, and here my agonized soul begged, with all the earnestness of its nature, that oblivion would again enshroud it; but as well might I have asked the ocean to cease its rolling and the waves to be still, for like a frail bark that is tossed upon its tempestnous waves, my soul was thrown in wild confusion, and neither peace nor hope found reating-place within my bosom. I crossed the ocean, and sought the spot wherein the mortal remains of my mother had been deposited, and then ; made numerous vows of reformation, which I hoped and helieved I would be able to keep. But alas for noor human nature! they were like too many promises written only on the sand, that the first wind or wave of excitement will efface.

With all these good intentions and resolves, I returned again to America, to be dragged down into the vortex, which, for a time, I seemed to have escaped from. I would say, however, that this time I was brought into this condition by the derisive laugh and jeering of those companions to whom I have alluded as I had not sufficient moral courage to endure their railiery. It would be useless to follow out minutely the variouschanges and experiences which I realized. my name is George Montieth, : What in the devil I was reduced so low that many of the acts in which I was engaged began to be loathsome to me, and I was body? At the best of times you were not so good often disgusted with the influence which I was exercising over other spirits and mortals.

I now experienced a deeper sense of remorse than at any other time, and under its goadings I was led to say, from the deepest depths of my soul, I will change my course of life; but how shall I do it? At this time a strange feeling came over me, and for a moment all seemed as dark as midnight; gradually, like the approach of day, light dawned upon my soul, and I saw tartled at the sound of my own voice, and a strange at a distance from me that mother who had so frethrill, like an electric shook, went through my whole quently haunted me while I was yet an inhabitant of your sphere. The same sad countenance and the appealing look which had been with me through all my lifeexperiences was still there, and seemed intensified; but there was no anger expressed; only the evidences of days, and us fellows are going to give old Chris. a the deepest maternal love and solicitude were to be traced on every lineament of the face. While gazing "I would like to, if I could," said I; " and, by the upon this, an old gentleman came to my aide, and adway, I will." And away we started; and in this par-! dressing me kindly, said:

·What seest thou?" I turned around, somewhat startled at the voice, but replied as calmly as I could:

"I see my mother."

"Dost thou recognize her?" said he.

"Yes," I said. .. Dost thou perceive the sad expression of her tous

enance?" "Yes," I replied.

"What wouldn't thou do to have that expression renoved, and a smile of joy placed there in its stead?" "Anything that I can."

"Wouldst thou have the burthen removed from hy spirit, come with me."

I did so, and together we traveled over the earth, and everywhere he gave me salutary advice and counsel. He showed me how all vice sprang from ignorance and false education, and how from improper conditions, man was deprived of the enjoyment of many of the privileges which were designed for him. I saw now, in looking over my past career, how I had been led along, and that that which was dark and mysterious at the time, was all in wisdom planned, and though the journey from my, present condition to a higher and better one was beset with many temptations, still there was a power that would enable me to rise above them all.

"See." said he to me, on one occasion, "the earth possesses everything that man requires. All that is requisite, is for him properly to desire anything, and to direct his course aright, and he may obtain all that he has a capacity to enjoy, wherever he may be, or whatever may be his condition. Thus, for instance, if the soul thirsts to enjoy musical sounds, the elements are in the earth to gratify that desire; and if he would feast his soul in the fields of literature and science, he can find ample means to do this. Remember this, as thou art working out thy mission: that for every evil which earth presents, there is also to be found a corresponding good to remedy it; and however sick thy soul may be, within itself are ample laboratories to supply it with such elements as are requisite for its full and perfect restoration. Then seek no one to progress for thee, but endeavor to learn thy own capacities, and the labor which is necessary for their expansion, and the knowledge will be given thee.\*

I remained in company with this friend, and found in him both an instructor and protector; and, as days and years rolled on, I learned the truthfulness of his instruction in every instance, and I am compelled to say that man cannot possess anything unless he desires it-not even the boon of immortality. There may be desires that are not expressed distinctly, but this does not alter the case. Here, as everywhere else, the law of demand and supply exists.

When I had given satisfactory evidence of my power to ablure all such associations as I had formerly mingled with. I was allowed to be reunited to my relatives. After this I was enabled to advance rapidly, and my soul, which ever had, even in its darkest hours, thirsted after scientific attainments, had ample opportunity to unfold and develop its capacities.

Thus have I continued since that period, each day more and more of that dark materiality which had surrounded me so long. · I am now able to come to you and give my experience, trusting that it may fall into the hands of some who have been misdirected, as was, and who are wandering from the path of peace and rectitude, and be the means of creating a desire in them to change their course at once, now while on earth, so that they may escape a thirty years' pilgrimage of suffering in the spheres, such as was my experience.

I have given a very brief story, but I hope there may be those who will learn from it this one lesson, at least: that heaven is not, and cannot be gained, without having properly labored for it. Yes, you must both labor for it and merit it, and then it is just as sure to come to you as that the sun will rise, or the stars shine No matter what sphere or condition you may occupy, if heaven is not implanted within your own breast, it will be impossible for you to attain it. by any outward condition. In conclusion, allow me to say to all, Weigh woll

every desire which you may have, and see whether it is one which is ultimately calculated to elevate, or to debase you; and by cultivating and encouraging the one, and shunning the other, you may escape many things which have been to me causes of pain and sufthough, as I said before, I can see that all is To those who desire the reformation of humanity in-

dividually, I would say, Take example from the man-ner in which I was treated by that good old man whose hining countenance ever lights my pathway. and when temptation comes, I stand oven now under the protecting mgis of his love, though I am sent abroad without him that I may grow stronger.

If you wish to produce a thorough reformation do not rely upon the good advice you may give the vic-

tims of habits which are strong, and resolutions which are correspondingly weak, but seek to be with them, and throw over them the protection of your presence, and by kindness and love you may draw them up out of the prison-house of darkness and error into which they have fallen. Had I only received from my friend the beautiful sentiments and kind words that ever flowed from him, and then been left in my surroundings. I should have been to-day reveling in the baunts of iniquity, instead of endeavoring to elevate the human

Never was there a time when true reform was more needed than at present. The progress of humanity has brought many minds to a condition in which they can appreciate proper labor for their benefit. It is time-for man to be made to understand that he is individually responsible for every act of his life, and that it matters not how much that act may be concealed from others, it is written in indelible characters upon blueself, is a part of him that he can no more escape from

Having this truth firmly impressed upon the mind, there will be a desire to avoid all that would may the beauty of the soul. Then, if the lesson which I have endeavored to teach in this narrative, that sympathy and love, kindness and a protecting influence over each other, is practiced. Humanity will lift up its head in hope, and reslize that there is a good time coming. when, physically,

.The lame shall leap with gladness, The blind rejoice to see;
The slave shall know no master. And the prisoner shall be free.' And spiritually the soul shall know "All discords ending

In harmony sublime:
And know that sin and error Are dimly understood. And that which man calls evil

# Original Essays.

ANCIENT AND MODERN SPIRITU-ALISM --- NO. 15.

DY O. B. P.

In his " Chaist the Spinit." Gen. E. A. Hitchcock points to ancient philosophical Freemasonry, superinduced upon the operative Order, as the origin of the Law, the Prophets, and of Christianity. Dr. Oliver, in "Landmarks of Freemasonry," and Dr. Mackey, in " Lexicon of Freemasonry," had already opened this route to the Jordan, and had sopped the churches along the way by giving to Biblical Freemasonry the more exclusive Word, making the Gentile Word, though of the same lineage, heretical, or "spurious." while the "open sesame" in Jewry is the only "original Jacob" to the "things hidden from the foundation of the world." While granting the truths in Hebrew and Gentile symbolism, as discovered along the track of anatomy, physiology, geometry and astronomy, and concealed in riddles, dark sayings and parables, which were interchangable through physical, moral and spiritual aspects, we shall show a more impartial survey than the mere confining of the "genuine" Word to the Hebrew branch of the ancient tree of life, equally manifest in all the esoteric reli-

Much of modern Freemasonry is exclusive and superficial in its symbolism; but the philosophers of the Order, who have studied it in all its parts, seldom fail to discover that it embraces the more scientific, if not the higher aspects of all the ancient religions, or mysteries, or "secret things which belong to God," or to the Hierophant or high priest, who spoke in the name of God. But the imponderable and symbolic world may belong to us as well, if we seek for it. Ultimates of chemistry, electricity and magnetism do interlace and bridge the Jordan, and open upon other realms of being in consecutive relations. Occult phenomena reach through the domain of physical, moral and spiritual life, and cannot be confined within the horizon of the more material vision. We need have only the gearing aright to revolve wheel within wheel through every mode of being, and mutually assistive of each other, without compressing the spiritual and physical domain to the measure of foregone conclusions or formulas.

Of course it is to be expected that an ignorant and superstitious people, with all science in the bands of a priesthood, combined with Statecraft for the submergence of general knowledge, would receive those things as miracles from heaven which had the most earthly of beginnings.

Thus Salverte informs us of one of the ancients who · recommends his son hever to disclose to the barbarians the secret of the composition of the Greek fire; but to say to them that it was brought from heaven by an angel, and that it would be sacriligious to reveal it to them. . Calinious and the initiated must have borrowed their unextinguishable fire from some Asiatic initiation. The Persians possessed the secret, but they reserved the use of it for combats. They composed an oil with which they rubbed their darts. which, when thrown with a moderate force, carried with them devouring flames, increased and strengthened by water, and only extinguishable by sand."

What was the extent of range of these flying arrows? Were they mistaken by the children of Israel for "flery flying serpents." as recorded in the Word ? Or. were the constellated Scraphim the genuine serpentaria? And who shall decide whether the Lord or the Davil was the chief engineer or prince of the power of the air over the flying arrows, or flying serpents? Or. whether either "hoisted by his own petard?" There appears to have been strange fire from the Lord in .. a composition which a sorcerer or sorceress shot forth from inflamed lets, mentioned " in the Hindoo Word. "Scaliger, a man more erudite than able, and more presumptuous than erudite, holdly ridiculed those who professed that they could produce physical compositions which, exposed to the rays of the sun, or sprinkled with water, would ignite. A student of chemistry would ridicule Scaliger for such an opinion, and work before his eyes two miracles which he had declared to

Alas! this fire from the Lord makes sad work with the miracles of Elijah, when he brought fire from beaven which "licked up the water." Alas I what shall we do to be saved, when the pasteboard barriers of the Bible afford no more protection against the many inventions man has sought out, than the wooden walls against the iron monitors? Unless . God's Word" of old time shall be iron-clad with the thumbscrews, bolts, and other fixings of the Church, what shall save its miracles from common sources of causa tion? Could the modern Hierophants enforce the authority of a " Thus saith the Lord"? Might they not issue commandments somewhat on this wise; Thou shalt not uncover the miracles of the children

of Israel, lest the Lord break forth upon you, nor of those children under the Christian name, who

"Would have miracles—ay, sound ones, too— Seen, heard, attested, everything but true." Thou shalt not look through Mesmer, nor in symbol

Water transformed to wine in Cana of Gallilee."

Thou shalt not flow the milk out of the old Jewry co coanut, which is retained for babes. It is hallowed milk, and is not lawful for any to drink of it except the priests. Nor shalt thou make any chemical analysis of the same to see wherein it differs from the milk of the Gentile cocoanut. The Lord, even he shall feed you with milk.

Thou shalt not drink of the abominable cup of heretics; nor, with Father Gavazzi. laugh at the milk preserved from the Virgin Mary; but thou shalt cast out utterly all who are wise above what was written by them of old time-written with the finger of God.

Thou shalt have no other Gods before me-such a "Natural Selection," with Darwin as his prophetnor have Agassiz maintaining a squatter sovereignty on the back of a turtle, and from the mount of vision in "Types of Mankind," discovering eight creations which I wot not of, but only that in the garden of Eden, consisting of Adam, Eve. Snake & Co. The Gods newly up be no Gods, and thou shalt break down their altars and destroy their prophets; neither shall there be found among you the "Testimony of the Rocks," " Essays and Reviews," nor Dunlap's "Soda Mysteries."

Thou shalt not suffer Bishop Colenso to dwell within any of thy coasts, not even the coast of "Good Hope," where the pertilent Heathen converted the good Bishop from the error of his ways, and saved a soul from death-the death in a fossil theology, which is as precious in mine eyes as the death of the saints bequeathing piles of Mammon to shine in the glory of the Lord: but thou shalt lay the sins of the people upon the new lighted Bishop's head, and send him off to the solsticial wilderness of Capricornus, the sacred scapegoat of Israel; for though he speaks out of an honest and good heart, yet is he awfully wanting in that reverence of plety which make the worse appear

the better reason. Thou shalt be rather shy of Mahan, who sought to circumscribe the bottomless pit of Biblical theology. but was himself swept down in its sewerage, by granting to the open vision of the Bishop, that God so spake to the "child soul" of Israel on the plane of Mother Goose, that the figures were not historical, but only in accordance with the divine arithmetic of the Egyptians, thus placing the seventh day in the category

Israel, on the road to Bt. Ivos, when she mot seven tlanity has been presented to us very largely in the masonry made guite plain, as may be seen in Dr. to it supernatural deeds. From dread they passed to Oliver's " Landmarks." and Dr. Mackey's " Lexi- respect. The Dragon of Politers was plously named con."

Thou shalt not read Ernest Renan's Jesusian Life-a were eager to obtain chaplets touched by it. esurrection, playing possum—a meat too strong for other data that time has also disarranged and moderneven the "Christian Examiner" stomach, not wont ized. It is, nevertheless, for a different cause that of strong meat for men.

ists, Miller and Cummings, for they keep the simple tory with its life. It is thus related of Osiris, of Bacscroll, with the sun darkened and the moon smoked world is to be destroyed, and renewed, the God Thor, into blood, with sea and waves roaring, and stars play. after having exterminated the great serpent, engentlates in the dramatic scenes of the ancient mysteries. beaver, by the mode in which he has used his tail as a measuring reed to cast the horoscope of the Canada heavens, that old Boreas, the Lord of the North, is chael and his angels after they had fought with the coming down, as the prince of the power of the air, Dragon and his angels. It would appear, however, to walk in the cool of the day, and bringing a cold | that the Dragon got the worst of it, and had to depart winter in his train. Now, with the present high price for a season. of coal, many might prefer to warm themselves with the "strange fire from the Lord," rather than to be ling an astronomical myth into local history." The left with New England out in the cold, with only the Dragon which "stood before the woman ready to be Rhode Island coal-mine as a refuge, which is supposed delivered, for to devour her child as soon as it was will pass as safely through the fire as Shadrach, Me. born." was the same old Serpent which reached the shach and Abednego.

ualists from out the land, for when Saul had done so possible after "it was born." But a growth of eight to the witches and wizards, and thus slain . the Lord's priests," he could only manifest by the witch of Endor; therefore thou shalt not suffer a witch to ive. True, on a former occasion he had spoken the Word by Balaam and his ass. But let that slide. The work in hand is with these Spiritualists, who, like the sons of Zemiah, be too hard for me. . They have come into my holy of holies, and laid hold of secrets bidden from the foundation of the world, and are more difficult to drive out than the Jebusites from Jerusa lem, whom the Lord could not drive out because they had chariots of iron, so that the land could not be fully possessed which I swore unto your fathers, and the infidels said Aha! at my breach of promise. These Spiritualists make no bones of ventilating, by a fan did he figure on one of the twelve standards of Israel that thoroughly purges the floor, the Biblical dry in correspondence with the Rebrew Zodiac, whose bones, though whited and garnished, making them shake in newness of life as in the four winds, when be a serpent by the way." So. too, "the Dragon figbone to his bone' stood up to the astonished vision

This episode in parable may remind us that much of he nineteenth century, by a priestly mode of procrustean education is yet in abeyance and superstitious bondage to the sacred forsildom of old time, as if God its ensign." The Closs or Passover symbol of the was less outspoken now then when he confabbed with | equinoxial prossings, which Constantine found among

Of the fire from the Lord, .. Michaelis explains in he same manner, by the inflammation of subterranean gas, the miracle which interrupted the works orderedby the Emperor Julian for the restoration of the Temple of Jerusalem, and at which the Christians reloiced so exceedingly that they were suspected to be the au the Jows of Jerusalem, the Emperor Julian, nor Am- to this custom the legend that places him in the same miamus Marcellinus, who has transmitted the account | rank as St. Michael." of it to us, were converted to Christianity by this miracle If we consult the annals of Greece, we shall find that the priests of Apollo at Delphi, after having foretold his elevation to the throne. The astronomannounced, by the voice of the oracle, that their God knew well how to save his temple, did, in fact, pre. gotten." serve it from the invasion of the Persians, and then from the Gauls, by the explosion in the rocks that surdevening flames, were rained upon them by an invisible hand."

Thus we see miracles quite as great in Heathen land as in the holy land of the Hebrews, where the "Lord cast down great stones from heaven upon the Amoat Gibeon, and chased them along the way that goeth the command of the Lord. "And Joshua did unto them as the Lord bade him : he hamstringed their horses and burnt their charlots with fire." We know of nothing more infernal than cruelty to animals.

That the Lord should engineer the hamstringing o norses, besides stopping the sun and moon for the further hewing to pieces of men, women and children would seem to indicate that the Lord was one of those evil spirits that we hear so much of. David, too, "a man after God's own heart," besides baking his prisoners in brick-kilns, tearing them to pieces .. under harrows of iron and axes of iron," also hamstrung seven hundred horses as an acceptable service to the Lord. And the Lord preserved David whithersoever he

went." Astronomical emblems have been converted into positive subjects of history, with remarkable variations of the legends, interblended with myths or other facts. In the romantic beaven of the old Chaldeans. where each bright particular star was a damsel of such beauty that even Job himself could bardly forbear to kiss his hand in worship of the heaven, who could withstand the sweet influence of the Pleiades, and the many other charming eyes of the heavenly host. To be worthy such a kingdom of heaven. Orion vanquishes a Serpent, and Parseus frees Andromada from the Dragon who fought against Michael in the Revelations of St. John.

The legend of a heavenly being overcoming a serpent, the principle of evil. was conformable to the language, the spirit, and the origin of Christianity. It was received, therefore, and reproduced in the reli gious paintings and ceremonies of the early Christians. St. Michael, the first of the archangels, was presented to the eyes of the faithful, piercing the in-

fernal dragon, the enemy of the human race. Thus do we find the trail of the serpent over all the eligions. Even now it dominates Protestant Orthodoxy in the name of the devil, who, as a constellation fell from heaven, and took a third part of the stars or angels in the swoop of his tail. He is sometimes transformed into an angel of light, for we are not ignorant of his devices—and then he becomes Lucifer. · the bright and morning star," who sent the ange! life to examine the systems of all who pass (some late, to speak through the medium John at Patmos. He some early), are characterized by a general similarity then becomes the keeper of one of the twelve gates of symptoms, and they each usually manifest themwhich open into the New Jerusalem or zodiac in the selves but once during the life of an individual. This sign of Scorpio, thus choosing to be a gate-keeper in class of diseases embraces all those which are characthe house of the Sun. or Lord, rather than to dwell in terized by fever in the earlier stages, followed by a the tents of the winter solstice. But if by the pre- cutaneous cruption at a later period, and are known cession of the equinoxes he gets cast out of Eden, he to medical mon as exanthematous or measley diseases. may appear as the Draco, or great red dragon, frightening a woman, in pain to be delivered, to the wilderness, and then clipping the heavens, as a Hydra

threatening to drink up the Jordan. Thus coming down from the old Chaldean heavens,

cats, sacks, and wives, besides the seven kittens of aspect of the Ophlite-God. "Every parish had its Drag-Israel, with their eyes not yet open—the rame seven on; and still, in all the parishes of Spain, the image of ngainst which poor Hugh Miller broke his head-it the Serpent is carried in procession on Corpus Christi being harder to unriddle than the strata of all his to-day. The history of the monster varies still more rocks, though in the Egyptian and Pythagorian Free. than its forms, as imagination and credulity attributed

the good St. Vermine-they prayed to it, and they work fraught with the spirit that walkest in darkness Several churches in France did not abandon the use of and wasteth at noonday, and more postilential than it until the 18th century; in 1771, Grosley found it the Colenso simoon. If the English Ball refused to kept up in full force in all the Catholic Churches of be muzzled while treading out the corn, the French the Low Countries. . . The clergy willingly gave Gallus appears to be no less potent in treading; for he credit to these kinds of tales. They augmented their comes down as heavy as the Lord's hand on them of power by obtaining for the heads of their Order the Ashdod, when he sees Lazarus, in the drama of the right of pardoning. • • We might instance several

to be troubled with weak digestion-on the contrary, the death of the heroes of Tarascon and the soldier pretty considerably" so, in the vigorous mastication | Niort deserve to be remembered. In those myths which describe the struggle of the principle of light Thou shalt not quench the fires of the conflagration. over darkness, the former frequently paid for its vicones, who are killed by the letter, on the qui vive, chus, of Atys, and of Adonis. In the Scandinavian looking for the rolling together of the heavens as a mythology, likewise, at that terrible day, when the ing puss, puss in the corner within the veil of the dered by the principle of evil, is to perish himself, "clouded canopy," and perfectly familiar to the ini. stifled by the venomous breath emitted by the monster. We are not astonished at finding another vestige of or symbolic Freemasonry in the higher degrees. Be. the Solar legend, or in seeing several vanquishers of sides, it has been discovered in the "sign" of the enormous serpents falling in the midst of their triumphs, or unable to survive them.'

