

# BANNER OF LIGHT.



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## Literary Department.

### THE PROPHECY AND ITS FULFILLMENT.

Written for the Banner of Light  
BY GRACE LELAND.

#### CHAPTER III.

"Love's first step is upon the rose—  
His second finds the thorn!"

"Those were strange tales  
They told in olden days of silk and chains  
And flowery fetters—these are seldom Love's!  
His is a sacrifice of lonely thoughts—  
Of vain, sweet fancies—of rose-tinted dreams;  
His is the offering of burning tears,  
And vows the deep heart utters."

LUCK HOOPER.

To the far, far West, redolent with the breath of forests and of lakes, with its sweeping prairies, its wild, uncultured grandeur, to the hills and vales of Wisconsin, Lela hastened. She had parted from her father kindly, affectionately. He had provided her with ample means of comfortable support for a time, with the promise of occasional correspondence and remittance. But she had said to him, "Father, please do not give me any more than this. I must work, or I shall die. Let me have an incentive to exertion, and it will be far better for me. I shall teach, and can easily support myself. Let me do so, father. I shall be happier for it."

And as she gave him the last lingering kiss, she had said to him:

"Father, when the time comes that you repent of your course, when you yearn for the pure love and forgiveness of my mother, when you long for your daughter's care and affection, when sorrow or sickness or trouble come upon you—then send for me, and I will come to you. Will you promise me you will do so, father?"

It was a fearful "yes" that she had received from her misguided parent.

And Lela went forth alone into the "wide, wide world."

A plain brick house standing alone just on the edge of a roll of prairie land, was Lela's new home. It was surrounded by cultivated fields and fine pasture-lands, with neither tree or shrub to break the monotony. Mr. Grover, its owner, was fast becoming a rich man. He was a thorough utilitarian. Nothing was wasted in beautifying his home and its surroundings. His house, standing unsheltered from the scorching rays of the summer sun and from the bleak blasts of winter, was far more beautiful to him than if it had been surrounded by ornamental trees and shrubbery and blooming flowers. His family were each and all hard-working and practical.

Perhaps it was better for Lela that such a home and such associates were hers. Perhaps it in part prevented a morbid indulgence of her grief, and made it easier for her to take hold of the practical duties of life. Yet Lela's feelings were morbid. Such a nature as hers must necessarily be so in the midst of overwhelming sorrow. Spiritual development alone can raise it from such a condition into the calmer, inspiring atmosphere of a true religious faith. She trusted in heaven, but she trusted sadly—with a protest, as it were. Her faith in human nature was shaken. She thought of her father, of Mrs. Bonn. The world spoke well of them; wise ones lauded them. She alone knew the foulness and the gulf of their hearts and their lives. And when she saw flowers blooming along the pathway of human life, she no longer plucked them in careless glee and sweet confidence, but she looked for the thorns surrounding them, for the hidden, stinging bee, or, worse, the foul serpent lurking in their shade, and she withdrew her hand and passed them by. In other words, Lela secluded herself too much from human society. She had grown cold, stern, distrustful. She had laid aside her loving, affectionate nature, as something useless, out of place in this hard, cruel world, as something which it was too painful to hold and to keep, and had called forth from unknown depths in her soul an armor of reserve, of pride, of stoicism, by which she steered herself against human intrusion and human sympathy.

Only in her school did Lela unbend from her reserve. There she yielded to the sweet influences of childhood, and in teaching and training the young she reaped a rich reward in its reacting power upon herself. There, for five years, Lela lived and toiled and suffered. There were years of monotony, of painful, unbroken discipline. At the end of that time she accepted an invitation to teach in Milwaukee, and thither we follow her.

The last six years of Lela's life have left their record on her face, as well as in her heart. We find her much changed in her personal appearance. She looks much thinner and older than when we last saw her. Her face has lost much of its varying expression, which was its charm in former years, and has settled into one constant look of weariness, apathy and pride. Her eyes no longer gleam and scintillate as formerly, now flashing with merriment, now melting with tenderness, now eloquent with aspiration and high thought. Their lustre is dimmed somewhat, and their expression is hard and cold and lifeless. Lela is painfully conscious that her beauty has fled. She is still more saddened to know that the dark pall which hangs around her soul casts fearful shadows there, which have not yet been rifted by a true, unreserved Christian faith and trust. Lela is weary. She longs for rest, only rest! Will she find it on the hither side of the Eternal Home of Rest?