It is not related in Revelations what became of Mi-

.. A direct interest is not always requisite for changcradle of Hercules, eight months after he was born, Thou shalt in anywise utterly destroy the Spirit. with the intent of strangling the man-child as soon as months in the heavens had made the "man-child" as strong as Samson with his hair on, and Hercules proved as potent as Michael against the snakes; hence Hercules is among the constellations, besides being a symbol of the Sun, and riding on the circuit of the heavens from Alpha to Omega. He has the entree or open sesame of the twelve Jerusalem gates in the course of his "twelve labors" of the Zodiac, and as they grate upon their hinges at the precession of the equinoxes, like Samson, a Sun name in Jewry, he pulls up the posts and lets the gates swing from their moorings.

Besides the Serpent in Eden, and the brazen Ophite-God whom Moses setup as a healing medium, so also twelve signs were in Patriarchial names. .. Dan shall ured among the military ensigns of the Assyrians; and Cyrus, the conqueror of the Assyrians, caused it to be adopted by the Penians and by the Medes. Under the Roman Emperors and under the Emperors of Byzantiam, every cohort, or centurion, bore a dragon as the stars as a sign for his standard, was also flanked by the serpent as represented on his flag.

.. We must admit, also, that similar signs have more than once recalled the remembrance of astronomic myths; and when it is known that in religious ceremonies the image of the Dragon was carried by the side of that of St. George, before the Emperor of Constantithors of it. . . . We may observe that neither nople, we are tempted to believe that St. George owes

> "Uther, the first King of England, saw in the skies a star which had the form of a flery Dragon, and which ical origin of the primitive legend had not been for-

One after another we may find the signs and wonders stowed away along the ancient sky. "The Cerounded it. The assatiants were crushed by the fall lestial Virgin, who was invoked by the Syrians and of innumerable blocks of stone, which, in the midst Phoenicians as Astarte or Artergatis, may be found on the Egyptian planisphere, where it rep sign of the fishes united to that of the Virgin. It is perpetrated in the religions of Japan and Hindostan. and preserved in the ancient mythology of the Island of Java." Everywhere is presented the same outline rites, and the Lord slew them with a great slaughter of the ancient religions, with varying phases, and thus we find many of the signs from heaven taking their up to Beth-horon, and smote, them to Azekah, and rise from an astronomical origin, sometimes in conunto Makkedah." The sun and moon stood still at junction with spiritual mediumship, sometimes in opposition, as may be seen in the Word of old Jewry. ·· Almost all the Tartar princes trace their genealogy to a Celestial Virgin, impregnated by a Sunbeam, or some equally marvellous means.

In other language, the mythology which serves as a starting point of their annals, belongs to the age in which the sign of the Virgin was used for denoting the Summer Solstice." In this we find the equivalent of the Christian Virgin's being overshadowed of the Holy Ghost, equivalent to the Sunbeam, when "the glory of the Lord shone around;" for with the ancients the radiating beams of the Sun were the glories of the Lord. John, of Patmos, saw a Virgin clothed with the Sun. There is an aptness in blending these bright particular stars with spirits in the glory of the Lord; for so are the orrespondences as angels, or our bright spirit-friends, radiate in their light as the Sun; hence the starry hosts and spirits are embracel through interchangeable relations. "The Druids honored a Virgin who was to bring forth children-the Celestial Virgin, who every year shining in the bichest heavens, should at midnight restore to the earth the Child-God, the Sun, born of the Winter Solstice," while the Solsticial Dragon of Winter "shod before the woman which was ready to be delivered for to devour her child as soon as it was born;" but her child was caught up to God and his throne"-the bun-birth from the immaculate conception of the Virgin year.

# THE USE OF DISEASE.

While Nature is ever bisy in perfecting the forms to which she has imparted life, she is also ever busy in obliterating her imperfections; this latter work being subservient to the former. With regard to man, Nature has made singular provisions, which, though apparent only in a slight degree in other forms of life. stand conspicuously before the philosopher who, only, divines their import.

The provisions which Nature has made for obliterat ing her imperfect works, are some of them seen in the many diseases that are incident to early life; and those which seem to have been purposely set at the gate of

The ingenuity of man has disarmed the most malignant of these (the small pox), by substituting another disease derived from the cow in its place; though it may be a question whether in defeating such a scheme of Nature as is involved in means used for sifting out

mercy. The real work of mercy, it may be, is in perfecting those conditions of the human family which render all these diseases harmless; and this work is no other than educating man in the knowledge of the the continuance and progression of his race.

The view here suggested respecting the true office and use of the diseases incident to early life, is one that has forced itself upon the conviction of the writer. It is not proposed to offer any reasons for accepting these views. It is enough to make the suggestion. If there be any other purpose or use for these diseases in the economy of Nature than to sift out the weak from the strong, perhaps some person of deeper intuitions will find it.

It may be true, and it undoubtedly is true, that sometimes the weak are left and the strong are taken; so also sometimes a few sound grains are blown away with the chaff, and a few shriveled grains remain with the winnowed wheat, but these are exceptional cases.

# IDEALITY AND REALITY; OR, RIGHT VS. WRONG.

BY GEORGE F. KITTREDGE.

The Ideality of mankind, in every age, has always transcended the so-called Reality which passed before him. The Ideatity of mankind is, in our estimation, but the shadows of coming events, or, in other words, the Reality of the future. But Nature works steady and sure, and even slow, when compared with the swiftness of time. The artist has in his mind an idea of what constitutes real intrinsic beauty; he transcribes those ideas on canvas, and the result is, an image surpassing in delicacy, form and beauty everything of the kind that is called real.

Mankind has an idea of what constitutes true virtue. rue benevolence, true morality, true justice, true mercy, &c. But take mankind collectively, and there exists no such things as true virtue, true benevolence, true morality, true justice, or true anything. There is no nation, no race, no man or woman but is susceptible of improvement, or being improved upon. Our forefathers had an idea what true liberty was. They fought for it. But when they had gained their independence, they knew not how to appreciate that liberty; for if they had, they would never have promulgated to the world that this land should forever be a nospital for the oppressed of all nations, where all could enjoy the blessings of true liberty, and then, right in they did, and made provisions for holding in abject slavery and ignorance another race, who, if they were somewhat inferior, were nevertheless human.

Jesus Christ had an idea what constituted true love when he uttered the so-called "Golden Rule," and warned humanity not to call each other fools; but he did not exercise that true love when he reproved the Scribes and Pharisees, and called them fools, blind men and hypocrites. Now why is this? We answer comparative predominance of the animal over the intellectual propensities, or, in vulgar parlance, hog over the human. But the inquiry suggests itself, How came this predominance, and how is it to ultimately terminate? If the sciences of Geology, Zoölogy, Embryology, Botany, and their various branches, teach us anything, they teach us that there is an immutable law of progressive development, and that man himself was developed from the animal kingdom, and consequently inherited a superabundance of animal propensities and characteristics: and by this law these propensities have been growing less influential, less potent, less arbitrary, as, in a corresponding degree, mankind has from one generation to another inculcated more wisdom, and assumed, little by little, new ideas of excellence and nobility.

And still this law works on. Mankind is looking upward and ahead, his Ideality is ever busy speculating upon what ought to be, what can be, and what inevitably MUST be. And, too, this law always works for good. Yes, there is an "irrepressible conflict." as Seward has said, between slavery and freedom, in which freedom will ultimately triumph—for this law is whereby the good will live and the bad be exterminated every soul-department to the Divine Source. the time will come when all things will be as beautiful as ever an artist imagined or a poet ever dreamed; when everything will be perfect and everything excellent; when peace and prosperity shall smile at the banishment of plagues and pestilences; when virtue will enunciate the death-sentence of vice: when truth shall dance, and sing a requiem over the grave of error;

.. When slavery shall pass away, And this fair earth no longer groan
With sorrow, toil and pain. Saginaw City, Mich., 1863.

Written for the Hanner of Light.

GOOD WILL.

TO A SISTER, ON PRESENTING HER A WRITE LACE COL-LAR OF TRANSFERRED WORK, AS A NEW YEAR'S GIFT.

Dear sister, this fairy-like tissue of lace, Adornment and symbol of beauty and grace. With a transfer of work from the old is enwrought. As the past is enwove with the tissue of thought.

This life is a mirage of good and of ill. With the cloud and the rainbow our heaven they fill, And sometimes the dress they compel us to wear. Like the foliage of autumn, is sombre and sere.

And sometimes the cold, chilling frosts of despair Creep through life's bare branches and stiffen them there.

And sometimes the winter of hate and of scorn Leaves its trees and its branches all shattered and torn.

Death (change) is the name of the spirit of time. And he moves through the earth with a triumph sublime; But whatever the triumphs each year doth enroll

There's a treasure which never yet darkened his scroll:

'T is a lacework enwoven of pure spirit light. The robe of the righteous, the medium of sight; And through it the thought soul of God doth distill, For the eyelets are formed by the light of good-will.

Mind to this hath an beirship, and though all else fail. Though the flowers it hath cherished be strewn on the

From paradise bowers the good seed may distill. And the amaranth bloom in the light of good will.

Good will I 't was the anthem from beaven outsung. When the bright star of Hope in the firmament hung Good will I 't was the spirit breathed forth on the air. When that star paled away in the night of despair.

Good will! 't is the herald of each Christmas morn, 'T is the life of each spirit anew in Christ born, 'Tis the hope of the world, 't is the light of the eyes, 'T is the ladder enlinking the earth with the skies.

A lady with an immense crinoline knocked over an infortunate gentleman in London by a single sweep of other." her skirts. His head struck the curb stone, and the of the Word, as set forth by the venerable Mother in | and becoming domiciliated in our churches, Chris- the weak from the strong, (thereby securing a more | shock was so severe that he died in a short time.

perfect race of beings.) man really performs a work of IMPRESSIONS OF THE SPIRIT-WORLD.-NO. 2. BY CORA WILBURN.

To the consciousness of your humble writer comes laws of Nature, and particularly those which relate to the reiterated assurance that in the great chain of immortal life there is no break; that not alone the full grown or spiritually matured souls live eternally, but that the unborn infant, endowed with the divine immortal principle, lives forever; growing in soul-stature and in physical correspondence in the gracious summer-land.

When on the earth the lust of murder shall no more exist in human hearts, then will "the lion and the lamb lie down together in peace;" when the venom of envy, malignity, aspersion and calumny no more shall dwell in the soul of man, there will be no envenomed thing, but earth shall teem with harmless, beauteous forms, developed up to the human standard of a divine harmony. No pestilences shall infest the lands of peace, where reigns the law of purity and order; no tempests cloud the atmospheres that need no purification by the fires of force. Self-control, supreme and perfect, shall lead you to control the world of matter, ever obedient to the gentle, blessed mandates of the sovereign spirit. Amid the morning stars of heaven, regenerated earth shall sing her triumphsong of harmony attained !

Much of that purporting to originate with minds in the immortal realms has its source only in the selfpsychologized minds of certain peculiarily organized individuals, dwellers of the turbulent nether world; seekers for fame, notoriety; anxious to be leaders in new theories, startling, revolting to the common sense and the holiest intuitions of humanity. Whatever, the natural reason and the yearning affections feel repelled from, is not from the teaching worlds of life eternal. Whatever is pure and holy, elevating and beneficial, even in the minutest details conducive to happiness, expansive and heavenward growth, is from beyond, above, around-from everywhere whence the summoning call of the disfranchised spirit can be

heard or fact.

· Every deed of love performed, every kind word spoken, every pure thought unexpressed that thrill our being, not only brings its indwelling compensation in the return of blissful feeling, serene and joyous, but in the spirit-land its corresponding outward beauty is made manifest. By deeds of love and forgiveness, encouragement, charity and self-denial, we adorn our future home with visible and imperishable gems and flowers of poesy and art. Sweetest musical instruments are placed within the spirit's reach by the the face and eyes of this declaration, went to work as sole effort of humanitarian longings; by the ennobling pursuits of benevolence, the search for a truer freedom, a greater harmony. A revered sister, Mrs. M. S. Townsend, has given to the world this beautiful reality of spirit recompense, in a vision related by her. The same beautiful impressions have soothed and cheered your writer for some years, though in her

the gift of vision is not bestowed. The precious gems that sparkle in exclusive lustre in the monarch's crown, may, for spirit-possession, be attained to by the humblest in this life. The rarest ganism of mankind, and that this principle is the artistinspirations of the glorious inner and upper world may adorn the walls of the spirit-habitations. The hardy, towering forest trees of the North may blend with the Southern palm and the Egyptian date to beautify the acres we shall own by rightful inheritance, and whereon no autumn-blight shall fall.

The aspiring soul that loves the revelations of Nature's sublimity will choose its home-rest by the musically sounding seas of summer-land; on the bold, verdant mountain's slope, amid the floral loveliness of the italy of souls, there to learn of teaching Nature all her secrets of inestimable value. Great intellect will there uprear paisulat domes, dedicated unto universal hospitality and the instructions of wisdom. Contented Love will build sweet, nestling home-shrines of the heart; and Prayer will adorn with votive offerings of good deeds, symbolized in fruit and flower, the crystal-pure fanes of worship.

There will be changes in that bright land; but not of tempest passing, or of overtaking sorrow. The change will be from joy to a more perfected repose of gladness; from ascending steps of knowledge, to broad fair platforms of revealed truths; from unfoldment to fruition; from hope to realization; from distant there at work. There is an "irrepressible conflict" worship and long-seeking, to the nearness of delfic existing between every bad and good thing in Nature, revelation; to close communion and approximation in

By self-denial, overcoming of the purely animal prothe result, since this law works by slow degrees; yet pensities, by rigid adherance to truth, by a righteons love of liberty, by charity and full forgiveness of injuries, we may reach the pearly gate that leads into the summer-lands of peace, even while the striving spirit is yet encased in its mortal tenement. We can become the disciples of Wisdom, the pupils of the angels, even here.

# THE SEDUCER.

What more perverted character is there than the seducer?-one who deliberately sets himself to accomplish the ruin of some lovely being, by first securing her love and confidence—it may be by months or years of unremitting application of his wily arts to the innocent and unsuspecting victim of his unholy lust, causing the tendrils of her heart to entwine about him. till he thinks he has her completely within his grasp; and too often he succeeds in accomplishing her ruin and utter desolation of heart-innocence and purity gone, a midnight darkness settles around her being. To he sure, she may, as her only resource, take up a life of infamy, and may appear among men with a smiling face; but behold her in her hours of solitude, and see the fearful anguish of her mind, the worse than midnight darkness that settles like a pall about her, as she looks back on her days of innocence and joyousness, when the future looked bright and. smiling to her, as she anticipated the life of usefulness in prospect before her !

And what excuse has he who has wrought all this misery and desolation? It may be he calls woman the weaker vessel; but is she? Is not be lamentably weak in moral qualities of being-far weaker, in this respect, than his victim? But because he has a stronger physical constitution, and more magnetic influence than she has, he calls her weak, when he is greatly weaker in lovely and moral traits of character than is woman. And what is to be his fate? Think you he will pass through life with an unclouded brow ? Or. if he does, will not the time surely come when the arrows of Remorse will pierce his brain,

"And it will come—a fearful thing.
To fire the maddening brain—
Blight beauty by its visiting.
And rack the heart with pain."

Yes, as surely as night follows day, will he experience the tortures of a guilty conscience. Before he can become a bright and lovely being of a higher life, he will have to be purified by unutterable anguish of RUSSEL AVERILL. mind.

Two Good Boys .- Amos and Andrew were little boys, and Fanny sent two presents to them; one was a little soldier's cap, and the other a book; but she did not tell which was to have the cap or which the book. Their father showed the presents to Andrew and Amos. Both looked at the cap as if both wanted

"Choose," said the father, holding them up.
"I choose the book," said Amos; "Andrew may have the cap.

the book," said Andrew; "Amos may

have the cap."

Do you both choose the book?" asked the father.

No, sir; we both choose the soldier's cap," said the little boys; "but we both rather give up to the

Was not that a lovely spirit? What a happy home must that be where two such little boys live!

#### For the Banner of Light. TO ROSSOS, IN HEAVEN.

Not here, my brother ! Not here, but in a realm of boundless love, Where swells the anthom to Jehovah's praise. Where dwell the "pure in heart." and angels move Around the throne of .. Him of endless days-Yes, there, my brother.

In the spirit-land ! Beyond the confines of far-reaching thought, More beautiful than earthly eye hath seen. Where live the sons of Light—the Heaven-taught ! There art thou, where no mortal e'er hath been, In the spirit-land!

Yet still we see thee ! Thy clear, light-hearted voice greets us once more, Thy pleasant smile is still in Memory's cell. Thy well-known footfall sounds across the floor: And thus we dream; but as we break the spell. Ab, then we miss thee!

How we have loved thee A father's anguish hath revealed full well, A mother's gentler sorrow long will show. And tears that in thy sister's eyes yet swell, And brother slighs, and friends that mourn thee now Speak how we loved thee.

But we murmur not. Oh no, we would not call thy form from earth-\_ 'T were cruel, were the will at our command; Oh no. till now we never knew thy worth, Nor how thy soul was trained for the Bright Land! No. we murmur not !

Our spirit-brother ! Oh, mayst thou be his minist'ring angel too. To warn us through a world of constant strife, To check the evil, bring the good to view. From out the tangled web of human life. Loved spirit-brother I

Fo we may join thee, When Death's dark shadow flits across the brow, And the strong pulse forevermore shall cease-Then, as the end draws nigh, oh may we know In humble trust, thy watchword-Love and Peace. And we shall join thee.

Philadelphia, 1863.

# Correspondence.

ALPHA.

Jottings from Rev. Moses Hull. Having, Mr. Editor, a kind of a cacethesis seri bendi. I will jot down a few thoughts for your valuable paper. I say valuable, because it is so-not because it publishes all truth and no error, but because it gives truth and error the field, and fearlessly advocate; what it conceives to be the truth, regardless of the frowns of old Fogyism.

Well, for the last eighteen months a revolution has been gradually going on in my "faith," until I plead guilty of having but little left. The fact is, the more a man knows the less faith he has; for as faith is based upon what a man does not know, an increase of knowledge must result in a decrease of faith.

My sectarianism is also dying. Strange as it may sound. I verily believe that a person may be honest and differ in opinion with me. Had you heard me preach five years ago, you would not have thought that I ever could have come to this. But so it is, after damning others for renouncing the Advent doctrine, and thinking that others who had doubts upon certain points "were sinners above (nearly) all others," here I am in "Doubting Castle," and have been here "Lo, these many days." I have at times cherished hopes that I should be "recovered" from this "snare of the Devil," but all hope is now gone.

I shall never be able again to fully believe the Advent doctrine. I love the Advent people. Why should I not? They have always been good, kind and benevolent toward me; and when thy saw me doubting the infallability of their religious system, they took hold with commendable zeal to help me. They tried to trig the wheels and keep me from advancing, but alas, they universally put the "chock" in on the wrong side, and thus hastened me out. as the angels did Lot and his family from the "wicked city."

I trust that I am henceforth a free man-free to search for truth wherever it is to be found. I know that the move which I now make will make me hundreds of enemies, and bring me to want pecuniarily; but what of that. I had much rather support my family by manual labor at fifty cents per day, than to preach what I cannot believe for "filthy lucre."

I am now engaged in manufacturing trunks, vallees, &c. How long I shall follow it, or what I shall do in the future. I do not know. The coming draft may elect me to go and help "Uncle Sam" put down the greatest rebellion that has existed since "Lucifer, the son of the Morning." rebelled.

If "Father Abraham" calls for me, I am at his ser vice. I have no sickly father or mother to support. nor have I motherless children, and the commutation I cannot pay. So there is no chance for me, if elected, but to go. Could I have continued to believe that there was nothing of man but flesh, blood and breath, my brethren, like men, would have cheerfully walked up and paid the \$300; but now it cannot be expected.

Although I respect my Advent brethren as men, and respect their opinions as I do those of all others. I will be regarded by them as a public enemy. "Away with him: it is not fit that he should live."

Some of my brothren regard this move as being an evidence of insanity. Perhaps it is. Upon that point I make no plea.

My reasons for renouncing the Advent doctrine cannot be given in this short article. If desire, I may the brave. possibly give them in the future.

Steam will undoubtedly be brought to bear against my character. The report that Elder Hull has embraced Spiritualism, or Infidelity, or both, will perhaps be circulated in its worst form, wherever I have any influence. But it is not correct.

I do believe that Spiritualism is an infullible evidence of a super-mundane existence. Yes, it does to my mind demonstrate an existence without a physical organization. If that is Spiritualism, then verily am I a Spiritualist. I have written a work of 182 pages on the "Origin of the Bible." the most of which I endorse to-day. I believe that the Bible is an inspired book: but I do not believe that it is infallibly inspired. There is no such thing as infallible inspiration.

All inspiration partakes of the nature of the mediam, through which it passes, as everything else garments are only dissolving, and the spirit quietly does. Let light pass through a colored glass and it will partake of the color of the glass. Put water into a could bear it with the light of our beautiful Philosophy new wooden pail, and it will either taste of the paint or of the peculiar kind of wood of which the pall is made. So it is with inspiration. Who cannot trace Mores' peculiarities in all of his writings? A person only needs to read the Canticles, to know that if their anthor did not have "three hundred wives and seven hundred concubines, it was because he could not get

Christ's Sermon on the Mount exhibits the Spirit of the humble Nazarene. And who cannot trace the peculiarities of Paul in all his writings?

Again, if the Bible is all alike infallibly inspired, one part is just as good, essential, and necessary, as in health. I believe there is a wisdom in this strange another. Who believes it? Who thinks the Songs of dispensation: but since I cannot see it. I cannot, in my

Mount? No one. Then there are degrees of inspiration. Some are

better mediums than others. Hence some parts of the Bible are more perfect than others.

But I must close these scattering cogitations. If my labors in the great field of Reform are worth anything. I am at the service of these who can defray my traveling expenses, and give me a small remuneration for my time.

Yours for the triumph of truth.

Moses Hull. P. S .- My address is Battle Creek, Mich.

# Things in Milwaukce, Wisconsin.

Spiritualism in this .. White City of the Lake" is at a low ebb at present. In fact, there seems to be no spiritual life among the followers of the New Dispensation in general, owing partly to the fact that the wealthier portion are evidently too sparing of the needful," thereby barring the door to the much needed influx of travellog speakers and mediums. This should not be. Milwaukee is a large and rapidly growing city, and boasts of a population of about slxty-five thousand; but of the number of Spiritualists here we have no accurate knowledge. But we do know there are enough-if they were a liberal kind-to support at least one hall and speaker. True, the tide of opposition is strong here as elsewhere, but that should not discourage us in laboring with heart and .. means" for the final triumph of the Right. We are now upon the troubled waters of contention and sectarian opposition, but our compass is Progression and Truth, and always points to the Right. We, like Noah of old. will ere long find dry land where our ship shall rest firm and unshaken midst the .. wreck of matter and the crush of worlds."

There are many small towns in Wisconsin that show more energy for the cause of Spiritualism than her chief city. I am not speaking in a personal, but in a general sense. I honor those few who have nobly exerted themselves to establish regular meetings in Bowman's Hall. But the few cannot be expected to support such an enterprise. There must be a unity of action. Each should give their mite and presence. A few months ago a Conference was held in Bowman's Hall every Sunday, which did much good, and lectures from popular speakers were more frequent. But for the last three months we have had no lectures, and for vant of means to pay expenses, the Conference has een suspended.

Mrs. C. L. V. Hatch lectured here about one year ago, and was greeted with a very full house, as she deserves to be, many of our leading men being present. Dr. L. K. Coonley gave several excellent lectures here some months ago, as also did Mrs. S. A. Warner and Mrs. H. F. M. Brown. The latter made some very breible remarks concerning the aristocratic life of city belles, showing how many poor families were suffering for the necessaries of life, while they were dragging their silks and satins along the highways of this transitory world, little recking of the great future, where they will meet face to face with those they were wont to look upon with disdain. The last lecture given here was by the pioneer lecturer and well-known writer, Warren Chase. He was well received, notwithstanding the prejudices against him on account of his publications on Marriage, &c. He made some very sound and pointed remarks about the present system of college education. It is certainly wrong to confine our children in scotarian colleges to be subected to the narrow-minded, one-sided teachings of college professors. A reform is needed in this direction, and who will be the first to bring it about practically? Echo answers, Who?

Several private circles are held in this city, at which many wonderful manifestations have occurred. We have some good and honest mediums bere, who are convincing many skeptics. The sapient editor of a largely circulated weekly naper in this city undertook. sometime ago, to educate his readers into the belief that Spiritualism was a great humbug, and all mediums designing tricksters. He, like many other enthusiastic journalists, was badly "sold" by helping to circulate that false report about Mrs. Hatch, saying she had, while in a trance, in Chicago, prophecied wrongly concerning our fleet off Charleston. Such editors are very quick to catch up anything against Spiritualism, but much slower to notice strong proofs in its favor.

This editor says, "Our position in regard to Spiritualism may be summed up in a few words. While we do not question the phenomena of rappings, table tippings, trance utterances, &c., we deny that they have their origin in the agency of disembodied spiritsspirits once inhabiting mortal bodies on the earth." Now why do n't he and thousands of others tell us by what power such wonderful things are done? The truth is, they are too bigoted, and all the angels in heaven could not make them turn from the narrowbeaten path of old fogyism. Had I space I would quote several interesting sentences from his article. He had the liberality to invite me to reply to his first article, which I did; but he refused to publish a roply to his second article, which satisfied me that his upper story had become exhausted for want of proper food.

We have a celebrated individual here by the name of Byron O'Donohoe, alias "Dr. Adonis." He passed as a believer in Spiritualism for several years, and made several very good speeches in the Conferences at Bowman's Hall. But, alas! like too many others, he has given up the cause and prostituted his talents in the ranks of the Copperheads. He was undoubtedly an impostor, as he has confessed that he made money out of Spiritualism—or rather out of the Spiritualists of this city, and when he found he could do better by working for the Copperheads, he at once resigned. Such false prophets deserve a good showing up in the spiritual vineyard, that they may never again be able to impose upon the pockets of the too confiding.

And now I will close by saying, may the BANNER ever wave o'er the land of the free and the home of Yours for Truth,

G. G. MEAD.

# Letter from Mrs. Townsond.

Please allow me again to speak to my many kind friends through your columns, who, in my deep, deep sorrow, have so kindly sent to me their loving expressions of true sympathy, which come like angel visits to my grief-laden heart. Gladly would I answer every letter individually, out of my grateful spirit, but cannot, and must therefore say to all who have so kindly remembered me, and all who may feel disposed to do so at any time. God bless you for the true friends you prove yourselves when the adverse winds cast my frail bark among the breakers of anguish and mental gloom. Were mine but the sorrow that comes when the mortal and lovingly making its passage to the better home. I gilding the upward flight of my dear one, and reflecting its radiance back to me: but when disease. With strange power, seems to change love to hatred, and drives "the nearest one and dearest one" away, my soul grows dark in the gloom, and my strong, loving nature almost rebels against that which seems so mys-

My dear husband still hangs upon a frail thread of mortal life, but cannot bear my presence, and I am consequently obliged to remain away from him, with all my anxious yearnings, to minister to him who has ever been to me a minister of goodness, both in sickness and Solomon as important as the Lord's Sermon on the own rather debilitated condition, rise above the darkness which seems to envelop me like a heavy shroud. Dear friends, who have known us and deem us

terious.

worthy, pray for us, that out of our darkness we may inquiring, and I cannot answer all separately.

Ever yours for the eternal cause of Right and Justice to humanity, M. S. TOWNBEND.

Bridgewater, Vi., Dec. 26, 1863.

My Short Experience in Spiritualism. Light.

In order to be the better understood, I am obliged to ing me as a healing medium. From three to five to visit my son in the army at Port Hudson. .. Light, friends have, for many weeks, had private sittings more light," is the cry from Egypt, and when it comes, for development. Some five or six weeks since one and the eastern people find this rich section of counof our number, a little girl twelve years of ago, was try, with its hills and timber and deep soil, they will controlled by her own sister, who passed away some two or three years since, of billous fever, or disease of mild climate through the long winters they have spent the liver. It was said that her liver dissolved and in the snows of a higher latitude. passed off through the bowels. As soon as she ob tained control of the medium, she complained of pair and distress, and ordered me to make some passes over From a Progressive Mind. her with my hands, which removed all pain, and then she appeared bright and cheerful.

Another spirit then controlled the medium, giving her name as Woodworth, who committed suicide while itself manifest in our midst. I was then found with in an insane state of mind, in the city of Maryaville, the glddy, thoughtless and bigoted multitude of scoff-Cal., by cutting her throat, and her arms were also ers, and treated it with contumely. cut in a shocking manner. She, too, seemed to be in dreadful distress. She said that "l.izzle," (re- at my instigation and through my instrumentality, ferring to the other spirit who had just left the methat the first attempt was made in this city to reduce dium.) had told other spirits that she had found great the doctrines predicated on the earlier Rochester manrelief through my mediumistic powers, and they were ifestations to the form of public lecture, the motive flocking in thousands around me for like favors. I being-I confess it with shame and humiliation-to made many passes from her throat, which relieved her. and she left to give place to others.

Then came a spirit, who said his name was Railey. and that he was killed by the kick of a horse, in the town of Rumford, Maine, ten or twelve years since. He said he was driving a horse in a small wagon, when some of the harness getting out of order, he got out to availed but little in calling into life that indescribable fix it, and while getting into the wagon again, the horse kicked him on the leg and broke it just below the knee, and then started off with the wagon, which passed over his body and injured him internally. He said the doctors prepared to amputate his leg, but he died before they were ready. If this be a fact, some Spiritualist in that town will please report the same to the BANNER OF LIGHT, or deny it, if not true.

A spirit then controlled the medium, and said his name was Jones, formerly of New Hampshire. That he was crushed to death in the mines on Humboldt river. I made many passes with my hands over his body-the same as in Railey's case, which I forgot to

state-which relieved his distress, and he then left. Another spirit taking control, said his name was George, from South Carolina. He, too, was crushed in the mines in that State many years since. His head was badly smashed to pieces. I commenced make ing passes from and over his head, and in a few minutes he said he was "all right," and thanked me.

At another sitting a spirit controlled this child, and aid his name was Thomas Tomkins, of South Carolina. He was burned to death. As he took control, the medium seemed in great anguish, and the spirit kept saying, "I am burning-I am burning," &c . &c. To relieve him I made many passes over him, and in a few noments he was all right. He said he was burned to death in his own store in South Carolina, but did not give the name of any town. He said a customer owed him \$3.000, and that he threstened to sue the man. who retorted, by saying, ...If you do I will burn your store." "I then," said he, "lodged in the store to keep watch, but the first I knew. I was enveloped in flames." He said his family were in a small house not far from the store, which was not burned. His age was forty-nine years. That of his wife, Fanny, was forty. His son George was ten, and his daughter Ellen, three years and five mouths at the time of his death. He was not allowed to give the incendiary's name. think he said this took place fourteen years ago. His family are all with him now.

Almost all of these spirits seem to retain some of spirits, who retain the feelings—the aches and pains— | creed, a Calvinistic hell, or a Christian God? in the spirit-world, which they carried with them on leaving the earth-form?

price of tickets for lectures at twenty-five cents, they dual nature; that a soul or spirit independent of the tickets at \$1.00; the consequence is, that but few people attend.

I am doing all that I can, and intend to follow up my efforts in this great work. There are many millions of poor souls yet to be male acquainted with the Pearl of great price."

There are many here, who are apxious to take the BANNER OF LIGHT, and will do so as soon as they can spare the money. When I gettheir names and money I will forward the same.

Very respectfuly, yours, &c., AARON DOW. Grass Valley, Cal.

It is difficult to decide whether this is a city or a amp; but one fact is potent—it is a place of business, the post office alone sometimes employing forty clerks There is no estimating the pipulation, as it is floating, and rises and falls with the livers and regiments; but it is the most stirring place of its size I have visited since the war

Many of the sidewalks areon posts varying from two to ton feet above the ground thus raising them to high water mark; but when the ivers are up, most of the old buildings stand knee-deep in water. All of this and much of the sickness is however, soon to be remedled, as they have already one "steam paddy" outside of the levee loading cars faster than one hundred long-eared horses can draw them into the streets on iron rails, and dump them. Soon, as the engine takes the work off the animals, the streets and lots will be quickly raised above high water, and Cairo, like Chieago, which was down deep in the mud when I first visited it in 1838, will rise to arespectable footing.

Cairo is evidently to be regmerated in politics, reigion and business, and when filled up may be a tolerably healthy location, even for Yankees. Its geographical situation is such that it must be a place of much business after the war, aid a place of permanent trade for both river and the rai.

earnest and interested listenes, and many came that could not get into the court louse. I have the satisfaction of introducing one new feature for this place. brought out the ladies in respectable numbers, even to my first lecture, but such in occurrence was never efore known at a political meeting in Cairo, so the

ladies inform me. The country about Cairo on all sides of the rivers. is small timber. The soil (if it le soil) has no bottom in reach of the spades, at any digging I have seen. I would not advise a friend to come here for a farm. miles further north or east or west.

Politically, Cairo and other towns along the railpoper rise to light and peace. I make this public road are fast changing from treasonable copperheadstatement of the case because so many have written ism to loyal, radical Unionism; and as I may some day be a citizen of Egypt, I am happy to have a chance to put in a few speeches to press the good work forward.

I met a cordial and hearty welcome here from publie officers and some old friends. The long trains of cars almost constantly coming and going, loaded with I desire to state, Mr. Editor, through your blessed men in all degrees of health and all varieties of dress, journal, a few incidents of spirit-manifestations. And or with freight for or from the boats, show plainly if any of your readers have had like experiences, I that this is one of the main arteries of army and navy, hope they will inform me through the BANNER OF and that the Illinois Central Road must be a paying institution.

A few days here, and I must drift slowly back speak of self, and say that the spirits are develop- through Egypt, as I cannot afford the time or expense wonder they had not found it sooner and enjoyed its

Cairo, Ill., Dec., 5, 1863. WARREN CHASE.

#### "He came to scoff, but went away praying." About fourteen years ago. Mr. Editor, the Logos of

modern Spiritualism first took bodily form and made

It was at that time-I think in the spring of 1849perpetrate a practical joke on a noted Buffalo celebrity, who in thus early taking the field, unaided and alone, to establish this contemptible species of mysticism, proved himself, in my weak judgment, a proper object of merriment.

Doubtless the crude effort of our western pioneer power that has since swept over this continent, with revolutionary and irresistible force, annihilating all the old theologies and philosophies. I mention it rather as a historical fact or reminiscence, and at the same time to exhibit myself as no longer a scoffer, but a humble and earnest inquirer.

Within the past two years, and through the interposition of a kind friend, my mind was led to a candid investigation of this most interesting and momentous

subject. I have continued to labor patiently, though at-times almost entirely discouraged -so slow the progress from darkness to light-probably a compensation for my former stiff-neckedness. I have been very greatly edified by the wonderful ministrations of some of your gifted speakers. And here I would remark that to the attentive and appreciative mind, the strongest evidence of the truth of the system may be found : for sure never from mortal lips have come such start. lingly beautiful truths as it has been my good fortune to hear from some of the lady preachers who have visited our city. During the past month I have been listening to one of the most charming speakers-Mrs. Anna M. Middlebrook, of Connecticut. To say that she has thoroughly aroused me, is faint praise. I have heard the preached word from most of our notable Christian divines, and I have made myself acquainted with most of the Pagau masters; but for searching analysis and the most lucid logic, for poetry of thought and melody of diction, I have never heard anything to approximate her discourse delivered last Sunday evening-an argument in favor of man's immortality and continuous individuality. Were there no more tangible evidence, it does seem as if something more than mortal was present on that occasion.

In vain may we dig up the buried past to solve the ever-recurring question, What is man? And if we ask our modern Christian divine for bread, does be not turn us away with a stone? A poet has truly sung:

" Man's inhumanity to man Makes countless millions mourn."

But he has not told us the whole truth. Whence the relics of the disease of which they died. In fact, this inhumanity? Does not a false theology underlie they tell me they did carry these feelings with them and permeate all our philosophies, ethics, politics. into the spirit-world. Now what I desire to know, is, criminal jurisprudence, colleges, and, in fact, all our whether this is a new manifestation, and if healing educational channels? What kind of civilization but nediums in the form, can, or are to become aids to the poet's inhumanity could come from an Athanasian

Awakened at last to the possibility of the truth of Spiritualism; that knowledge as to man's nature and Should some good spiritual medium lecturer come destiny is henceforth to take the place of faith and into this village—among thesegold hills—and put the vain speculation; that there is positive proof of man's could and would make money is fast as they ought to. | body-wondrous truth, if it be a truth-is susceptible But all the lecturers who come here put the price of of demonstration; that our present individuality does not at death lapse into Deity, as Spinosa taught, but shall continue to exist of itself and progress forever: that the absent dear ones are no longer lost, but possibly very near us now, not in memory only, but in sentient form and essence-most glorious consummation

-I will continue to appropriate, as fast as my perverse and obdurate mind will permit me, the pabulum afforded by the Progressive Philosophy, as far as the same may be adapted to the development of a poor. starved skeleton spirit; and to that end I have to ask you to forward me your BANNER, and inform me if I may be permitted, in the absence of any present superior intelligence like the gifted one I have named, and who leaves us so soon, to draw upon you for more light, as the exigency may demand?

With sentiments of respect, I am yours sincerely,

J. FORSTTH. P. O. Box 734, Buffalo, N. Y., Dec. 23, 1863.

# A Call from Colorado.

I wish to say to the old pioneers, Mr. Editor, who have known me through the Telegraph, and other papers, that I am still in the external, and could give reasons satisfactory to myself why I have not shared their labors in the cause of humanity; but my life-experience for the last ten years would scarcely interest the public. Suffice it to say that the ordeal has been flery enough, and required no ordinary amount of heroism to suffer silently-uttering no word of complaint, making no appeal for sympathy, living in a world of my own, surrounded by multitudes with whom I had no idea or sympathy in common.

Through all I have swerved not, nor yet hesitated at any time to give a reason of my hope, waiting patiently for the time to come when I can put my shoulder to the wheel, and set it to crushing the old edifices of superstition and ignorance, which in other years l helped to rear. Here is a vast field uncultivated. Never a lecture, nor a circle, nor a healing medium in My lectures here on the war lave been crowded with all this Territory. Chaos has reigned in the religious world; the transition from the stereotyped mode of life to the speculative sphere of gold-hunting unsettled thousands-it is unfavorable to a steady "growth in grace." Great indifference to all religious forms and ceremonies has been the characteristic of our people; while the habiliments of plety set lightly on many who are formally allied to the Church. It is mostly s hollow pretence-a form without substance. An inather low and level, mostly tovered with large and creasing sense of emptiness, of want, is compelling a longing for something higher and better. But they know not how or whither to turn. The hierarchies of should think it might bring great crops of corn, cot. the Church are making tremendous efforts to recover ton or sweet potatoes, if properly cultivated, but I and occupy the field. Preachers in abundance, and churches with towering spires are rising like magic. while there are lands to be had fifty or one hundred | Could we not have some good missionary, a good healing medium, a good trance speaker? The Davenports

would find it pleasant and profitable to spend a few months here.

We have theatres and churches-an occasional lecture-balls and parties. And this is all. People here don't think so much of money as they do in the States. They will go and pay-without a thought of the future-for what they see and hear. I have frequent applications to lecture and meet private parties; but as yet I make no response. But you must not in for that I do not do some tall talking. They call me crazy, and yet are astounded at the coherence and logic of the insane believer in Spiritualism. They declare the impossibility of convincing them, and before leave them, in nine cases out of ten, they beg to see for themselves.

We want demonstrations. These I could have: but have no disposition and no time to travel the old road over in developing circles; besides, I am not properly surrounded. There is a great gulf between me and what I would be and do, and I must abide my time. I am no medium. If I have inspiration, I am not conscious of it.

I do n't fear any antagonist on the platform. But of what use is philosophy without proof? Why demolish without the means of rebuilding on an improved plane? I am forced to tell them they are not readybetter stay where you are than to cut loose from your moorings and drift whither ye know not. We could support permanently one good speaker and one good medium, who combines tests and healing. I will, in case of any fallure to realize funds from the public, give one hundred dollars per annum myself.

JOHN B. WOLFF. N. B. I get the BANNER regularly, and its readers here will constantly increase. It was some time before I could get the dealers to order it, and now they are compelled to increase their orders.

Denver City, Col. Ter., Dec. 1, 1863. [Many thanks for your efforts in our behalf, and in ehalf of the cause.]—Editor of Banner.

## Miss Belle Scougall at Beardstown.

Miss Belle Scougall has just visited Beardstown and delivered three lectures in the interest of Spiritualism. Notwithstanding the unfavorableness of the weather and the times, her lectures were well attended, and gave entire satisfaction to all who attended. In fact, the lectures were of such a character as to commend themselves to the reasonable mind, though the doctrine be ever so new.

As a speaker, Miss Scougall will compare favorably with the best in the field. She is earnest, eloquent and devoted, and will ever command the highest respect of the true Spiritualist for her righteous vindication of our " beautiful philosophy."

As a woman of unimpeachable integrity and hightoned character. Miss Scougall has no superior. Ever womanly, ever true to her sphere of life, and ever mindful of her high mission, she, with a self-conscious pride and faith in God, leans upon the dignity of her sex and claims the right for women to be ministers of angels. The friends of Spiritualism everywhere can trust Miss Scougall as one faithful in the promulgation of the " New Gospel of Harmony." The impressions she made upon her auditors at this place were good, and though Spiritualism at this place is at low obb. yet the public mind is waking, and here, as elsewhere, must soon yield to truth and the influence of light from the spheres above. L.IU. REAVIS.

# A Leaf from my Diary .-- No. 2.

Give me my pen. My brain seems lit with a coal from the living fire far within the spiritual realm of thought. From that central fire of soul-longing there is ever an unresistible struggling to break through the outer tenement of clay, and express itself in its own true language and feeling. Oh, the divinity within ! How few realize or appreciate what an inexhaustible fount of life-thought there is within the human soul. ost frequently pent up and constrained by the rude fashion of the outer world. It is constantly seeking expression; ever daguerreotyping Love, Freedom and Truth as the only true ideals in a holy life. Love is the highest ideal of the soul; Freedom is the spirit of every soul-expression; and Truth is the standard around which Love and Freedom wave. We need but to live in accordance with Nature to enjoy the full measure of our God-given faculties. And just in proportion as we are curbed and restrained by ontward forms and ceremonies, so far do we suffer from the deprivation and neglect of those demands which meant by the All-Wise to be their own monitors.

.. Oh, let us be true to the life from within, Be true to ourselves-Nature never can sin."

My feelings were sadly hurt, and I did feel to pity ather than censure a fellow-student the other day, while we were conversing in regard to the natural actions and temperaments of man. He said. "I do not believe there is, by Nature, one spark of goodness in man: and when left to act in accordance with his own motives, would never perform one just act, or do one good deed in a whole life-time."

"Oh, false theology!" I said, "when will thy warped assertions and blind inconsistencies be banished from our presence, so that we may truly exclaim, . Behold, ill things have become new?"

When will the searching rays from the Fount of unrring Reason, which is situated in the upper realms of he world of Thought, so penetrate the mind of man, as to dispel all false imagery and vain superstition, and lead him to

"Look through Nature, up to Nature's God !" Ideas govern the world. If true, they bless; if false, they curse it. Is it not so? Then when shall we learn to study the real, and not the far-off imagery of

the past? When we come to give heed to Reason.

STUDBAT.