It was the seventh anniversary of her mother's death—a day ever set apart to be passed in seclusion, in indulgence in grief, in forming new and higher resolves, in meditation and prayer. At noon Lela returned to her boarding place; only her morning lessons were required at school. Requesting to be excused from dinner, and also that Mrs. Turner would excuse her to any one who might call, she ascended to her own pleasant apartment. No reader, we will not follow her. Such struggles and strivings of the stricken soul, such tempests sweeping over it, are not for mortal eyes to gaze upon. Let us descend to the parlor.

The flowers which Lela has gathered are arranged with exquisite taste in the vase on the table. Thank God that she still loves flowers! The heart is not wholly callous that sees and feels the pure beauty of Nature—that loves her murmuring rills and whispering forests, her grand, silent mountains and sweetly smiling flowers and caroling birds.

A few hours pass, and a gentleman who inquires for Miss Hoyt is ushered into the parlor. I see your searching eye scans his countenance, reader. You would know him? I scarcely know him myself, yet, he is a problem for us. He has one of those deep, rich natures, lying not wholly in the sunshine, but in part in the deep, dark shade. There are points in his character which lie hidden from human vision, and a skillful hand alone, with its own plummet and line, can fathom those mysterious depths. Will Lela's, do you think?

Mrs. Turner enters, and after the usual salutation, says: "Miss Hoyt is engaged this afternoon. She denies not only strangers, but friends, without exception." "I am sorry," he replied. "She was anxious to see that painting by Peale, at Hildreth's, and this afternoon is the last opportunity given. Perhaps she will consent to waive her present engagement for the sake of seeing the painting."

"I will speak to her about it," and Mrs. Turner left the room.

In a few moments Lela entered the parlor. She was very pale.

"You are not well, Miss Hoyt?" And Lloyd Hamilton's eyes were bent anxiously, fondly upon her.

"Yes, thank you."

"I called to ask you to go to Hildreth's with me, if it would be agreeable to you. This afternoon is the last opportunity for seeing Peale's painting."

"Thank you; but I must beg to be excused, although I am anxious to see the picture. The day is sacred to me. I must pass it in solitude."

"Of course you know your own affairs best," he replied, a little coldly, after a pause.

He disliked mystery. It was one of his weak points. Lela already knew it. She knew he was displeased. The thought pained her. She said gently:

"It is the anniversary of my mother's death."

The momentary cloud passed from his face.

"I will not urge you," he said. "Shall I call for you to-morrow evening, as agreed upon?"

"If you please."

He bade her "good-afternoon," and left; and Lela ascended to her own room and solitude.

Lloyd Hamilton was a bachelor, several years Lela's senior. He was a man of business, a merchant in the city, whither he had removed some years previous from Massachusetts. He had never thought seriously of marriage. The young ladies pronounced him a hopeless case, and had long since ceased to waste their sweetest smiles and brightest glances on so unimpressible a subject. His acquaintance with Lela Hoyt dated back but a few weeks, but he had long been an intimate friend of Mr. Turner and his wife, and the acquaintance had progressed rapidly. He had paid his attentions to Lela in such a quiet, fatherly sort of way, that she had not once suspected that they were prompted by any other feelings than those of kindness and friendship. She accepted them as from a friend whom she esteemed highly. She would indignantly have scorned the idea of trifling with the affections of any man; but in her blindness and her innocent unconsciousness she was leading him on into the charmed realm of life, whither he now roamed for the first time.

A few weeks passed. One evening Lela and Mr. Hamilton were at a public social gathering. Lela was very happy. She seemed more like herself than she had for many years past. Life was dropping precious blessings upon her head, and she took them like a glad, grateful child—not pausing to look into her own heart, to analyze her own feelings, or to study the motives of others. She knew that the hours passed with Mr. Hamilton were replete with joy, that in his presence she was satisfied, happy, at rest. If now and then she thought arose in her mind that Lloyd Hamilton loved her, she put it aside hastily, with a blush. "He has never told me that he loved me," she replied ever to the outbraving thought. "He means to be only a friend. I will love him as a friend, and only so. My affections shall never be given unasked."