"that column of true majesty in man."

# George Sand.

Much has been said and written of this great French novelist, some wondering if she be actually of the female sex, and others if she be even human. It is cortain that she took a masculine name, and writes powful romances. A reviewer, in speaking of her personal appearance, says that, in ordinary life, she is calm. and in conversation almost indifferent. Her countenance is commonly placid, and seems living only in the eyes. The body remains indolently stiff. The arms are gesturcless. George Sand absolutely lacks the talent of conversation, such as it is understood in society, that is, the talent of agreeably saving commonplace things. There is nothing in her of that petulant case and that frivolous grace of the fine lady of the drawing-room. She prefers to listen rather than to talk. She is essentially contemplative and taciturn. Her mind is naturally grave, I had almost said ruminating. She replies always briefly and sensibly. but without brilliancy and acuteness. She never even blunders into a mot. She is never eloquent, except pen in hand. Is it pride? Is it coquetry? Is it coon

mv.f The demagogue blows up the flames of political discord for no other occasion than that he may thereby

handily boil his own pot. An Ohio paper says: "Some say there are but two exes, the male and female; but you have only to get into Massachusetts to find a Middlesex."

It is a pious and valuable maxim which says-"A udicious silence is always better than truth spoken vithout charity."

Pronounce Chicksmauga thus: Chick-a-may-u-ga. and you will have the correct pronounciation.

This Paper is issued every Menday, for the

# Bunner of Light

BOSTON, SATURDAY, JANUARY 9, 1664

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- FDITOR. LUTHER COLBY, · · ·

The Issue.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this revolt, who spek to

'Wade through slaughter to a throne
And shut the gates of mercy on mankind';

# And shut the gates of mercy on manking; but I have, are other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frezen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the culmer waters of the Pacific; and I see one people, and one law, and one language, and one fulth, and, over all that vast Continent, the home of freedom and refure for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

#### Flings at Spiritualism.

We have watched with much interest the effect upon different members of the editorial fraternity of the introduction of Spiritualism by Mr. Epes Sargent into his new and successful novel of . Peculiar." The undeniably swift sale the book is having has roused the protest of more than one of the active opponents of the spiritual faith. We have already quoted what the Boston Recorder and the Boston Advertiser have said on the subject of the author's testimony to spiritual facts. It may amuse our readers to he r what other journalists have to say on the subject.

The New York Express, well known as one of the most prominent anti-war papers of the country, admits that Peculiar, " viewed in the light of a novel, deserves praise for conception and construction of plot. selection and treatment of incidents, and striking ability in the portrayal and discrimination of charac-Pretty high praise this, one would say. But, .. Mr. Sargent has greatly marred at once the interest and authenticity of his book by making so prominent in it his faith in the absurd humbug of Spiritualism and its pretended manifestations."

The New York Evening Post, an able anti-slavery journal, but quite bitter in its opposition to Spiritualism. (witness its notice of Home's biography). remarks of Peculiar, .. We become terribly interested in the antislavery narrative, and are suddenly plunged, without a word of warning, into the midst of spiritualistic speculations. Thus we go through the volume, at times very much inclined to throw it up, and yet quite carried away with excitement and interest. With all its defects, this novel has remarkable power-the power of truth outspoken with the voice of a man who is in earnest." This foe of Spiritualism is compelled to read the book in spite of his opposition, and then, in the very breath in which he utters his complaint, bears testimony to the power of truth !

The religious journalists are of course somewhat disturbed. The Philadelphia Presbyterian remarks, " Its scenes are drawn with graphic skill, but, the author obtrudes his faith in Spiritualism and clairvoyance with no advantage to the book." Yes, Presbyterian brother, with great advantage; for his object was not merely to write an engrossing novel but to make it the vehicle of great, though not yet popular, truths. If he has succeeded in this-if he has made the story buoyant enough to bear its load of ideas-(and you all have to admit that he has done this), then has he succeeded in what he attempted, and may fairly take for his motto, "Strike, but hear !"

The Bullalo Express says of the book. "There probably was never a novel written in which fact has lent its force to so many thrillingly sensational incidents. Its terrible romance of the crimes and devilish tragedies of slavery is fictitious only so far as the interweaving of events and the personation of actors is concerned. In substance it is mere history. But, the greatest of all the faults of which Mr. Sargent has been guilty is his introduction of Spiritualism into the novel-not incidentally alone, but polemically-persistently discussing its doctrines and asserting its phenomena through whole chapters of the work, and in multitudinous foot-notes, giving the subject such a prominence that the tale is almost subordinated to it. This we consider a crime against the art of novel writing next

to unpardonable " And yet, in spite of the Spiritualism the poor man has to read the book, and to bear testimony to what he styles its "thrilling interest and powerful effect !" lie seems to be in the predicament of Balsam, who wanted to curse and could n't. We have had the curiority to count the "multitudinous foot-notes" referring to Spiritualism, of which this critic sneaks. and find they do not exceed seven, occupying in all less than a page of the book ! The truth is, the story is never subordinated to the Spiritualism. In the very breath in which the critic utters the charge he contradicts it by his irrepressible testimony to the power which holds every intelligent reader to the very finis of the five hundredth page.

The Portland Transcript says, "The style is flowing and animated, the plot sufficiently exciting, and the characters skilfully individualized;" and then comes a but, and here it is: "The author, not content with pulling down slavery, labore to build up Spiritualism; and "-- (listen to the rest of the objection) - "condenses into one book that which might have served for three or four." This is the first instance we remember in which the absence of prolixity in a book has been seriously charged against it as a fault!

Some journals, notorious for their opposition to Spiritualism, assail the new novel without allowing it to appear that the offensive subject is once alluded to in its pages. They would discreetly conceal the animiss prompting their attacks. But in general we have been surprised at the warm, enthusiastic praises bestowed by the Press upon " Peculiar" in spite of its Spiritualism, and indeed often without any allusion to the existence of such an element in its pages.

One reason of this, it has been suggested, lies in the fact that the journal that now assails Spiritualism runs the risk of disaffecting a good many of its own suberibers. This may be true; but we think that a less selfish motive has influenced many of our editorial brothren in their commendations of the book, and their failure to find fault with its Spirituatism. The truth is that a great many of the more advanced intellects of the day are beginning to believe-even in the absence of any experience of their own confirming the reality of the phonomens—that so much testimeny from honest, intelligent men of all past ages as well as of our own, could not have accumulated in confirmation of certain facts, unless there was a solid substrasom of truth underlying them.

There has long been a vague sort of superstition in many superficial minds that the great discoveries of medern science have so far enlightened men intellectually that they are better qualified to form opinions in regard to certain occult phenomena than were the great intellects of antiquity or of a few centuries ago. People quietly accept it as a foregone conclusion, that such men as Pintarch, Cicero, Tacitus, Appollonius, is all we have to say.

Luther, Baxter, Blackstone, Mather, were mere chil dren and fools, compared with the editors and profes nors of our own times in their ability to judge of the possibility of certain asserted facts. Because science has invented a few chemical and other tricks, shallow reasoners take it for granted that the ancients could be more easily imposed upon by jugglery than we.

There is no evidence whatever that such was the fact. belief in gods (spirits), and the Blackstones and ful and thoroughly happy old age of our friend, and Mathers their belief in witchcraft, &c., were, with here the public's friend, Beth Hinshaw, Benior, of Greens, and there an unimportant exception, founded upon | boro,' Indiana. The account he gives of himself is as occurrences precisely analogous to those that thousands of persons are now every day bearing testimony to. Science has not made us one jot wiser or more sagacious, as to our power to dispute the reality of these phenomena, than were the men of former ages. On the contrary, it has rather stultified us by its arrogance and by its pretensions to pass judgment on matters that have not and perhaps cannot come within the sweep of its telescopic or microscopic vision. But the this state of things. The leaders of public opinion longer to cry ont " humbug" and "jugglery" against facts which more than five millions of persons in this grades and conditions, throughout the spirit world " country, not wanting in brains, now know to be real. The respect and approbation with which " Peculiar " is being received by the Press is an evidence to our mind that modern Spiritualism is quietly but rapidly has reached seventy-seven years, and she seventy-two. working an intellectual revolution of which we cannot begin to measure the power and extent.

Since quoting the comments of other journals in regard to Peculiar, we have fallen in with the New York Tribune of December 19th, which gives three columns, with extracts, to the new novel. The litersry editor of the Tribune is Mr. George Ripley, one of the editors of Appleton's new American Cyclopedia, and unsurpassed in the country as a critic. He winds up his long and highly laudatory notice of the new book with this allusion to its Spiritualism: " Rather loosely blended with the general current of the story, Mr. Sargent opens an occasional vein derived from the alleged facts of modern Spiritualism, which does credit to his own sincerity of conviction and boldness of ex er men would fail them for fear. Our Message Depression, without essentially impairing the artistic unity of partment has often been the recipient of his generous the plot. The experiment, it must be confessed, tore, support, while our books attest his perseverance as a comerchat audacious, and in hands less skillful and axperienced would most likely have proved a signal fail- the happy old couple a New Year's greeting, and

#### Personal Inspiration.

In one of Dr. Bushnell's "Sermons for the New Life." we find the following extracts, which we give as evidence of the fact that the subject which we have again and again presented is working its way everywhere, and that its operation cannot be stayed. .. It is a great misfortune," says Dr. Büshnell, " as I view it, that we have brought down the word inspiration to a use so narrow and technical: asserting it only of prophecy and other scripture writings, and carefully excluding from it all participation, by ourselves, in whatever sense it might be taken. We cut ourselves off. in this manner, from any common terms with the anointed men of scripture and the scripture times They belong to another tier of existence, with which we cannot dare to claim affinity; and so we become class unprivileged, shut down to a kind of second-hand life, feeding on their words. The result is, that me are occupied almost wholly mith second-hand relations to God.

And again says the same writer-" There is yet to be a revision of this whole subject. Not that we are to assert or claim the same inspiration with the writers of scripture. God has a particular kind of inspiration for every man, just according to what he is and the uses he will make of him; for the tradesman Bezalecl as truly as for Moses. He will dignify every right calling by being joined to us in it; for there is nothing given us to do, which he will not help us to do rightly and wisely, filling us with a lofty and fortified consciousness of his presence with us in it."

These citations are better than what we could pen ourselves, and we are therefore glad to give them place. They testify to the significant fact that ad vanced minds are perceiving the laws of spirit, and grasping and comprehending them, as never in the progress of human history before. So plain and easily comprehended a principle as this can hardly fail of a prompt acceptance at the hands of every open and receptive nature. If we are not filled from the divine mind, through those subtle but powerful agencies hich work after divine laws slon to progress and develop and find happiness? The difference, too, between one person and another is just that difference which exists between the one who is inspired " and the one who is not.

This statement forms the basis of all that is real, and great, and good, in human character. We can none of us afford to put away this abiding faith in inspiration. We are each of us inspired according to our capacity and desire. And when we think this inspiration is nothing to us, and that we can as well do without it as with it, we are unconsciously trifling with the most priceless treasure which it is ever given human being to enjoy. No, we cannot afford to do without this spirit of God. It should be one with us, should clothe us. inform us, inspire us. fill us up. and make us more than we were before; and when this is so, our powers being subjected to the great central principle of our lives, and harmonized obediently to the law which now runs without obstruction through our conduct, we find that we are far other than we ever were before, that we are purer, loftier, more expanded, and in every sense more.

Who would propose to do wholly without the influ ence of this spirit? Who would consent to live away from the presence of this inspiration? It may be had, too, without cost or price, the only condition being obedience. In this matter, he who becomes the most like a little child at heart receives the larger share of the gift. That is the sole condition. It does not cost toil, or money, or study, or talent : it comes with putting off, rather than putting on. It is the sign and oken of an inward subordination of the whole man to the divine law, and that law as simple as possible.

In art, in authorship, in all creations of heart and brain, we see that inspiration is the master as well as the servant. The novelist who is most truly and profoundly inspired, produces the most successful, certainly the most powerful, novel. So with the poet, the sculptor, the painter: It is the inspired person who manifests power, because inspiration implies that the law of divinity runs without obstruction through his being. He works grandly, because God works through him. He achieves, because his thoughts are not lost on what he hopes to achieve. He simply obeys the law, and works; and out of it comes a success oftentimes beyond the bounds of anything he might have dared expect as the mere product of his faculties alone. All comes from Inspiration; and Inspiration come

# Original Stories.

.THE PROPHECY AND ITS FULFILLMENT !"-A new Story by Grace Leland-will be commenced in our next issue. it will occupy the "Literary Department" of our paper three or four weeks. After its completion, we shall publish an interesting domestic Romance, from the pen of Miss Sarah A. Southworth, en titled "HESTER GRAHAM'S HATE." As this young lady's talents as a writer of light literature are well known to our readers, it would be superfluous in us to place our meed of praise on record. Read both these stories carefully, and you will be just as good; if not better, afterward, than you were before, dear reader,

#### How to Grow Old. A year or more ago, we published an article in these

columns, containing some thoughts on the art of growing old gracefully." We had enjoyed, before that time, the privilege of looking on many individuals, of both sexes, who happily illustrated the theory we then advocated. But a short time ago. too. our attention was called to a brief record in the .. Herald The phenomena on which the ancients based their of Progress," written by his own hand, of the peacegraceful as his age is itself. He says his youth was pleasant, and full of the buds and flowers of happiness; and his life has been placed and free, flowing along through his strengthening manhood with the breadth and depth of the river. He has ever been benevolent and charitable, harboring no enmities, but continually making friends. And now that he has reached old ago, he reviews his life with an unqualified feeling of satisfaction and gratitude, and is daily conmovement of the last twelve years is rapidly reversing scious of . being developed into higher and higher spheres and conditions of love to the God of infinite are beginning to find out that it will not serve much goodness-and to all mankind, everywhere, of all classes and conditions-and to all the spirits, of all We have been favored by this cheerful and happy old man with a photograph likeness of his venerable countenance, and with another of his good wife. He They look as if they had gone through life in perfect accord, contented with what the Good Lord bestowed upon them, yet active in those blessed works which make life desirable and all around them grateful for their influence. Old age cannot but be graceful with such persons; they make it as beautiful as childhood looks in the dimming memory of those who have not known true innocency since. It is a sight always worth the seeing, this which our venerable friends present to-day. We have but to add that Mr. Hinshaw is, and long has been, a believer in the Spiritual Philosophy, and that his works are the natural fruitage of his fuith. He has done a great deal for the cause of Spiritualism, working steadfastly when the hearts of young. canvasser for a journal like the BANNER. We send hope they will live many years on earth to make oth ers happy, and expand and enrich their own natures.

#### Another New Book-Spiritual Sunday School Manual.

The wide and earnest demand for some book on forming and conducting Spiritual Sunday Schools, and the home culture of the young, has at last been met by the fertile author of the "Plain Guide to Spiritualism," and the BANNER publishers have in press the ·Spiritual Sunday School Manual." a compact little volume of one hundred and forty pages, crowded full of matter. The style of the work is entirely original. and will startle the old as well as the young with interests which no sectarian Sunday School books can excite. The author's experiences in the ministry of a liberal sect, his labors in the Sunday School, his practice in writing for the young, his extensive travels and observations among Spiritualists, his intense sympathy for the young, and his gifts as a ready, inspirational writer, enable him to present a volume, if we may judge from the proof sheets before us, which cannot fail to become generally appreciated, approbated. and adopted as the exact book needed for the home and the Sunday School, and likewise suitable for circles, conferences, classes of adults, and even for public meetings.

Lest some of our readers may take unnecessary alarm, we can assure them that this "Manual" does not propose anything like sectarian Sunday Schools. It does not contain a single sentence of the dogmatic. the authoritative, the sectarian, and yet, in a masterly manner, it suggests almost everything relating to the eocial, moral, apiritual and religious growth of the

young. The plan is so exceedingly simple, anybody can start a school anywhere, and even children may become interested without any teachers. Adults them selves will find this book highly interesting and sug-Reserving a full notice of this "Manual" for some

future time, we can new give our readers no better idea of the book than to refer to the Table of Contents. which consist of an introduction. How to Use this Manual, Readings, Recitations and Responses, from Seneca, David, l'ope, Paul, Tupper, Jesus, Harris, etc.; Invocations, original and selected; seven chapters of Questions, and Lessons, embracing all of the most practical themes. Some of the questions being answered, some indirectly answered, and many not answered at all, but lelt for the children themselves to solve, the questions inall cases being found on pages separated from the lesions or answers; one chapter of lems of Wisdom, from ancient and modern authors, with Questions following: one chapter of Little Spiritual Stories: one chipter of Infant Questions and Lessons; and the book concludes with a fine, large collection of Songs and Hymns, with familiar popular tunes, appropriate for opening and closing.

We are greatly mistsken if this "Spiritual Sunday School Manual" does not prove the rarest and most serviceable gem in ourspiritual literature, and as soon as the work is known, no Spiritualist family in the land will be without it, and hundreds of schools will spring up all over the country.

Orders are solicited at the earliest date, though on eccount of the immense amount of business, in the printing and binding houses of Boston, the book will not be ready for delivery till January 20th. Liberal discount made to librarie and the trade. Single copies, including postage, 30 certs.

# Rev. Moses Hull.

Our readers will bear in mind the account we gave some time since of a discission between Rev. Mr. Hull (Second Adventist) and Mr. W. F. Jamieson (Spiritualist), at the Court House in Paw Paw, Mich, which commenced Oct. 28th, 1832, and continued five and a half days, wherein Mr. Hall admitted more in favor of Spiritualism than the brethren of his faith were willing to allow, and subsequently endeavored to compel him to recant.

But he had become inbued with the truths of Spiritralism, and was unable to shake them off for any length of time. So he has been "investigating," and has at length come to the conducton "that Spiritualism is an infallible evidence of a mper-mundane existence." and that it demonstrates to his mind ... an existence without a physical organization." And adds: " If that is Spiritualism, then veily I am a Spiritualist."

He expects that he wil be "hauled over the coals" by his Advent brethren; but he says he has no fears of the result.

We publish elsewhere a characteristic letter from the Elder, wherein he sets forth his present views in a brief but unmistakable nanner. He desires all those who may need his labors in the

# The Truth.

great field of Reform, to address him at Battle Creek,

Michigan.

In every age bad men have risen up against it. They have employed all kinds of weapons, and exhausted all the resources of genius, and eloquence, and science. They have enlisted on their side the pride, the passions, and the prijudices of the human heart, and yet have signally failed.—Christian Intelligencer. And this is the reason theologians so signally fait to

retard the rapid spread of Spiritualism.

The Bising Tide published Weekly.

We learn from the last number of this heretofore monthly sheet, that the proprietor, (Mrs. M. M. Danicl.) has received such encouragement from the friends of spiritual progress in the West, as to induce her to try the experiment of issuing her paper weekly, on no other result; and into such a discussion men of litand after the first of January. The form of the paper erary taste as well as scientific men, will be forced to will be changed to an eight-paged, three column go. if they touch this matter at all. We quote, in our quarto form, at \$1.50 per year." Mrs. Daniel says she is encouraged to take this step by the solicitations | Bushnell, on this very point—who are inspired; and of unseen agents, who have guided her through past the quotation will read very well as an illustration, or years of labor, and the demand which the rapid in key rather, of the character and origin of these poems crease of Spiritualism in the West makes for a local of Miss Doten. Her own entertaining Preface. howveckly paper. In her appeal she says:

glorious cause, to which we are all wedded, go unre-warded? For this reason shall the voice of the Rising Tide be no more heard, because a mere trille from each Reformer is needed for its support? We think the answering impulse resounds: No! we will stand by you and sid, with heart and hand, in this noble work: we will labor together for the good of humanity—for the abolition of slavery, both chattel and mental—for the development of perfect harmony throughout the

And we hope a sufficiently remunerative response and fraternal aid the Rising Tide."

Independence, 'Iowa.'

#### A Strange Coincidence.

Dickens's All the Year Round contains the followng: Dr. John Donne, dean of Saint Paul's, whose rough but satirical rhymes even Pope condescended to of his wife, to Paris, leaving that lady in London. Having dined together, Donne remained alone in the room. In about an hour afterwards Sir Robert entered and found his friend so altered in his countenance as to excite amazement. To the anxious question what had befallen him in the interval, the divine replied. I have seen a dreadful vision: I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in "This," said the baronet, " was merely a dream; forget it, for you are now awake. Donne answered, "I cannot be more sure that I now live. than that I have not slept since I saw you, and am as sure that at her second appearing she stopped, looked me in the face, and vanished." The poet's biographer. old Izaak Walton, informs us 'hat a messenger was at once dispatched to Drury House, from which Drury Lane derived its name, who brought information that Mrs. Donne was very sad and sick in bed, after having given birth to a dead child on the same day and at the same hour that the spectral impression occurred.

#### Another Important Book.

We mentioned a short time since that a new work by an eminent English Professor was soon to be pub Ished in London, entitled .. From Matter to Spirit." The book is out, and already announced for republica. tion in this country. The New York Times, in speaking of it, says: Spiritualism has made a recent conquest in the person of Prof. De Morgan, of the Uniersity of London. A new book, just published by fessrs. Longman, entitled, ... Matter to Spirit, the Result of Ten Years' Experience in Spirit Manifestaions, by C. D.," is known to be written by the wife of the Professor, who himself contributes a long pre ace. Prof. De Morgan is perhaps the most universally learned mathematical scholar alive, and is well known as the author of standard works on Formal Loolo, the Theory of Probabilities, the Differential Cal culus. &c. His conversion is the more remarkable, as he has always been severe in his denunciation of scientific pretenders, and has exercised in the London ionro nals a sort of police against all squarers of the circle. finders of the longitude, &c. Yet be now "declares himself perfectly convinced that he has both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

# The Confiscated Lands.

It is complained that the lands which are offered for sale in certain of the Cotton States are not sold in a ona fide way, but that, some kind of an "arrange ment" is effected, by which the cotton-lord system is simply going to be shifted from one set of shoulders to another. It would be a pity if so it should turn out. and no sort of improvement on what we have had beretofore. If circumstances render necessary a speedy sale of these lands, then we insist that the sales should be conducted in such a manner as to give the soldiers offer. Let every reader and friend of their gifted aucountry from the hands of those who once farmed fairly entitled to a first chance in the case, it must be terious but strong supports of a living faith, ought to they. The social problem in the rebellious portion of drink in the comfort which is to be found on these the country will hereafter be, to raise up a class of middle men on the land, who shall constitute the bone and sinew, the stock and stability of the country. Can the Government do better by others than it can by the soldiers? We candidly think not.

# A Peculiar Institution in Iowa.

Among the curious phases of Iowa society, is the 'Amanna Society,'' located in Iowa Co., twenty miles. west of Iowa City. 'The Muscatine Journal says it numbers eight hundred members, and is divided into seven villages. It is governed by Trustees elected by all the Society. The Society owns twenty thousand scres of land in one belt. They have a large stock of horses. sheep and cattle; seven hundred head of cattle, twelve thousand head of sheep, and a large number of horses; also two thousand two hundred acres of land under ufacturing, and have a good flouring and saw mill, and a large woollen factory in successful operation. They card, spin, weave, and full all kinds of woollen goods, running twelve looms, nine narrow, and three most perfect kind. They will work up this season from five thousand to six thousand bales of wool. The nembers of the Society are all of a religious order. field, eight teams were plowing. The Society is destined to become wealthy.

A New Spiritual Circulating Library. Our friends in Philadelphia will be pleased to learn that Mrs. C. W. Hale, and Mr. Samuel H. Paist (the blind medium), have, at the earnest solicitation of many friends, opened a Circulating Library of Spiritual and Miscellaneous Books, at 931 Ruce street, where all the various spiritual works can be obtained, the BANNER OF LIGHT included. This will be a very great accommodation to the many progressive minds in the Quaker City, and we trust they will see to it that these more full of adventure and excitement. The sea is an deserving people are well patronized and sustained in their new enterprise.

### New Publications.

PORMS FROM THE INNER LIFE. By Lizzie Doten. Boston: Wm White & Co., 168 Washington etreet.

The publication of these Poems will at least raise a question on the subject of inspiration, if they work leader of this week, from a discourse of Dr. Horace ever, best sets forth the nature and extent of the inweekly paper. In her appear are says:

Now, friends and readers, shall we be seed support.

Spiration by which these poems have been produced;
in this our undertaking? Shall our labor for the
as a personal experience, it is of the first interest in the better understanding of the whole subject of impressions and spirit operations. It should be read with all the care and thoughtfulness of the Poems themselves.

There are two parts to this volume; the first contains those Poems which were produced rather under the rule of her own faculties, though, of course, always subject to such influences as come down from above; and the second containing such as she is will flow into the treasury of the Rising Tide, so that more ready to acknowledge as the production of spirits t may ever continue to rise and improve, for it is en- in possession of her intellectual organism. The first aged in the mighty work of reforming and aiding part goes to show the usefulness of the training she numanity. Many able writers will contribute to its gave herself for performing the work she has since columns, among whom we notice the names of Mrs. done in the second part; and no higher authority, or H. F. M. Brown and Cora Wilburn. The latter, in a evidence either, can be asked, than the Poems of part note to us, speaking of the Tide, says; "As the face second themselves supply, that they are indeed the of our messenger of glad tidings, the truth-dispensing production of spirits disembodied, and so far as we Banner, is hailed as that of a familiar friend each may judge, of the identical spirits named. The Poems week, let us who can, also, hall with encouragement purporting to be inspired by Shakspeare and Burns, are certainly very Shakesperian and Burnsish. Whether Friends, send in your orders for the . Rising Tide, given directly from the spirits of those departed ones or not, it cannot be denied that they are furnished by some intelligence outside of that of the lady giving them. To assume that she is the intelligent author of these Poems, coining the thoughts and shaping the expressions which raise such lofty sentiments in the breasts of those who use them, is to ignore the presetouch, accompained Sir Robert Drury, the brother ence and influence of spirit-power at all times and in every form, and to shut out from the soul of man the entire world of spiritual aids, comforts, and resources.

What will particularly attract the reader's attention in this volume, is the number and quality of those poems which proceed from Edgar A. Poe. They are indeed wonderful productions-altogether too wonderful to be allowed as mere imitations of his style. The · Resurrexi " is as beautiful, and as finished, as anything Poe ever wrote with his own hand; and though it may not betray that exquisite literary finish which he bestowed upon the "Raven," of whose rhythm and metre it reminds one, it nevertheless gives forth a much loftier spiritual strain, in which respect we consider it unmatched by any of the remaining verses of that erratic poet. Miss Doten seems to be more under Poe's influence than under any other's: he has probably found hers to be the first organism, both spiritual and intellectual, through which he could pour forth the ecstatic thoughts and tumultuous harmonies which now possess his severely chastened spirit. The leading journals of the country have united in the opinion that no other than Poe's peculiar mind-poetic, flery, sweeping comet-like from one end of his thought to the other-could have produced such verse as is to be found in the "Resurrexi." His "Farewell to Earth," too, is trnly wonderful: if we were to try to consider it as the individual production of Miss Doten, we should at once say it was beyond her normal powers. The face of it shows that it is Poe, and in no sense Doten.

But aside from this speculation on the real authorship of these very striking poems, they are of themselves of too profound interest to be refused a very thoughtful reading by the entire community of readers. We do not take up poems, ordinarily, not professedly of a "religious" sort, which are so unqualifiedly spiritual. In this regard, they will not merely attract wonder and admiration—they will move the spiritual nature also. The world needs this sort of poetry. along with the materiality with which it has been fed so long. The spirits who revel in song well knew how admirably fitted Lizzie Doten was for transmitting their numbers to the hearts of earth's people, or they never would have selected her to become the medium of transmission; and they also knew that, whether the poems falling from her lips were accounted to be theirs or her own, they would not fail of a welcome reception everywhere, nor come short of doing great good.

We will not enter upon a critical example. them here. Had they been published without any confession of their real origin, they could not but have engaged public attention instantly. And they will do so now, only receiving a different sort of accutiny from what would have befallen them in the other case. They are, beyond question, wonderful productions - sufficiently so to be ascribed to those invisible authors in whose name the greater part of them are given. In mere beauty alone, some of them are above criticism, As we before remarked, they will be admired for this. and other literary characteristics; but they will be accepted by many and many a hungering heart, for the rich spiritual sustenance which they so generously themselves a chance to buy. They have shed their thor purchase and read a copy of these . Poems from blood and risked their lives for the salvation of the the Inner Life"; let every reader and friend of the BANNER make haste to do the same; and every man hese lands with unwilling labor; and if any men are and woman, whose soul yearns in secret for the mysfair pages of Lizzie Doten. . The book is presented in a heautiful dress, and makes

a proper New Year's Gift from one friend to anotherpeculiarly so when considered in reference to its character and influence. It may be ordered of the .. Banner of Light office." where orders are already pouring in as fast as they can well be supplied. The true friends of the Spiritual Philosophy will remember that they could in no way so directly benefit the lady medium in whose name they are published, and through whose organism they were originally given. None of the devoted and self-denying workers in this cause should be forgotten now.

DREAMTHORPE. By Alexander Smith. Boston: J. E.

This book of Essays by the poet Smith, (that epithet will surely serve to distinguish him from the othcultivation. They are engaged to some extent in man- er Smiths) has been talked about for some time past, which has naturally whetted the public appetite for its reception. These Essays are dreamy, pleasant, poetic, and thoughtful; indicating a broader and deeper culture than was apparent in his first volume for weaving broadcloth. Their machinery is of the of fugitive verses, and a larger capacity of the writer for employing the powers given him. They are, however, rather the productions of the literary man than the man of the world, or the man of close observation Everything moves on in perfect harmony. When ne and wide sympathy. The life the author is leading essary, the women aid in out door work. We saw in the alcoves of a library will have, naturally, a tentwenty in one carrot patch, all at work. In the same dency to shut out more or less of the sunlight of the world from his heart, and make him bookish rather than humane. We regard these Essays as more interesting, so far as they are the record of his own growth. than as they are calculated to impress the popular heart. As such they are especially entertaining and readable.

MARMADUEN MERRY, THE MIDSHIPMAN: or, My Early Days at Sea. By Wm. H. G. Kingston. Boston: Crosby & Nichols,

This handsome volume of 400 fair pages, reminds one of Richard H. Dana, Jr.'s "Two Years before the Mast." It is as entertaining as a novel, and much armory of witchery for writers for the young; no story out of its deeps can very well be without absorbing interest. The present volume gives a boy's raw experience on the sait waves, which every other boy will want to read at once, and will sit up late to read through. It is finely printed and illustrated, and which conclusively proves that the discourses given should enjoy the same sort of popularity with Robin- through her are listened to to-day with as much interson Crusoe.

#### Psychometry.

Professor Denton's book, " THE SOUL OF THINGS," which presents in a lucid manner his and Mrs. Denton's psychometric researches and discoveries, is commanding a great share of attention by the literati of the New and Old World, notwithstanding the book market is being flooded with new publications on all sorts of subjects.

Hear what the New Covenant (a Universalist sheet of much talent, published at Chicago, Ill.) says of " The Soul of Things":

"This volume is a narration of the experiences of the authors in what is termed psychometry—better known in community as clairvoyance, or mesmeric light. Many of the incidents narrated seem incredi-ble, but almost every reader will recall experiences of his own, or of his friends, which will cause him to hesitate before rejecting the statements of Mr. and Mrs. Denton. An attempt is made to explain these psychometric events. The book has attracted much attention abroad, and the last London Athenseum has a sharp ordique upon it."

It is indeed gratifying to us, who have labored for years in calling attention to these great subjects—but it has been like " casting pearls before swine"—that the | South. | She speaks in Rockford, Ill., the last two public mind is beginning to comprehend the mighty Sundays in January. truths Dame Nature has in store for her children.

#### Coming Home.

Beveral of the veteran regiments of our noble army are coming home to recruit, and many of them are at home already. The condition of their return for thirtyfive days is, that they exert themselves to fill up their ranks again, and re-enlist for the term of three years or the war. The brave fellows will be made welcome everywhere. It is a new thing, in this country to see men at home again who have been nearly three years in active service in the field, bronzed, scarred, rugged, and calmly warlike. The work of recruiting and re-organizing will now be pushed with all possible vigor. The spring campaign will open in less than three months, and by that time we should have a most efficient army. With such an army, the next year's fighting should bring an end to the rebellion, and peace to the country.

#### THE DAYS THAT ARE PAST.

BY EPES SARGENT.

We will not deplore them, the days that are past; The gloom of misfortune is over them cast; They'are lengthened by sorrow and sullied by care; They are lengthened by sorrow and summer of their griefs were too many, their joys were too rare; Yet now that their shadows are on us no more, Let us welcome the prospect that brightens before

We have cherished fair hopes, we have plotted brave We have lived till we find them illusive as dreams; Wealth has melted like snow that is grasped in the

band. And the steps we have climbed have departed like sand Yet shall we despond while of health unbereft, And honor, bright honor, and freedom are left?

Oh i shall we despond, while the pages of time Yet open before us their records sublime?
While ennobled by treasures more precious than gold, We can walk with the martyrs and heroes of old;
While hereafter while near the battle is the contract of the con While humanity whispers such truths in the ear.
As it softens the heart like sweet music to hear?

Oh I shall we despond, while with vision still free. We can gaze on the sky and the earth and the sea; While the sun-hine can waken a burst of delight, And the stars are a joy and a glory by night; While each harmony running through Nature can raise In our spirits the impulse of gladness,and praise?

Oh! let us no longer then vainly lament
Over scenes that are faded, and days that are spent;
But by faith unforsaken, unawed by mischance,
On Hope's waving banner still fixed be our glance;
And should fortune prove cruel and false to the last,

# Let us look to the future, and not to the past !

Emma Hardinge in California. San Francisco, Cal., Dec. 1, 1863. The following very suggestive notice of Miss Hardinge's lectures in this city, appeared in the .. Morning Call," one of our dailies:

is the latest sensation. Her Sunday night's discourse at l'latt's Hall, was attended by upwards of two thouat Platt's Hall, was attended by upwards of two thousand people, to whom she served out cuphemisms and
glittering generalities in unstituted measure, calling
the stuff the Gospel of Spiritualism. Theories on the
origin of matter, and on the gradual development of
the mysterious principle, called "Spirit," delivered
with seductive eloquence and graceful action, kept the
vast audience interested for an hour or more; but few,
we venture to affirm, left the hall any better instructdin regard to the immortal part of man then whom. ed in regard to the immortal part of man, than when-they entered. Crowded audiences at spiritual lectures, and empty pews at Christian churches, is suggestive of a state of feeling in the community which our theolo-glans would do well to consider.

Though it is not very complimentary to the good taste of upwards of two thousand of our most intelligent citizens to listen evening after evening to what the editor of the "Call" denominates "stuff," yet it is true they were interested and pleased. It shows the signs of the times, when large halls are crowded to overflowing by those who are famishing for digestible truths beautifully set forth by Miss Hardinge, while dry and incomprehensible theology is left to "empty pews at Christian churches."

For hundreds of years, sermons from Christian pul pits have been listened to by those who have been no better instructed in regard to the immortal part of man," and if Miss H. falls to perform in a few evenings what centuries of preaching have not accomplished, should she be condemned?

Let theologians consider this matter, and listen unblased to whatever conflicts with preconceived notions, and in time "Christian churches" may be filled, and the spiritual part of man understood.

# Pardee in Indiana.

Some four years ago Mr. and Mrs. Coonley commenced sowing the truthful seeds of Spiritualism in this place, making only a short stay-and then again about two years ago. And I for one thank God for what I have learned by their visits. No doubt many others received good by their instrumentality. Well, we are now enjoying Spiritual glad tidings through the organism of L. Judd Pardee, and according to present appearances much good will be done. We have obtained the use of the large Court House four times, and the Christian Baptist Church once; and although the weather has been unfavorable, and notice short, and only through the daily paper, our audiences have been respectable in numbers and appearance. A regular course of lectures is being delivered, and I doubt not we shall number many true believers before WM. BRINKWORTH. the close.

Madison, Ind. Dec. 16, 1863.

A. B. Whiting coming East. Permit me to announce, through the columns of the

BANNER that I shall make a tour through the Eastern States next spring and summer. 3 I take this method of notification to request all who may wish to engage my services, to address me at their earliest convenience, says:-.. The Great Western Sanitary Fair is now proin order that I may make my arrangements before leaving home. This is probably the last professional tour going far ahead of the anticipations of all, and far I shall make through that part of the country, as I expect to be engaged in other business after October any other country." 1st, 1864. Wishing the BANNER the success it so rich-

ly deserves, I am. Yours, &c., Albion, Mich. A. B. WHITING. Corn L. V. Scott.

This lady closed her course of lectures in Boston on Sunday, Dec. 27th. The hall was densely packed. est as ever, if not more. We have a phonographic report of the evening lecture, which we shall publish soon. At the close of this lecture a poem, entitled · Weave a Shroud." was extemporized by Miss Scott. We shall print it in our next issue.

#### Cheisen.

The Spiritualists in the city of Chelsea have established regular Sunday afternoon and evening meetings in Fremont Hall, and have organized in a manner to insure success. Urish Clark lectured during the last two Sundays, and was greeted by attentive audiences. filling the hall to its utmost capacity.

#### Appointments. [The regular list of appointments will be found on ur seventh page ]

Mrs. S. L. Chappel closes her engagement at Lyceum Hall, in this city, on Sunday next, when she will speak afternoon and evening, at 21.2 and 71-4 o'clock. Mr. H. B. f torer will address the Spiritualists of Foxboro' next Sunday.

Mrs. H. F. M. Brown has gone on a lecturing tour

Mrs. Julia L. Brown will visit Hannibal, Missouri, on the fifteenth of January. Those wishing her services in that vicinity can address her care of N. O. Archer, Esq., at Hannibal.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

We desire our correspondents to distinctly understand that in the future all articles of a personal, antagonistic nature will positively be excluded from our columns. Discuss principles-not men.

L. T. W., FOX LARE, WIS. - Short articles on 'Health' would be very acceptable. You have the lib. erty to collect subscriptions for the BANNER. Thanks for your kind offer.

P. O., FAIRHAVEN. N. Y .- Lines received, and placed in the "full" drawer.

Quarterly Meeting.

The next Quarterly Meeting of the Friends of Progress will be held in Seth Hinshaw's Free Hail, at Greensboro', on Friday, Saturday and Sunday, Feb. 5th, 6th and 7th, All are invited to attend.

# ALL SORTS OF PARAGRAPHS.

Anonymous writers -are in their own estimationmighty sharp people; but the community generally, do n't think so, and do n't care a fig for their lucubra-

We have re-covered, friend "Gee"-you guessed right the first time-for we have just donned an elegant suit of clothes from the new clothing establishment of A. F. DeWitt, 921 Washington street, where we advise all who need gentleman's furnishing goods to apply. He has a choice selection.

It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other .--

Ignorance, selfishness and sorrow shall sometime be swent from the face of the earth, and in its stead there shall be wisdom, peace and love.

Read the Poem on our first page. It is a fine

The biography in brief of one of the Invisibles, prepared for the BANNER by Dr. H. T. Child, of Philadelphia, is very interesting, and contains advice that should be heeded by the young.

THE EYE-OPENER."-Our patrons who bave forwarded us money for copies of this popular work. will please have patience for a few days longer, and we will supply them with the book. The last edition being entirely exhausted, another has been printed, and MISS EMMA HARDINGE'S DISCOURSES -This lady is now in the hands of the binders. It is being finished as rapidly as possible.

Dr. B. H. Crandon has removed from 14 Bromfield

The draft has been postponed until the 15th of January. By that time, probably, the quota will be full.

Digby has received a New Year's present! Wonderful occurrence! What think you it is, fair reader? Why, nothing more nor less than a neat white pasteboard box containing a couple of --- babies, beautifully laid out in egg-shells. We hope Jo Cose is not the father of them.

Whatever renders the blood impure, tends to originate consumption-whatever makes the air impure. makes the blood impure, says a writer on health. If this be true, we should think all the females employed in "shoddy" shops in this city would die of consumption, for that material scents the whole building wherever the "contractors" locate their sewing machines. It is caused, probably, by the extra amount of sixing obliged to be used in the manufacture of the rotten stuff, so that it may stick together long enough to reach the poor soldiers, after being made into clothing. Truly, the god Mammon rules the hour.

The heading of an article in the World's Crisis is. · SPREAD THE LAGHT "! We second our good brother's motion with all our heart. Yes, SPREAD THE BANNER OF LIGHT!

To seriously notice nibbling slurs, begets the defilement of wading a bog to kick tadpoles.

Who will say the climate of California is not superb. when they have fine ripe peaches there in December? How our mouth waters for a bite of the delicious fruit. Mr. Fay and the Davenport Boys have been holding séances in St. Louis lately. A private one was held at the residence of the French Cousul, and much aston-

festations. To "GEE "-Digby says he has maturely considered your proposition, and begs to decline so thankless a job. People wont "haw" and "gee" the same as oxen.

ishment manifested by the select party of ladies and

gentlemen present, on witnessing the physical mani-

he says, at the ipse dixit of any one individual. Cork carpeting has been introduced in England. It

is said to be light and durable. What next? JUDGE NOT.

Judge not. The workings of his brain And of his heart thou canst not see. What looks to thy dim eye a stain. In God's pure light may only be A scar, brought from some well-worn field, Where thou wouldst only faint and yield.

THE GREAT WESTERN SANITARY FAIR .- A COITESpondent writing from Cincinnati, Ohio. Dec. 26th, gressing in this city, and it is an immense success, eclipsing any effort of the kind ever made in this or

White hair is the chalk with which Time keeps its score—two, three or four-score, as the case may beon a man's head.

Donations to our Public Free Circles. Chas. Pierce, Boston, Mass., \$2.50; B. Booth, Michigan City, Ind., 50c; Chas. Yeakel, Lafayette, Ind., 50c; a friend, Janesville, Wis., 50c; two friends at Circle Room, 2,50; M. Williams, Fly Creek, N. Y., 50c; W. F. Lyon, D. S. Cuttis, C. McGinnis, G. Bryer, R. Clark, Sacramento, Cal., 80c. each; N. N. Milliman, Ciay, N. Y., 58c; Samuel Carroll, Cortland, Ill., 75c; M. Mashaw, Tiskilwa, Ill., 55c; A. Waterman, man, Ciay, N. Y., 38c; Samuel Carroll, Cortland, Ill., 75c; M. Mayhew, Tiskilwa, ill, 65c; A. Waterman, East Auburn, Me., 50c; a friend, Boston, 1,00; Capt Jos. Brown, Cincinnati, O., 1,00; a friend, Bostou, 50c; Wm. B. Miller, Milford, Mass., 50c; Y. S., Philadelphia, Pa., 2,00; A. E. G., Boston, 3,00; C. S., Boston, 1,00; Eben Snow, Cambridge, Mass., 1,00; a friend, Boston, 1,00; C. F. Webster, Westville, Ind., 50c; friend at Circle Room, 1,00; Mr. Stewart, Boston, 60c; J. F. Ryder, Cleveland, 41, 2,00; S. D. Curtia, 100; Mr. Stewart, Boston, 1,00; Mr. Stewart, 1,00; Mr. Stewart, 1,00; Mr. Stewart, 1,00; M 50c; thend at Circle toom, 1,00; Mr. Stewart, Baston, 50c; t. F. Ryder, Cleveland, U., 2 00; S. D. Curtis, Toledo, O., 50c; E. Foster, Middlebury, Ind., 1.00; a friead, Monson, Mass., 14c; S. S. Jones, St. Charles, Ill., 50c; Mrs. Geo. H. Moore, Windsor, C. W., 70c; D. Guild, Davenport, Iowa, 1.50; H. Boyle, Pawtucket, R. I., 50c; Mrs. C. L. Stuart, West Groton, Mass., So., W. Eddy, Greenwich, N. V. 100; E. Blitter,

field, from which she in future will not wholly retire. The Doctor was among the first advocates of the Spiritual Philosophy.]