Perhaps Lela was wrong not to study more closely the motives which prompted Mr. Hamilton's constant attentions to herself. But we must remember the struggles of weary years through which she had passed, and how tired she was with bearing her cross, and consequently how sweet it was to rest in the kind devotion of a friend like Lloyd Hamilton. She could not refuse his attentions, which so brightened and blessed her once darkened, sad life; and yet marriage—could she think of that? Could she marry even the man of her choice, with a dreadful secret ever in her heart laying open a fearful gulf between them, keeping them apart, hindering a perfect union of soul? Would he be willing to take to his tender love and care a wife who must ever wrap herself in mystery, even from his searching gaze of affection? Who must hold from him a secret of her own past life?

"It cannot, must not be!" she exclaimed again and again. Then she thought, "My father surely will release his daughter from her promise, when her life-happiness depends upon it!"

Such were her thoughts this evening, as she encountered again and again the fond, devoted glances of Mr. Hamilton, receiving from him so many little proofs of tenderness that her woman's heart could no longer be blind to his love for her. As I said, Lela was very happy.

"What a beautiful face!" Lela exclaimed to Mr. Hamilton, as a young lady passed them, exchanging with him a bow of recognition, polite, yet somewhat distant. "Who is she?"

"Miss Hapwell."

"I hope you will introduce us sometime."

"I cannot, Lela. She is not one with whom you would wish to be acquainted. I always treat her with politeness, of course, because she is a woman. I give her the deference due to her sex; that is all. I do not choose her for a friend. I should not wish you to."

Lela looked up with a curious half smile. She was a little amused, and a little pleased at his familiar and

fatherly way of setting aside an introduction she had requested of him. It somehow seemed to her as if he felt he had a claim upon her, and it gave her at the same time almost a feeling of dependence on him, which was pleasant to one so weary as she was.

Lela glanced again at Miss Hapwell:

"She certainly looks like one worthy of esteem," she said. "I have rarely seen a face expressive of so much real goodness and nobility of soul as hers. It seems almost the perfection of womanly beauty. You must be mistaken in regard to her, Mr. Hamilton!"

"You are right in calling her beautiful. I know nothing against her personally. Her character is, so far as I know, above reproach. Nevertheless, a terrible disgrace rests upon her."

"How can that be? How can one who is worthy of respect be disgraced?"

"Her father is in the State Prison for a term of years for the crime of forgery."

"Well, her father's crime does not disgrace his daughter!"

"Certainly it does, in my opinion. The parents' sins must rest upon their children. I never wish to have anything to do with a family into which crime has entered. I cannot forget the stigma which stains it—but, Lela, what is the matter? You are ill! Shall I get you some water?"

"No, thank you. It is only a slight faintness, and is passing off," she answered, with difficulty, after a moment.

Mr. Lloyd fanned her, his eyes fixed upon her pale face the while tenderly, yet searchingly.

A strange change had come over Lela. She was sad, abstracted. Her eyes seemed fixed on some distant object, and to take in nothing that was around her. She endeavored to arouse herself from her abstraction, and at last she succeeded, and was so strangely gay that Mr. Hamilton regarded her with surprise.

He was perplexed; he did not again speak of Miss Hapwell. He saw that in some way a hidden, painful chord had been touched in Lela's heart, and he would not prolong the vibration.

It was late that night before sleep came either to Lloyd Hamilton or Lela. His feelings were strangely stirred. He had loved Lela from the first of their acquaintance, and yet there was a mystery connected with her which he disliked, and which he regarded with impatience; and that mystery has been their past acquaintance. Through all its pleasant windings they now and then alighted on some circumstance—a look, a word, a sudden change of tone or of countenance, which at the time had perplexed him, but which his great love for her had brushed tenderly aside. Now his thoughts took all in, and he was troubled.

The apex at which his thoughts arrived was this— "Wait and see." Manly resolve! It is so much easier for men to wait the tide of events than it is for women. One would think suspense were a pleasant thing than otherwise to the "lords of creation," who suffer the long months and years to slip by while their love remains unspoken, and the objects of their affection strive with womanly pride to forget them.

"Yes, 'wait and see' is a manly thought. It is hardly the outgrowth of a woman's soul. It is an exotic there, transplanted thither often in anguish unspoken, and often fading and dying till the dews of God's grace revive it into strength and beauty."