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A few extracts will show the character of nearly every letter we receive. A. N. WILLIAMS, Parkersburg, Va., one of the oldest and

most respectable druggists of Western Virginia, writes: " I can say of Perry Davis's Pain Killer, what I could not sty of many of the medicines of the day. In my trade it is a leading article. I sell largely of it, and it gives entire satisfaction to all. I would on no account be without it."

JOHN PARRINS, Druggist, at Athens, Ohlo, writes: "I sell considerable of Perry Davis's Pain Killer in this place, and it is well liked and highly commended by all who

GEO. WILLIAMS, Druggist, at Hokingport, Ohio, writes: "Perry Davis's Pain Killer is quite generally used by the inhabitants of our town, and is much extelled. I think it is the best medicine I have for the uses for which it is recom GOOD FOR MAN OR REAST.

WALTER CURTIS, Esq., an old and very reliable farmer residing on his farm near Chastor, Molgs, Co., O., writes: "Your Pain Killer, for Colic or Bots in Horses, is an infallible cure. And for all cramp, pain, collic, burns, &c., we fine it, in our house, a never-failing balm.'

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1w Jan. 9.

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The lists of Writers, Speakers and Workers in the different fields of human Progress and Reform, have been prepared with great care, and are the most complete ever published, comprising more that ONE THOUSAND MANES. The ANNUAL also contain forty pages of original articles, prepared expressly for this publication, and with trifling exceptions, never before published.

The character and value of these contributions may be judged from the following

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Fraterolty—By A J. Davi.,
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On the 12th of November, by Rev. R. Askew, of Pendleton, Ohio, Dr., Wesley Clark, of williamsport, Ind., to Miss Mary Thomas. of Cincinnati, Ohio.

[Miss Thomas has for many years been known in Ohio and Indiana, as an able lecturer in the reform field, from which she in future will not wholly retire. The Dootor was among the first advocates of the Spiritual fire of the called the studies and labors of Spiritual fire. Among the first advocates of the Spiritual fire. Among the first advocates of the Spiritual

Among the varied contents of this volume are numerous pointed quotations from ancient and modern authors on spiritual intercourse, Spiritualism in olden times, modern, rise and progress, startling statistics, giorious triumphs, what presses and pulpits say, they are star-led, the world'sdemand, the spiritual theory, various manifestations, mediums, wastarray of facts given, the various manifestations, mediums, vastarray of facts given, the various phases of Spiritualist bilief, theories, science, philosophy, reforms, the bible array of facts; all the popular objections, theories alanders, &c met; "Free Love," "Affinity," marrisge, social questions thoroughly ye delicately handled; ninety-five questions to religionists and skeptier, the philosophy explained; how many kinds of mediums there are, how to form circies, develop mediumship, and onloy spiritual communion; a chapter of questions from numerous spiritual authors, writers and speakers; shall we organize forms, ordinances, etc.; how to advance the cause, locturers, mediums, conferences, circles, libraries. Sunday schools; warninga, impostors; appeal to Spiritualists; the crives of the age; wars, revolutions, revelations, signs alarming yot hopein; various practical hints and cautions; need of personal and general reform; touching incidents and anecdotes; hopes, encouragements, insistations, onsolations is stirring appeals, great vaues involved, startling revolutions and momentous events impending; the coming Pontoc et; the heavers opened; the end of the war; coetatial message.

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Aug. 15.

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46. Dec. 21.

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while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

ported serbatim.

These Mes ages 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 pro-

gross into a higher condition.

We 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.

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#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Moday, Nov. 30.—Invocation; "The manner of spirit progression in the spirit spheros;" Questions and Answers; Lieut. Col. Ezokiel Mason, to his father, in or near Charleston, B. G.; Carl Zimmerman, to Edward Casey, in Now York. City; Emily Austin Williams, to her brother, Judson Williams, at present sick in the Hospital at Port Hudson.

Tuesday, Dec. 1.—Invocation; "The unconsciousness of Spirits;" Questions and Answers; Philip Redmond, to his friends, in Balem, Mass; Lord Lyndhurst, of England; Adeline Edwards, to her mother, in Utica, N. Y.

Thursday, Dec. 3.—Invocation; Questions and Answers about the highits who control at these circles; Margaret Waterhouse, of Liverpool, Eng., to her sons; Patrick Quitan, to his wife, in Boston, Mass.; Luoy Loo, to her father, General Echort Lee; Timethy B. Vandyke, of Moutgomery, Ala, to friends in Now York State.

Monday, Dec. 7.—Invocation; "God a progressive being, and his relation to unprogressed things," Questions and Answers; Ben. Frazer, to his father, Benj. Frazer, of Knoxville, Tenn.; Alexander Ripps, of Sectland, who died in Hampton, Eng., to his two sons; Theo. Gollina, to his brother, William in the army; Amelia Truman Davis, of St. Louis, Mo.

Tuesday, Dec. 8.—Invocation; "Are not oruer, ad spistion and law evidences of conscious intelligence?" Questions and Answers; John Grant, to his friends, in Terre Hauto, Ird.; Ann Louisa Wiggin, of South Herwick, Maine, to the stepmether of her child; Galvin Gibson, of Richmond, Va, to his wife and to Richard Crane.

Thursday, Dec. 10.—Invocation; Questions and Answers; Agnes Brown, to her mother and suster, of this city; Charles H. Hill, to friends in Hartford, Ct; Lieut. John kilenwood to his family, at Charleston, S. C.; Enoch Burnett, (colored.).

Monday, Dec. 14.—Invocation; "The Vision in Judge Edmoda's Book;" Questions and Answers; Andrew J. G. Vott, to his friend, Mr. Andrews, of Salem. Mass; Dennis Do'le, to his wife and children, in Terry, N. Y.; Horce Jenning to his parents; Luoy Gre

#### Invocation.

"And God said, Let there be light," and who shall countermand the order of the Infinite? Who shall stay the progress of light? Who roll back the mighty curtain that hath been unrolled? Uh Spirit of the Present Hour, we thank thee for light, that food for the soul that comes to us day by day. We thank thee for wisdom, which in itself is spiritual life; though it comes to us ofttimes through the shadow of evening, yet we thank thee all the same. And now that evening is with us, with the sons and daughters of this American nation, who seem to be shrouded in mourning. But the darkness of the past is about to be swept away through the mediumship of morning light. Oh Spirit of the Age, we feel thy presence, and acknowledge thy power at all times. Oh Holy Spirit of the Hour, we know that though war is with us, and desolation meets us on every hand, that the Infinite Spirit of Reform is with us, and light, glorlous light, will soon dawn upon us, and we shall feel that we are doubly paid for the sorrow we have passed through. Oh, our Father and Mother, may it be our blessed privilege to give light to the sorrowing sons and daughters of this present age. Oh, may we show them not only the light of our kingdom, but that light which, through modern Spiritunlism, is illumining the darkness of God's earthly kingdom. May we be able to show them the sunlight of our truth. May we be able to spread a table of mental food for all thy mortal children such as each soul demands; such as the ages are crying out for; such as humanity have long thirsted and hungered for. Oh our Father and Mother, may thy children be enabled to recognize thee in all thy works, both great and small. May they acknowledge thy presence even in hell. Oh, then shall light, such as the world hath never before known, in all its refulgence, beam upon them. Then shall they know the true import of light; then shall they feel thy presence; then shall thy children rest secure in thy love. Nov. 23.

#### The Taking on of the Spirit-Body. SPIRIT.—We are now ready to answer any questions

the friends may be pleased to offer. SUBJECT: "When a spirit leaves its natural body, how does it take on the spirit-body—from whence is it

The spiritual body is already taken on. It is derived

from all elements material, and all elements spiritual. It is in itself a compound of all earthly things and all spiritual things. You have it to-day, as you will have it throughout all eternity.

Are there other questions pertaining to the same subject, or any other subject?

Ques .- Is God a God of evil as well as of good? What is evil? We should like to have explained that which we call evil?

ANS -The God of Christendom has ever been an Infinite Intelligence; a being possessed of all power, occupying all space. Now if the representation has been just, it follows that this God is the God of evil as well as of good; for if he is not, then his power is limited; then he is not Infinite. We contend that all things, whether in the external or internal, are created by this same Infinite Intelligence. Every thought, every material atom floating in the sunbeam was created by the same Omnipotent Father and Mother. We believe. in short, that God is the God of evil as well as of good.

Q .- How, then, shall we account for the evils of this world, such as diseases of all sorts of character? Or, in other words, how can we harmonize that which appears so great a contradiction?

A .- All diseases, whether mental or physical, are but the result of ignorance. All ignorance is but the result of transitory conditions. When once you understand evil in all its follness-when once the full power of spiritual light is thrown upon it, then you Will perceive that evil is not antagonistic to good; but, on the contrary, that it is one of the stepping stones to perfect good. You call disease, such as the physical body is often afflicted, with, an evil, a misfortune. It is not so. It is one of the greatest blessings Nature could confer upon you. It is one of the mighty mental messengers that speak to you at certain times, informing you that you are wrong somewhere; that there is inharmony between spirit and body; that you have not arrived unto that perfect condition where higher harmony is obtained.

Q .- If this necessity exists for a portion of God's children, then why not to the whole?

A .- Certainly it does; for all evil, or the dark shades

spirit-world, that Deity is a personality?

A .- It is a matter of knowledge certainly, that he could not be a personality, for that would rob him of his infinity.

Q.—Do developed spirits all differ in their ideas with regard to Delty?

A .- They differ according to their spiritual standard, certainly. There are no two thoughts exactly alike; no two individuals exactly alike. There is an infinite variety through all Nature, either mental or material.

Q.—Is not all evil the result of violations of the laws of God's moral universe?

A:-Mortally considered, it is: Spiritually consid ered it is not. When we consider law from a high spiritual standpoint, we see that no one can infringe upon the laws of God; but they must all obey the laws the Infinite hath made for his children. Therefore, as we said, we answer you from a high spiritual standpoint altogether. Should we answer you from a material standpoint, we should say you were right. It is contended by many that " whatever is, is right." So days, I think. I shall be known by the name of Col. it is when spiritually considered. When, however, we attempt to reduce this theory to human practice, then it is apparently quite another thing.

Q .- Are there not a great many things the world calls evil that is goodness in disguise?

A.—Certainly. Q.—Is not individual human nature the only source of evil?

A .- No, we think not: for we find this same phase existing in forms of life lower than human nature. The tree or plant of to-day may be called evil, when of an enemy to you when here. But they say that compared with the tree or plant of a thousand years hence; for that, we believe, will be far more beautiful, far more perfect than the tree or plant of to-day. But feel kindly toward you. [You may expect it.] Fare. shall the tree of future years declare to the tree of today, "You are evil, because not so perfect as I am?" Nov. 23.

#### William Riggs.

I am hardly able to do what I wish to, but I shall make the effort, at any rate. I died at Annapolis on Sunday morning—yesterday. I was exceedingly weak, and I feel it badly here to-day. [Do you mean Annapolis, Indiana?] Yes. sir. I belonged in Elkhart, Indiana. I was twenty-three years of age, and I died of starvation there, I suppose. I was a Spiritualist and a medium. These things aint new to me. and I made up my mind as soon as I got free to come here [Were you one of the returned prisoners from Rich mond?] I was, sir; I was. The poor boys are bad off bad off, I can tell you, sir; and I thank God I 'm free. I have a mother who has tried to believe this Spiritual Philosophy, but she's always said she never could test. I am here making a great effort to give her that test now.

I was William Riggs here. My father, Jeremiah Riggs was his name. My mother's name, Mary. I recrived innumerable blessings, yet we ask for more. have two brothers and a sister I should be very— You're mixing liquors, I should think. What's the Eternity's shore, and yet there is no death. Though matter? [Some person opened the door.] I can't say our mortal forms long years since crumbled into dust, any more to-day, doctor; I had a good deal more to Yet that did but teach us there was no death; that did

[The law governing spirit-control is so nice that sometimes the least inharmony—no matter from what cause-instantly dispossesses the spirit, as in this in-Nov. 23.

# Ben. Ames.

How do you do? How d' do? How d' do, captain? [How do you do?] Pretty well, I take it. Confound that fellow's weakness. That aint my strength, is it? [We guess not.]

Well, they say you telegraph home for us, how is it? a whole year; been pretty nigh it, though. The truth thee. Oh Mother, we feel that we are thy children, here, I want to tell my folks that I sint dead; that I heaven of the moment, and yet we are anticipating come to the rights of it. The amount of it is, captain, I find myself here alive, though I did lose my body on the battlefield.

I was a private in the 85th Mass .- see? [Yes.] ther, for the past and the present. I lived here on this pretty good looking earth of ours some little time after I was wounded, though in a kind of a decaying state that I do n't like to think of now. I lived on earth twenty-one years; pretty short life here, you know, and I can't be expected to say much here to-day, for I did n't have the advantages some folks have. Suppose I made the best use of those l did have, though they want many.

I'm from Northfield, Vermont; was born there, von see. I lived in Massachusetts, New York State, and went out West some time ago. For the last three years I'd been roving round considerable, though I came here and enlisted.

Now I want my folks here to know that I'm by no means dead, as they think; that I found it pretty hard work to see the door open to come back through; and I hope they wont shut it. You know if you'd got a good deal to say to your folks on the earth, and the door should be shut in your face, it would arouse your mad, a little, Capt'n. [That's natural.]

Well, since I've been learning, or have come to the full knowledge that I was n't either dead or dreaming, since I lost my body, I see this poor fellow and that poor fellow trying to go home and talk, and the door being slammed in their faces, and I've got mad a good many times, Capt'n, when I've stood by and een it. And I don't know but what the Angel Gabriel would have done the same. I don't know the Angel Gabriel-have n't been introduced to him-When I have been, I may think he would n't get mad so easy as I do, but I do n't know it now. I've got pretty good oninion of myself, you see.

Did you ever hear of Ben Ames? [Not that we know of.] Then you never heard of me, so you and I are strangers, aint we? [Yes.] Well, I suppose we are. Now that being the case, you can't tell my story, can you? [We should n't attempt it.]

I believe you are all strangers to me here, so you an't tell my story; and of course the natural inference s. I 'm here myself, else I could n't tell my story.

These folks you call mediums are all round, aint hey? [They are in several sections of the country.] should like to have my folks pick up one somewhere, do n't care where, for they do n't know anything about my coming back; do n't know how I went out. erned to a certain extent by the measurement of your But if they'll give me a chance to talk to them face to face. I'll tell them, and a good deal more too. What bodies, you begin to lose your physical senses, or the aint worth trying for, aint worth having. They'll be spirit senses become predominant, and you must use sorry if they do n't let me talk to them, when they those senses, those organs that are adapted to the seccome to the spirit-world. They'll feel hard about ing of spiritual objects.

themselves. What's to pay? [We don't ask anything. It is tally unlike that of your world, surely you would be ree.] That's what they say about the American very unwise to ask us to give you certain kinds of Nation, you know, but it is n't exactly so. What manifestations in what is light to your eyes, seeing is the charge? [Nothing; you haven't anything that our senses differ spiritually from yours. It has to pay with.] But I'll shove up some of these been a matter of serious discussion from time to time, trinkets. [Those belong to the medium.] She must as to the necessity of producing physical manifestaredeem them, then. She's nothing to me after I tions in the dark. Why do not spirits give us these have left. [But you'd feel the consequence of it.] manifestations in broad daylight?—and we can but You call it stealing, then, do you? I see. I do n't answer, because our Infinite Father hath so organized see as you could take me up very easily. [You can our organ of vision as to enable us to see more per-

Q -Is it a matter of experience or opinion in the you can pay us when you go back to the spirit world. Yes, but you know I'm dealing with mortality, and it's quite another thing to deal with mortals from is not a personality. All knowledge comes from expe- what't is on our side. I can hardly call it our way. rience; and our experience has taught us that Deity for I aint been there long enough to get the hang of

[How do you pay one another in the spirit-world for kindly deeds 7] Well. I do n't know; have n't paid my debts yet. I suppose 1'll be called upon to pay sometime. When I am, I'll tell you what currency I paid them in.

Well, I'm obliged to you, Capt'n. That will do. wont it? [Oh yes, that's satisfactory to us.] I sha'n't leave in just the condition that other poor fellow did. Nov. 23.

#### Colonel Andrew F. Powers.

I should be very glad to open communication with some of my friends here at the North. Do you think there is any prospect of my being able to do so. [We think so.]

I was wounded at the battle of Chancellorsville, and died soon afterwards. I lived between three and four Andrew F. Powers. I have a brother-in-law in New York city. I have a sister in Massachusetts-in Boston, I think.

I have very little to say here to-day, concerning my condition as a spirit, or my condition prior to my leaving the body. I merely come here to let my friends know that I'm alive, and can speak through a foreign organism, and to ask an audience with them.

I know I am under many obligations to you. sir, for the privilege of speaking here, for I stood in the light death wipes out all debts. [it does with us.] I am to suppose that you will deal kindly with me, for I Nov. 23.

#### Leoni-a Slave.

I was the daughter of Major Thomas Gurney, of New Orleans. My mother was a slave. They called me Leoni. I lived seventeen years on the earth. I have been dead two years.

My father says this is folly worse than folly. Tell him I have returned. Tell him to speak with me alone. I shall show him it is no folly. My mother—she knows I can return. She knows I can speak. Farewell. Nov. 23.

#### Invocation. Infinite Jehovah, we would kneel upon the thresh-

hold of Eternity, and there receive baptism of the Holy Spirit. We would there renew the fires of inspiration, that we may dispense spiritual bread and water to the hangry and thirsty multitude of thy children see that it was right, and she nover had a positive dwelling in earth life. Oh God, thou Jehovah of all Time, we have drank of the waters of eternal life, yet we are thirsty. We have eaten of the bread of life. yet we hunger. We have stretched out our hands and We have traveled through Time, and wandered on but point us significantly unto life, new halls of life in the spirit-spheres. Our Father, thou who hast led us through the various scenes of mortal life, thou hast given us sufficient knowledge of ourselves and conditions concerning us, to measure the necessities of thy earthly children, and minister to those necessities. Oh we pray, because thou hast taught us to pray. We ask thee to bless them, because there is something within our being that prompts us to ask a blessing for these thy children. They say we do not know thee. oh Jehovah, and we feel conscious of our ignorance. The world ever and anon asks where it shall go to find God. We have not seen thee; we have only recognized We publish what you say here, in a paper, and send thy being as manifested in our own being, and all other that for you.] Well, I have n't been exactly sleeping forms of life. Yet, oh Father, we feel that we know is, it's only a short time since that I became aware and as such, must be conscious of our immortality, was alive, that I was myself. Now, captain, that our infinitude, our close relationship unto thee. There-I just find myself roused up enough to come back fore we are satisfied; therefore we are content with the was n't killed at Antietam. Not that, captain, but I another heaven, a newer joy, a diviner aspiration. do want them to know that I'm not dead, when you Oh Spirit of the Hour, we beseech of thee to baptize the children with the Holy Chost: the living fire that makes the human soul conscious of its own power at all times. Thanks, eternal thanks, our Fa-Nov. 24.

#### The Cause of the Spirit's Unconsciousness.

SPIRIT.—What subject shall we dwell upon for a few moments.this afternoon?

Subject: "Where people remain unconscious for a thousand years, are the causes constitutional, or ac-

Sometimes the causes are inherent in the physical constitution. Sometimes they are acquired by outside conditions that have been forced upon the spirit, and which for the time being it had no control over. Do von understand us?

Nov. 24. QR.—Yes.

#### Questions and Answers. Ours -What is the relation of a mother and her

infant child in the spirit world. Is she still delegated as guardian?

ANS .- Yes, certainly. The child is not only physically her child, but spiritually; therefore attraction remains the same after death as before. The mother is not only the natural guardian, but the spiritual guardian of the child.

Q.—What constitutes spiritual sight? Do spirits see as we see. or by attraction?

A .- By spirit perception; but that spirit perception is dependent upon use of the spirit organs. The organ of sight is quite as necessary in the spirit-spheres as your organ of sight is necessary to you in the earthaphere. Now you should understand that your light is only darkness to the disembodied spirit; while on the contrary, your darkness is light. And this fact should account for the necessity of spirits producing that class of manifestations called physical manifestations in the dark. Give us your light, and you destroy at once our power of vision, so far as your mundane objects are concerned.

Q .- Electricity, then, has a greater affinity for darkness than for light, has it not?

A .- Its operation is entirely different in darkness than in light; or, we should say, its manifestation. While you are in the physical world, you must be govphysical senses. After you cast off your physical

Now if the organ of sight in the spirit world is topay for coming here by good influences.] Yes, but jectly in darkness than in light; and in passing a

of earthly life, are as much a blessing as a joy to all: that aint the way folks do on your earth. [You do n't | table over your heads in daylight, we might endanger | What I understand by that is, I am to make myself not alone to the few, but to the entire human family. | live on the earth.] Yes, but I'm here now. [Well, | your physical lives. Though we might be able to known as I was. view the table by virtue of our spiritual senses, yet we are not able to see your physical forms perfectly, and might mistake you for spirits disembodied; and in that case you might be seriously injured by products able to tell. I know I was struck, as nigh as I can of your material world.

Q .- Is the animal creation immortal?

A .- No, certainly not. Q .- How is it that the spirit manifests grief in the pirit-world?

in the body? Is it the body? If the spirit is capable of taking on grief while dwelling in your mundane world, then all the sensations that belong to man as a spirit in earth-life, must also be his in the transmundane world. Do we have grief here, we have it youder; do we have joy here, we have it also in the spiriting the impress of either grief or joy, but the spirit or the internal of man.

is seen bere below?

spirit-world: sometimes from conditions seen in your earth·life.

Q.—Some spirits say they experience a sensation of coldness when witnessing the sorrow of their earthfriends. How is that to be accounted for?

A .- That depends very much upon the spiritual constitution of the individual. It might produce coldness | would be a long distance for your wife to come here.] with one individual, and warmth to another. Condi- Yes, and it takes money, too, and that's what she's tions vary in the spirit-world, precisely as conditions not got much of. Well, suppose I ask you to send vary here with you. We believe, however, as a general thing, the disembodied spirit does not feel well told before I came here that I should do so. Now I ing as they do that their condition of life is totally to do it Faith, I was tied hand and foot in the Cathdifferent from what they supposed it to be, they feel olic Church when I was on the earth. [The Church grieved that their earth-friends are in so much mental may stand between you and your wife now.] Ah, I darkness concerning them.

she came here? A .- Why do persons often weep when overjoyed at

meeting earthly friends? Mr. B .- Was it because she was happy?

you. Then it must have been the opposite.

MR. B -If present here, could she see my spirit and recognize me as her father?

A .- Yes, your spirit, not your body. That can only be seen by taking on the vestments of mortality; and to talk through. I'll ask that much of them, anyway. with that taking on a mortal body, comes all the sympathies and remembrances of mortal life. Nov. 24.

#### George B. Little.

I am very glad to be able to say a few words here You are welcome to say whatever you can ] On the 24 day of October, I was here myself, in full possession of my own mortal body. On the 25th, I became partially conscious of my existence in the spirit-world.

For over five years I have been investigating the spiritual phenomena; so that in my own mind I was well satisfied of the existence of the spirit after death. and of its power to return and make communication under certain conditions.

I was once told by my father, through the lady whose us ready to leave earth; that we should always be unprepared to meet him. So it did n't matter much

who had never known anything at all of Spiritnalism. My friends may be pleased or anxious to know what my sensations were at death. I will describe them as before. I shall do better next time. nearly as I am able to. I went into the building where some business I had there, and became suddenly seized with faintness. But I had had many such ill turns, so I had no thought of dying. I took a remedy I had at that, and went to Frankfort and got into something nand. supposing it would soon make me feel better; else. but I grew fainter and fainter, until at last I was unable to stand. I sat down, thinking I would soon feel better now." I then tried to ask if I was dreaming. but I believe I did not. At any rate, my father seemed to know what I would ask. for he said, " No. George, you 're not dreaming.' You are with me, a spirit."

I then became intensely agitated, so much so that I lost my consciousness, and Pfelt very much like a person who was tumbling down an embankment, and was certain that death awaited him when he should reach the bottom of the embankment. At length when consciousness was again restored, I found myself in the passing from him to me, which seemed to say, "George,

I recognized the manner and the spirit fully, and purpose, as I thought, to regain my earthly condition, for I felt that I had been suddenly deprived of the use

my physical body. I found myself in the presence of that body, and I was able to perceive that I was and talks with us, rejoicing in the sublime knowledge not entirely separated from it, but was connected that "there is no death;" that although by a fine spiritual cord or electrical chain. that seemed to tremble and give out continually sparks of fire. I soon learned that I was only able to see that body through the influence of that electrical cord. But while I gazed at it, the cord was severed that held spirit and body together, and I seemed to come into a more perfect and harmonious atmosphere than that of earth, and was soon in a condition to rapidly gain spiritual strength.

I can only add my testimony to the thousands who have visited this place, with regard to the immortality trials with patient fortitude. Four beloved children of the soul. I know that I am George B. Little, as when here. But it is impossible for me to convey the conviction to you while you are here. I would to God could; but it's impossible. Then bide your time. Do all you can to enlighten yourself concerning those conditions of spirit-life which you all sooner or later must enter, for the more wisdom you gain, the happier you will be as you enter this new life. Nov. 24.

# John Gallagber.

But the inside I know something about. That is, the propelling part seems to be myself.

Now, Major-General, I want to know what I may expect to gain from this place? [To be recognized by your friends.] Faith, I do; that is what I come for. [Then you must state certain facts relative to your past life, by which your friends will know you.] Spiritual Religion, and has from childhood felt the

How I come to my death-is that it? [Yes.]

Well, I suppose it is by what'l think; I was struck by a piece of a shell, but what kind of a shell I'm not tell, on the right side of the face; but what happened after that I do n't know. That was at Gettysburg.

I am from Frederickton. That is not my native place, for I was born in Belfast, Ireland. But I called Frederickton my home, and I have a wife there and A .- What is it that manifests the sensation of grief one child. And my name was John Gallagher; and maybe I'm wrong, but as nigh as I can make out, I was thirty-one years old when I was killed. Now I suppose I'll do what I can by scratching up

events of my life. [Give your wife's name.] Catharine; my child, John. What else? Faith, I want a little help just along the way, Major-General. [Give world. It is not the physical that is capable of receive any incident of your past life.] Well, I will give the name of the ship I came over in. How'll that do? [It will be a good thing.] I believe it was owned in Q.-Does that grief arise from anything pertaining New York; don't know. It was called the John to the spirit-world, or does it arise from anything that Ayling; not Allen, but Ayling. How many brothers and sisters I had? [Yes.] Eight in atl. Some of A .- Sometimes it arises from conditions seen in the them came to the spirit-world before they got up to mature age. There's two in the spirit-world, and myself makes three, but there's eight in all. My father's name? [Yes.] John.

Is it always here we come? [You can give your wife an invitation to meet you at some other medium's.] That is, somewhere else near her home. [it word for her to find out some one of them. I was pleased to see their friends grieving for them. Know- like, if anybody can tell my wife about these things, suppose so. Well, never mind that. Egad, if I stay MR. BABCOCK -Why did my daughter weep when away until the Church is dead. I may stay away forever.

Well, sir, I suppose there are a great many who read your paper and know about these things. Some of them, very likely, will know me, and maybe they'd A .- We presume it was. Certainly it could not be willing to help me in reaching my wife. And you have been because the little one sorrowed at meeting say my letter-I understand you to say it-will be printed in your paper? [Yes.] It may come to the notice of some of my friends. Now if they see my letter and know me, 1'd like to have them take my letter to my wife, and help her to get somebody for me Well, sir, it's one thing to be in your own body, and another to be in somebody else's. It may do very well for a little time, but by-and-by the fire burns out, the candle's all gone, and you've got to go; and that's the way with me. Nov. 24.

Henry Vancour.

I used to live in Frankfort, Kentucky. My father's name was Edward Vancour; mine was Henry. I was nine years old. I have been here a little more than thirteen months.

My father knows something about our coming back, but he don't know I can come. He—he—I—I've never talked to him, and my uncle is—is—is opposed, and says it's from the devil-my Uncle Henry. And when I died he said he'd-he 'd nothing to live for organism I now control, that death would never find now. He was—he was pretty rich, and I was to have been his heir; and now he says he 's going to give his money to one of the public institutions. If he'll let what time he came. I could hardly understand that me tell him what to do with it. I will. If he'll let then, but I can now very well; for with all my light me come and talk with him, I'll show him that I'm upon this Spiritual Philosophy I was illy prepared to little Henry pretty quick. And I 'il tell bim things meet death, and felt quite as much astonished, doubt- that nobody else could tell him. And I want my less, on waking up in the spirit-world, as any one could father to get him a medium and take to my uncle; and when he does I'll come anyway, and when I do speak to him, he 'll know it 's me. I never tried to speak

My father used to live in New Orleans, and was my body was found for the purpose of attending to agent there for T. S. Kenley—he was agent for him. My father was a secessionist, and his business was n't good for anything after the war came, so he abandoned

Tell my Uncle Henry he can give the watch he gave me-he's got it now-he can give it to anybody he better. But I at last lost consciousness here. Then I pleases, but it won't do any good for him to keep it. seemed to be in a dreamy state, and then I saw my He'd better give It away. It's got this this inscripfather. He says, "George, do you know where you tion on the case inside: "Henry Vancour, to his are?" I said, "I am faint." He said, "You are nephew, Henry Vancour, on his ninth birth-day." [ Perhaps he thinks he can take the watch and money with him." a gentleman remarked.] Yes. sir; there's many folks in the spirit-world that thought so, and they wish they had n't thought so-wish they had n't thought so now. Good-day.

# Gone to Spirit Life.

From Libertyville, Lake Co.. III., in the mellow sunlight of Sept. 1st, James S. Messer, (formerly of Addison Co., Vt..) calmly passed through the "Gol. presence of a number of persons whom I at once recognized as old friends. Some of them seemed inclined to of joy and sadness had he spent in this sphere, and to make sport of me and ridicule me in various ways.

One of this class was the former proprietor of your drawn mere or fagar, and I very soon defined a language tory zeal which characterized his business and social he has left a legacy that needs no other enlogy. you need n't be afraid of your friends, when you have an early investigator of the Spiritual Philosophy, and n't got any." inspired truths.

While on a visit to his two sons at Vicksburg, durthen began to perceive that I was in the company of friends—soon began to perceive that I was in the spirit-world, and began to talk about myself, for the ease, whose ravages could not be checked. He saw the guardian ones who were waiting to guide him to the ... Beautiful Beyond," and thrilling words of cheer of my body, and that there was something for me to do with regard to my mortal body.

As soon as the desire was born to look after

Thus we know that although the material form has

We fade on earth, as do the flowers, Yet a glorious life beyond is ours: Where the spirit immortal, on that radiant shore. Speeds onward and upward evermore.

JANE M. STEVENS.

From Council Bluffs, Iowa, Nov. 11, Emma Rogers. The words of Jesus spoken in reference to another were most emphatically true of her. She has done what she could, and her life has been one of continued usefulness and tender solicitude for the welfare of those she loved, always performing a wife's duties with cheerfulness and faithfulness, and bearing its

Though her mortal form has passed from our sight. the vision of her goodness will always be before us. May the light of her life and example shine upon the pathway of those she has left behind, and lead them in her footsteps to the home on the other side, whither the unbroken tie of her love is drawing them. EMMA PITCHER.

From South Gardner, Mass., October 8th, 1863, Alfred Leone Cowee, aged 1 year 10 months and 2 days, infant son of the late (). L. and H. H. Cowee; also, grandchild of J. H. and R. P. Holden, and great-grandchild of the late J. and M. A. M. Holden

Faith, I forgot who I was myself. I was trying to make out myself as I was, and myself as I am, and I find it something like this: I'm John Gallagher, of the 26th Pennsylvania, and with a strange sort of a machine, I don't know much about on the outside.

By the inside I know manathing about the transfer of the inside I know manathing about the control of the inside I know manathing about the control of the inside I know manathing about the control of a splitting both the control of the control o hast gone to a spiritual home; where sorrowing and suffering will never reach thee?

presence of spirit-friends, though not visible to her sight. Baptized by a cloud overshadousing her in childhood, which in coming, made a sound like the rushing of wind, it remained hovering over her until she felt her entire disposition change; then it passed off, and she felt perfectly caim. She was impressed not to tell her parents, who were strict Orthodox, and her father a man of great austerity. I am the only one to whom she ever mentioned the circumstance. On the eve of the decease of little Alfred, mother having retired early to rest, was carnestly thinking of him, when a bright light appeared near the door. She felt sure his pure spirit had winged its flight unto the God who gave it, and it was so. I have lost in her a kind, good mother and a true friend, who is now a mediatress for me in the land of the blest. My affliction is great, but I seem to feel her actual spirit-presence.

Also, passed from the mortal to the immortal sphere.

Also, passed from the mortal to the immortal sphere from South Gardner, Mass., Dec. 17th, 1863, Roxanna Pierce Holden, aged 54 years 9 months and 19 days, wife and companion of J. H. Holden.

Her spirit took its flight from out its mortal casket

into its spiritual one, like unto the going out of a can-dle. She had, for many years, been a great sufferer by that syren of all diseases, consumption. One comfort we all have is that she expressed a readiness and will ingness to depart, as did my mother. Her family have met with a great loss, particularly her blind son, a youth of 17 years. My brother seems to bear up under his severe affliction better than might have been expected, if he were not a believer in Spiritualism, of the Spiritualistic Religion. J. A. C. H.

From Portland. Me., Dec. 18th, Martha Washington

Morey, aged 5 years 5 months and 14 days.

This bud of great promise has been early transplanted to the Summer Land, where it will bloom in all its perennial sweetness. And with the angels little Martha will sing the songs she loved so well, for she had an uncommonly sweet voice. She said she heard the angels sing, and saw the spirits of little children around her, ere her spirit winged its flight from this cold, bleak atmosphere of earth. Although she suffered exceedingly, yet was patient and uncomplaining. Her disease was inflammation of the brain. Weep not, lone mother, for little Martha lives and loves you

Closed thy eyelids are in slumber. Heaves no more with pain thy breast, Angel-voices without number Bid thy weary spirit rest.

Thus flowers of beauty rerest But gladden our eyes awhile, And gems that sparkle fairest First welcome the angel's smile.

From Salem, Ill., Sept. 16, 1863, Katle M. Ballou, in the 21st year of her earth-life.

She was a firm believer in the Spiritual Philosophy.

Having been a reader of the Banner for several years, she found the light that she received from it of great benefit in the hour of her departure. She has verified her promise to return, by making herself known to her mother and to her husband. She leaves a husband, mother and sisters to mourn for one they loved so well From Salem, Ill., Sarah C. Hamilton, in the 27th

year of her age.
She was an excellent clairvoyant and test medium though she had never come into public notice, yet she has done much to advance the cause in private circles. has done much to advance the cause in private circles. She gave such unmistakable proof of spirit communion, that those who saw her when entranced could not doubt the genuineness of the communication. She leaves a husband and four children to mourn her early departure; but we do not mourn as those that have no hope, for she had clearly proven to us that spirits can return and commune with their friends.

Dec. 12, 1863.

A. A. HAMILTON.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

MES. SOPHIA L. CHAPPELL, of New York, speaks in Boston Jan. 10; in Chelsea Jan. 17 and 24. Is at liberty to engage elsewhere, at convenient distances, after the above. Address immediately at the Banner of Light office. MISS LIZZIE DOTEN will speak in Boston Jan. 17, 24 and

and got. 7. La Provincing Prof. 11, 21 cond 30; in Darstend pril 3 and 10. Address, Pavilion, 57 Tremont street, Bosn. Mass.

· Mas. Sarah A. Horrow will speak in Chicopee during Jan.; in Worcester Feb. 7 and 14; in Lowell during March Address Braudon, Vt.

MRS. M. S. Townsend's address for the present is Bridge-

MISS EMMA HOUSTON will lecture in Stafford, Conn., Jan. 10; in Worcester, Mass., Jan. 17, 24 and 81; in Bangor, Mo., from Fob 7 to July 81. Address as above, or East

Mas. Mant M. Wood will speak in Somers, Ct., the third and fourth Sundays in January; in Stafford, the month of April. Address, West Killingly, Conn. She will make her fall and winter engagements immediately.

MRS. LAURA DEFORM GORDON Will speak in Old Town and Bradley, Mc., during January and February. Address as above, or at Providence, R. I., care of Capt. C. H. Gordon. tors of Divinity. By ZEPA. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Springfield, Mass., during January; in Stafford, Ot., during feb. Address at New Haven, care of George Beckwith. Reference, H. B. Storer, Boston.

Mns. H. F. M. Bnown will speak in Rockford, Ill., the last two Sundays in January, the may be addressed while there care J. H. Morrill.

Mns. A. P. Bnown, (formerly Mrs. A. P. Thompson,) speaks in Danville, Vt., half the time till further notice.

MRS. LAURA CUPPY will lecture in "Harmonial Hall,"
Dayton, Ohio, every Sunday evening, at 7 1-4 o'clock, till
further notice. Children's Pregressive Lyccum meets in
this hall every Sunday morning at 10 o'clock. Conference J. M. Prentes will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

Ma. A. B. Whiting will make a tour through the Eastern States next spring and summer, speaking at Providence, R. I., the Sundays of April. Those desiring his services should address him at once at Albion, Mich.

WARREN CHASE is still lecturing in Illinois. His address will be Clinton Ill., for January. He will receive subscriptions for the Banner of Light.

W. K. Riplay will speak in Little River Village, Mo., Jan. 10; in Stockport, N. Y., during February. Address as above, or Suow's Falls, Me.

Da, James Cooren, of Bellefontaine, O., will speak in Richmond, Ind. Jam. 30 and 31; at the Quarterly Meeting at Greensbord, Ind., on Friday, Saturday and Sunday, Feb. 5, 6 and 7; in Cadiz Feb. 8 and 9 Subscriptions taken for the Banner of Light, and books for sale.

Mas. E. M. Wolcorr will speak in Lester. Va., Jan. 10; in East Middlebury, Jan. 24. Address as above, or Roches-AUSTEN E. SIMMONS will speak in East Bothel, Yt., on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

MRS. CLARA A. FIELDS tranco medium, will speak in Palmyra, Me., the two first Sundays in Jan and Feb. Would like to make organements in the vicinity the rest of the present winter. Address, Newport, Me.

DR. L. K. COONLRY will spoak in Harrisburg, Pa, during January. Is agent for the Banner of Light, and also for the sale of Spiritual and Reform publications.

Mrs. Laura M. Hollis will speak in Stockton, Me., the first Sunday in each month; in Exeter Corner, Jan. 10. GEO. A. PERIOS, trance medium, will locture (if requested so to do) and attend funerals in the vicinity of Lewiston and

Anburn, Me, the present winter and coming spring. Address Auburn, Me. MRS. AUGUSTA A. CURRIER WILL SPEAK IN Troy, N. Y., in January. Address, box 815, Lowell, Mass.

Onalles A. Hayden will speak in Providence, R. I., Jan. 3 and 10; in Charlestown Jan. 1V; in Taunton. Mass., the two last Sundays in January and the first in February; in Fexboro', Feb. 14: in Charlestown, Feb. 31 and 28; in Wordester, the two first Sundays in March; in Lowell, the two first Sundays in March; in Lowell, the two first Sundays in April; in Dover, during June. Would like to make arrangements to speak in Massachuzetts the two last Sundays in March. last Bundays in March.

WM. DENTON is desirons to deliver his Geological course of six lectures in any of the towns of New England, or neigh-boring States, and would engage with parties to that effect. He may be addressed to the care of this office.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places Price of residence of Lecturers and Mediums, at the low price of

Miss B. Annie Ryden, trance speaker. Address, 22 Chapman street, hoston. deci9-3mo
W. W. Russell, magnetic healing medium, Rutland Vt.,

will answer calls to lecture.

John T. Ames, magnetic physician and progressive lecturer, 6 Pearl street, Rechester, N. Y., P. O. box 2001.

Fannis Burbank Falton, South Maiden, Mass.

nov28-6m°

O. Augusta Firch, trance speaker, will answer calls to lecture and atto d funerals through the West. Address. P. O. drawer 6505, Chicago, Ill. nov28—3mo

Annie Lord Chamberlain, Musical medium, So. Malden, Miss Lizzie M. A. Carley, inspirational speaker, care of Jamos Lawrence, Cleveland, O. Will speak week evenings and attend funerals.

and attend funerals.

Mns. II. T. STEARNS loctures at Jonesville, Mich., alternate
Sabbaths for the winter. P. O. address, Jonesville, Mich.
deci2—Sme

Mgs. O. M. Stows, lecturer and medical clearwoyant, will answer calls to lecture, at visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Janesville, Wisconsin. dec19—8m° E. WHIPPLE, Mattawan, Van Buren Co., Mich.

MRS. JULIA L. BROWN, trance speaker, will make engage-ments for the coming fall and winter in the West. Address, Prophetstown Illinois. Will answer calls to attend furerals. Miss L. T. Whittier will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. nov?—9w°
MRS. SARAH A. BYRNES, formorly Miss Sarah A. Magoon,

trance speaker, will answer calls to lecture. Address, No. Spring street, E. Cambridge, Mass. dec5—8m Miss Lizziz Dioxson will answer calls to lecture. Address Portsmouth, N. H. MR and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. H. B. STORER, inspirational speaker. No. 4 Warren street, Boston, or for the present, Poxbore', Mass.

HUDSON TUTTLE will receive calls to locture, after the 1st of December. Address, Berlin Heights, Ohio. oct31—†
BENJAMIN TODD, Janesville, Wis., care of A. C. Stowe. J. B. Loveland, will answer calls to lecture. Addr for the present, Willimantic, Conn. apti-Moses Hull, Battle Creek, Mich. jang-

F. L. H. Willis. Address, New York, care Herald of Progns; †---Rusi MRS. AMANDA M. SPENCE, NOW York City. LEO MILLER, Worcester, Mass. REV. ADIN BALLOU, lecturor, Hopedale, Mass. apli-L. JUDD PARDER's address is Madison, Ind. apli-W. F. JAMIESON, trance speaker, Paw Paw, Mich. A. B. Whiting, trance speaker, Albion, Mich. apli-t

# Mew Books.

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address him at once at Albion, Mich.

MRS. Heath, of Lockport, N. Y., will speak in Lowell, Mich., the first Sunday in each month; in Oilseo, the second do.; in Liphamville, third do.; in Alpine, fourth do.

Mrss Sarah A. Nutt will speak in Worcester, Mass., Jan. 10; in Bridgeport, in Murch. Address as above, or Claremont, N. H.

MRS. Anna M. Middlebrook, Box 429, Bridgeport, Conn., Jan. and Foblited a visiting Vermont in March, and will receive proposals to lecture in that State during the month.

Miss Nalle J. Temple will speak in Lowell, Mass., during January; in Portland, Me., during February; in Worcester, Mass., March 6 and 13.

Warren Ohass is still lecturing in Illinois. His address will he Clinton in Contents and contents. For sale at this office,

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

#### THOUGHTS FOR NEW YEAR.

Have you felt the cold, dear children, These biting, wintry days, And marmured, as you warmed you. Between your merry plays;

While you had your fine wool mittens. And excellent thick shoes. And hoods and caps and mufflers, As warm as you could choose;

And fors to bind your mittens, And caps all lined with down. And lamb's wool for your wrapper. And flannel for your gown;

And had you warm coal furnace, To seek between your play. That makes your room like summer, Or the breath of genial May?

This story often told. And lived in many a city. In every Winter's cold. One day-it was the coldest, The dreariest Winter's day-

Then listen to this story,

I passed far down the city, Beyond the shops so gay. To where in dwellings crowded, The city's poor must live. And I was busy thinking,

What Christmas gifts I'd give; When little children running. In bright and merry play, Quite filled the narrow sidewalk,

And barred the passer's way.

And one had reing like horses Tied fast about his waist: The others served as drivers. And whipping, urged to haste.

These little merry children Had on no shoe or boot; No cap or cloak, or muffier, But trod the walk barefoot.

One little girl, the smallest, Was clothed with tenderer care: She had a better garment. And a tattered shawl to wear:

It seemed they gave to bless her The very warmest fold: The older went half naked. To keep her from the cold.

Now think, ye generous hearted. When at your merry plays. Of such poor, half-clad children, These dreary Winter days !

And have you not some mittens. Some stockings from your store., Some hood, or cap, or muffler, That you will wear no more?

And can you not spare pennies. You 'd spend for foolish toy. To buy some useful garment. For such little girl or boy?

Oh what a merry New Year You'll bring to many a home. By some such act of kindness, Some loving deed thus done!

Just think ! in such a Winter. Such cold and cheerless days. These little, half-clad children.

While those that have snug dwellings. And clothing, warm and nice, Perhaps are oft complaining. At sight of frost and ice.

Oh let us, while we're thankful, Remember, that to warm Our inmost heart's affections We must shelter such from harm

We must share with them our comforts. We must give them help and love. For thus we'll find our Summer, And learn of Heaven above.

# ELSIE:

THE BENEFIT OF TRIALS.

CHAPTER IV.

As Elsie and Mrs. Moody followed down the green lane to the woods, the sun shone brightly, and everything seemed radiant with beauty. The way-side flowers nodded to them, the fresh green branches bowed, and the short, springing grass looked up lovingly to them. Mrs. Moody held on tightly to Elsie's hand, and often looked down at her with a tender smile.

"This seems like being young again," she said. "I am very glad I came; and you are quite sure you love me, and you do not think me very selfish."

"No, indeed," said Elsie; "and I was just thinking how very happy we were, and wondering if it was because Spring had come."

"Yes," said Mrs. Moody, "it is because Spring has come, but it is the Spring in our hearts. When we are not loving and are selfish, then it is chill Winter all the time: but if the sunshine of Love is within us, then it is the beautiful season of Love, and of May. I understand this better than ever before, and I shall never forget it again; for, Elsle, I had grown to be a very selfish being before you came to my house. I feel now as if it was always chill Winter then, and as if I had not known of this more beautiful Spring-time that could come for me. I was always thinking that I should find Sommer and Gladness when I left this world and entered another life; but I did not dream that I could find such gladness here?"

"Oh here we are at the woods," said Elsie. "Oh, how beautiful everything is."

They heard the merry voices of childr n shouting, and followed up the moss-covered path, till they came where the sound led them. When the children saw Mrs. Moody was with Elsie, they all became very silent; no one dared to speak, for they thought she had come to take them all home.

" Come, come," said she, I have brought Elsle down to play with you, and you must not mind me." " Hurrah for Mrs. Moody !" said Alonzo.

And the children all clapped their hands, and the woods echoed with, " Hurrah for Mrs. Moody." What a morry time they had! Mrs. Moody taught them how to make beautiful wreaths of the low hemiock, though

she said she had made none before since she was a little girl. They hung long festoous from the trees, and I need not tell about the glad, happy dance, and how arranged them like a temple. Then they declared Mrs. Moody should be their queen. So they built her bower of green boughs, and they covered ber cap with violets, and her dress with the lily of the woods.

The tears sparkled in her eyes as they danced around her, and she seemed to be in another land far away. and thought she was a girl again. At last she stopped their frolic, and said:

"Children, I have a word to say to you. You all emember when no one loved me, and I was cross Mrs. Moody.' I dare say you have all called me so."

Here half the children hung their heads; for they had spent half of the time on their way from her house saying, " Cross Mrs. Moody."

" I do not blame you."

At this they all looked up again.

" I was cross. I felt as if no one loved me. Do you wish to know what has changed me, and made me forget that I am fifty years old? It is the gentle goodness of this child." and she pointed to Elsie; "she has brought sunsbine to my heart and gladness to my home; she has taught me what I had almost forgotten -that the heart can make everything, lovely. Now rown Elsie queen; I will never forget this day."

How radiant her face was as she spoke these words ! She indeed looked young again. Elsie ran up to her, and threw her arms around her neck and kissed her, and then all those merry children put their fresh lips up to her face, and each one klased away a tear

She bade the children stop at her house as they went home, and she left them to have the rest of the day to themselves. As she went back through the green lane, she rancied that troops of children danced before her, and sweet voices repeated, " Dear Mrs. Moody." Perhaps it was all fancy; but she smiled and lifted her eyes to heaven, and in the radiant beauty of the spring-time there descended upon her a holy joy and a benediction

When the children went back, they led Elsie, crown ed with flowers, up the long walk and into the house. There stood Mrs. Moody before a great table loaded with bread, pies and cakes, and they were all invited to partake of them. Their happy spirits seemed to bring to the quiet rooms the joy of heaven.

This day was the beginning of a brighter time than ever to Elsie. Her aunt sought more and more to make her happy, and more and more strove to make her feel that she really loved her; and Elsie, putting ling facts that she lays at the door of every human away what was wrong in herselt, made a home for her aunt full of gladness and beauty. The children were no longer afraid of "cross Mrs. Moody," but used to run to meet .. dear Aunt Moody."

As the years went by, they were not without their trials, but each one brought the reward of patient effort to do right. Mrs. Moody could not always remem ber that others need pleasures, and she was sometimes tried other ways than of kindness, and then she allet her have a Christmas tree, and to invite the chil- he rises to a higher state of life. dren to bring their presents and put on it. Aunt Mary had taught her to make moss baskets, and wreaths of autumn leaves, and she had spent all her leisure time in preparing beautiful gifts for her friends.

She had made for her aunt a hanging basket of wire, and filled it with moss from the woods, and had planted some ferns and creeping plants in it. She thought this would be a pleasant surprise, and she had enjoyed much in thinking how the gifts should be placed on the tree. Alonzo had selected a tree from the woods, and use agreed to very trim it; and Aunt Mary had provided some candles to illuminate it.

But Mrs. Moody had not gotten entirely over her fears for her carpets, and the confusion that so much company would cause seemed terrible to her. She told Elsie that there was no use of any such parade. "In my day," she said, "we used to hang up our

stockings; and it was just as well, and saved a great deal of trouble. You can distribute all your gifts, and those who receive them will enjoy them better at

Elsie reasoned the matter with her aunt, and told her how delightful it would be to see the gladness of others, and pictured the beauty of the tree, with its gleaming lights and hanging offerings.

the offerings she had prepared for her friends, and she the ruling of Wisdom. felt as if her labor was all lost.

"Well," she said to herself, "Aunt is selfish and will not bear it, I will have a tree, and I will have it all are formed in fear, and all for use. somewhere else."

She called in Alonzo, and, as usually happens, her its organization. ill feeling extended itself to others, and Alonzo agreed with her in all she said. They decided that Mrs. Moody should be left out of the question.

tle obliging, I do not know as I care to please her." So they decided to leave Mrs. Moody out of the plan-They concluded to have the tree in the school-house, and they went all about the village to tell the children who expected to take part in the Christmas galeties, that have seceded from her and have advanced from of their changed plan. They did not spare Mrs. her rigid to more liberal organization. Moody, but represented her as cross and disobliging and selfish. They all were of the same mind-so easy is it for one person to poison the ears of many.

When Elsle went home that night, her step was not as light as usual, and she did not linger long with her aunt, but hurried to her sleeping-room. The gentle voices that so often seemed speaking to her there, were silent now. She did not seek her mother's benediction of love, but tried to quiet herself to sfeep by thinking that she was right, and her aunt altogether

in the wrong. to her:

Christmas, and I believe I did not see the thing just by the stimulus of Reform. All the present instituright: I am old, and old ways are not like young ways. tions of the earth will pass away in their time, and As I lay thinking of your goodness last night, and how new ones come up in their places. glad you had made my heart. I concluded I did wrong to think that I knew better than you what is right and use, and are lawful in their places. All the churches kitchen, and I will engage mu ic for you, and you can their appointed places. But when their children get dance, and have a real festival of joy."

When Elsie remembered her unkind thoughts of her aunt, and how she had spread her own feeling over the fear. Whoever has come out from the inlancy of the whole neighborhood, she felt as one always does who Church to childhood, and from that to the manhood has done a mean thing. She knew she had been im- of Liberalism, will not complain that the Church is patient and angry, and had hastily condemned her wrong, injurious, or useless. He who denounces the aunt and unkindly influenced others. She thought Church, is hardly yet out of it, or perhaps has venwith shame, too, of what her companions would say of tured too soon to leave it. her, as she told them of her sunt's generous offer. She Life is a mixture in its spiritual, the same as in its had, however, to bear this trial, and it had its influence on her. As she went out that morning to make is for its spiritual infancy and manhood for broad libknown her aunt's kindness, she resolved never to be so eralism.

hasty again in her judgment of others. Christmas came, that festival of joy. The Christling the use of stimulating and narcotic substances, mas-tree was gay with its lights and glittering ornal and for not doing so I have called forth the disgust of ments. Paper flowers adorned it, and festoons of pop- teetotallers. All stimulants that are used help on corn strung on thread made it look like a flowering the work of Nature. And all the uses of stimulants, syringa. There was every variety of gift, and the joy whether moderate or immoderate, are under the guidof those who received them was great. Elsie felt ance of Nature's hand. proud of the success, but she had one sorrow: she | The effect of atimulus is to carry activity to its

could not forget her anger and impatience of her aunt. | height, and to hasten the passive state, the state of near heaven they seemed to come by mirth and song.

Many years after, if you had looked into Mrs. Moody's home, you would have seen a change there. Elsle was no longer " Little Elsle," but a woman, who claimed the name of Mrs. Alonzo Thompson; and Mrs. Moody, feeble and old, sat in her arm-chair, singing to herself soft, sweet airs, on looking with joy and thankfulness on those who filled her place. You must remember that it was the power of love that had wrought all the happy changes in this home, so you can know what power you have in yourselves.

Trials almost always increase our power of goodness, and enable us to become what we ought to be. If we were all as good as we are capable of being, we should have few trials, for our hearts would be so full of the sunshine of love that we should find joy everywhere and at all times.

#### Letters Acknowledged.

KITTY C., COLDWATER, MICH.-Your words were as pleasant to the heart as the sunshine this winter's day s pleasant to the eye. We. too, have been thinking of Christmas days gone by, and longing for a sight of happy faces and beaming eyes that greeted us then. Do not forget those days, or the love of your friend,

Answer to the Enigma in our Last. The Golden Rule.

Mrs. A. M. Spence, in Charlestown. Mrs. Spence's engagement for a course of eight lectures on four successive Sundays, begun at Charlestown, City Hall, on the 20th of December. She draws large houses and excites intense commotion in the thoughts of every one who hears her. No one can deny that she presents magnificent, awful truths, reft of all tinsel and useless ornaments, truths that cannot be gainsaved or controverted. She stands upon the lecturer's rostrum, fearless, profound, powerful-exposing the real nature of human life, the uses of evil. acknowledging the wisdom that rules man's destiny

and has created for a purpose all things that have being. There may be lecturers in the ranks of Spiritualism more gifted in rhetorical elegance; in the guarded utterances that sugars over and disguises the real impulses of life, to please our superficial natures, but there is no one who excels her in the startheart, yet unrecognized. We make a few quotations

from the afternoon lecture, given Dec. 27, 1863. Life has two conditions, the active and the passive Nature demands that the active state be carried to a certain height, when the passive must follow. Every one's nature demands for the active state some kind of stimulus. Various kinds are resorted to for this end by the different desires of different persons. Among selfish. It was at these times that Eisle had to put on the stimulants are the different kinds of amusements, her mantle of charity and love, and strive to bring the pursuits for fame and glory, novel reading, churchback happiness and joy to her aunt. Sometimes Elsie going, narcotics, rum, tea, coffee, tobacco, opium, all these means used for excitement in the active state of ways failed. One of these years had brought the glad human life, are legitimate to the end for which Wis-Christmas-time near. Elsie was older and wiser, and dom designs them, viz., to produce the passive state she thought herself quite cured of selfishness and ill in which man becomes receptive to the unseen but will. She had made up her mind to ask her aunt to real elements of his being, viz., ideas, and by which

> Reformers are thought to be the Christs of the age. They pass rapidly to intense excitement, and fall as rapidly to passiveness and depression. They receive largely and give rapidly and freely. They are only warriors; their business is to destroy what has served its use and has stood long enough.

> Hurried and deep excitement is rapidly followed by profound passivity or sleep. Man only receives when passive, and the deeper his inactivity, the profounder his reception.
>
> The anti-capital-punishment man will shoot a man

> because he hangs another. Men are carried through various and unexpected ways into severe experiences. Every experience is useful. The anti-sectarian reform societies would burn all the churches, and the churches would burn the anti-ectarian reformers. But each fills a legitimate place in Nature, and add useful experiences to life by their antagonisms.

The world is moved by sympathy that often leads to impulse, and impulse to jargon and war. Men filled with sympathy, cry, Give, give, and the gifts often defeat the object they were intended for There is a purpose in the movements of the world beyond what men may call defeats.

All the chu Her aunt was not convinced, and Elsie grew vexed. pulsive reformers would tear down, have a legitimate She put on her shawl and bonnet, and went over to use, and are founded in Wisdom, and the impulsive see Aunt Mary. She was not in, but there she saw all reformer's work in tearing them down, is no less in

The great reason for all Church organization, or of any organization, is fear. There are church organizaunreasonable, and I must act accordingly. I say I tions, state organizations, and social organizations;

The more ignorant a people is, the more rigid is

Ignorance is the mother of fear, and organization the fruit of fear.

The Catholic Church is of all churches the most ig-"It will serve her just right." said Alonzo; " and norant, and is also the most rigid in its organization. you can give the basket that you designated for her to How faithful to its tenets is poor Bridget. She works all the week hard, and would go without food till "So I will," said Elsie; "for if she cannot be a lit- death redeemed her, before she would break her religious faith. Her ignorance makes her rigid devotion.

The Catholic Church is true to the place where Nature has assigned her. She fills her legitimate mission in Wisdom's rulings. So do all the churches

Come along to the organization of the Unitarian Church, and it is largely weakened, and so it is of the Universalist Church. Come to Spiritualism, and organization is entirely lost. Many have looked for it, but have not found it.

Political organizations and institutions are all found ed in fear.

Government is only a system of bondage. All the institutions that dwell under Government are held in fear and bondage.

The natural excited impulses of men make old in When morning came, her aunt greeted her with an stitutions fall and new ones come up. Slavery is now unusally bright smile. At the breakfast table she said being crowded out by the impulses of men, to give place to another institution. All institutions that rest "Elsie, I have been thinking of what you said about on fear and consequently are only negative, must fall

The Catholic Church, and all churches, have their best. You shall have your Christmas tree in the long beget for themselves what they need, and all come in large enough, and can do without nursing, they have no use for Church organizations. Love hath cast out

physical, of infancy, childhood, manhood. The Church

I have not denounced and cursed Nature for enforc-

reception, for the influx of truth. When active, men eat and drink for the corporeal body; when passive, A they cat and drink for the spiritual body. Life does not depend at all upon the corporeal food the body eats and drinks for its own existence, but upon what is received in a passive state of the body. Life only depends upon corporeal matter for its sensuous manifestations.

Imagination is exhibited in the active state of life. and appears to be unreal -in the passive state imagination is born to real truth. The finest ideas are born under the influence of some stimulus, like rum, opium tobacco.etc., which like "ergot" makes the labor pains that give them hirth.

Inebriates give the clue to greatest discoveries in the arts, to the deepest religious thought, and the finest ideas in poetry. The reason of this is, excessive stimulus commands profound passivity. A drunken man forgets all consequences in the physical world to which the sweep of the soul's intuitions is ever heedless and passive.

All ideas of importance are born to the world in a condition of careless, reckless passiveness; are born in a state negative to all earthly love. The water-lily, out of the dissolving filth and fetor of the carth, sends forth the richest flower of fragrance and beauty, in passiveness and silence. So it is in the career of human life; the richest and most glorious truths are born of the filth and mire of sensuous immorality-truths that send forth fragrance and loveliness to benefit and bless human life.

ful idea emanating from clean cut respectability—from pretense, show, and outside devotion? The great undercurrent of ideas that lie hidden to sensuous sight. are first born to the perception of the reckless suffering prodigals of earth. We rise up in thought, when we are cast down in

Whoever heard an original thought, a great and use-

repute. Laudations accepted, kill intuitions. A feel ing of self excellence bars the doors of originality Self-righteousness shuts out the whispers from the angel world. The persecution of mediums is their saviour. It is

better for a thinker's thoughts to be condemned, than applauded. So there is a great mental and spiritual use in what

the world calls cursed; for by persecutions, which by surface seers are pronounced curses, the world of thought and truth shines brighter. The doctrine that the world calls dangerous and dam

nable, in Wisdom's ordering is brightened and devel oped thereby.

All the varieties of life are needed, and are useful. All the religions, and all their oppositions, all the va-rious deeds and practices of men—all have legitimate

uses, and are for a purpose, and all are beautiful under the ruling hand of Wisdom. A. B. C.

NOTICES OF MAETINGS.

BOSTON.—SOCIETY OF SPIRITUALISTS, LYONUM HALL, TRE MONT Str., (opposite head of School street.)—Meetings are held every Sunday, at 21-2 and 71-4 r. m. Admission teneris Lecturers engaged:—Mrs. Sophia .; Chappell, Jan 10; Miss Lizzio Doton, Jan. 17, 24 and 31, and Feb. 7; Mrs. M. S. Townsoud, March 20 and 27.

COMPRESOR HALL, No 14 BROMPIELD STREET, BOSTON

— The Spiritual Conference meets every Thursday evening, at 71-2 o'clock.

FRIENDS OF THE GOSPEL OF CHARITY will meet every Monday evening, at Fraternity Hall, Bromfield, corner of Province street, Boston. Spiritualists are invited. Admission froe. CHARLESTOWE. -- The Spiritualists of Charlestown will hold

meetings at tity Hall, overy Sunday afternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The public are invited. Speakers engaged:—Mrs. A. M. Spence, Jan. 10; Charles A. Hayden, Jan. 17 and Feb. 21 and 28. Lowells A. Haydon, Jan. 11 and 700, 24 and 20.

Lowells.—Spiritualists hold meetings in Loe Street Church.

"The Children's Progressive Lyceum" meets at 10 1-2 A. M.

The Collowing lecturers are engaged to speak afternoon and evening:—Miss Keille J. Tomple during Jan.; Austin E Simmons. first two, Enndeps in Feb; Mrs. G. P. Works, lest two Sundays in Feb; Mrs. Sarah A. Horton curing March; two Sundays in Feb; Mrs. Sarah A. Horton during March; Charles A. Baydon during April; B. J. Finney during May.

Wangaran —Free meetings are held at Harrigulture.

Workers A Bayon during April; 5. 5. 5 linkey during may.

Workers — Free meetings are held at Horticultural
Hall every Sabbath, afternoon and evening. Lecturers
engaged: — Miss Sarah A. Nutt, Jan. 10; Emma Houston, Jan. 17, 24 and 31; Mrs. Sarah A. Horton, Yeb. 7 and
14; Mrs. Mary M. Wood, Feb. 21 and 28; Charles A. Hayden, March 6 and 13.

CHICOPER, MASS, -- Music Hall has been hired by the Spirit ovoing. Meas.—Music has has coon into by the spirit unlists. Meetings will be held Sundays, afternoon and evoing. Speakers engaged:—Mrs. Sarah A. Horton during January; Mrs. M. S. Townsend during February.

FOXE JEO'.—Meetings held in the Town Hall. Speakors en gaged:—H. B. Storer, Jan. 10; Charles A. Hayden, Fob. 14. Milronn.—Moetings are held every Sunday afternoon, in Irving Hall. Speakers engaged:—Mrs. Fanny Davis Smith. second Sunday of every month; Rev. Adin Hallou, third PORTLAND, Ms.—The Spiritualists of this city hold regu-

lar meetings every Sunday in Mechanics' Hall, cor-ner of Congress and Casco streets. Sunday school and free Conference in the forenoon. Lectures afternoon and evening, at 8 and 7 1.2 °clock. Speakers engaged:—
Rev. I. C. Knowhton, Jan. 17; Theodore D Weld, Jan 24 and 31; Mellie J. Temple during February; S. J. Finney during March; Lizzie Loten, April 8 and 10. Bancon, Mr.-The Spiritualists hold regular meetings

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