So Lloyd Hamilton, wisely murmuring to himself, "Wait and see," fell asleep. But his dreams were disturbed and fantastic. Miss Hapwell and Lela Hoyt were strangely commingled together. Now Lela Hoyt looked up at him with Miss Hapwell's face, and again she implored him not to forsake her because her father was a forger. Then he saw a man swinging upon the gallows, and Lela wept, saying, "Oh, my father, my father!" Then she clung to him convulsively, pleading with him not to send her away for her father's crime. But he gently unawakened her arms, and led her to Miss Hapwell, saying, "Be sisters," and left them.

He awoke with the memory of his strange dreams lingering in his mind, but he shook it off with never a thought. Mr. Hamilton did not believe in dreams; they never troubled him. And when in his store that day Lela Hoyt's face often rose before him with its expression of hushed music, the refrain ever followed, calmly vibrating, "Wait and see!"

The bells tolled two before Lela slept. She dreamed she was in danger. She had slipped near the summit of a precipice, and was rapidly nearing the fatal edge. Mr. Hamilton stood afar off. She called to him for help, but he did not hear her; and then Miss Hapwell came, and would have taken her by the hand and saved her, but it was too late, and she slipped into the fearful abyss. She awoke in terror, weak and panting, but soon again fell asleep.

She fancied she was alone with Mrs. Bonn, who held a dagger above her head, and with a fiendish laugh was about to plunge it into her bosom. Again she saw Mr. Hamilton, and cried to him for protection; but he looked coldly away, and with seemingly superhuman strength she wrested the weapon from the murderous hands that held it. Again she awoke, trembling with fright. Changing her position she was once more in dream-land. Strangely fantastic had it become, changed to a realm of furies and demons. She heard demoniac laughter around her, and yells of fury. She heard the hissing of serpents, and felt their cold, slimy coils winding around her. Again in her dream she called, "Oh, Lloyd Hamilton, save me!" But there was no reply—she was alone.

She awoke well nigh exhausted, and springing up, walked back and forth across the room. She threw open the blind, and looked out into the calm, still night. The street and dwellings seemed full of repose, and her own heart how full of unrest! She heard the distant tread of a policeman, that was all. The street-lamp burning near by had a cheerful look. Gradually her thoughts took on a more cheerful tinge; her spirit rose on the wings of prayer to the Heavenly Throne, and found there the answer of peace. Again she retired and slept sweetly till day dawned.

A few evening later Mr. Hamilton called on Lela. He found her alone, for Mr. and Mrs. Turner had gone out to spend the evening. They had finished their second game of chess, and were looking over some en-

gravings which lay on the table. Lela's heart palpitated painfully, but her face was calm, her voice un-tremulous.

"Lela," said Mr. Hamilton, "the Hutchinsons are to give a concert here next week. I think you have not heard them yet?"

"No."

"I want you to hear them. Will you go?"

"Thank you, Mr. Hamilton, but I shall not be here then; I leave town to-morrow afternoon."

Mr. Hamilton spoke not a word in reply, but Lela felt the strong tide of his feelings rushing over her. She knew his eyes were fixed upon her; she felt their gaze, but she could not look up to meet them. Never had she so fully realized the "sublime expression" of a man's feelings as then. She felt the regret, the dis-appointment, the deep tide of suppressed tenderness which swept over his soul, though no word came from his lips. She felt all this, yet no flush, no tremor, no change of face expressed the recognition.

Finally he asked:

"You will come back soon?"

"Perhaps; but not to stay, probably. They wish me to return to B—, to teach. Just observe this engraving," she continued, handing him a view of a storm on the ocean. "How grand in its fury is the raging sea! How dull and leaden the sky appears, so in unison with the stormy deep!"

"Yes, but I like this better," he replied, taking up a beautiful sunset scene. "See how beautifully the sun reflects on those clouds and on the hills. The picture is full of repose, of sweetness, of holy beauty."

"There are times," said Lela, "when I cannot endure to look upon a peaceful picture. Its repose almost maddens me. I cannot enter into its rest. But I can exult in a raging storm. Its fury rasts me. Those waves piled high in glorious, destructive confusion hold a hidden beauty for me, and breathe in my ear a music that is sweet, that my soul can comprehend. Here is another," she added, as she saw he was about to speak; "how do you like this Evangelist?"

It is a favorite picture of mine," he replied. "and the poem is, I think, the sweetest of the present day. What is your opinion of it?"

"It is something I cannot express. It sinks so deep into the heart that it reaches the mute, voiceless depths, and words are too empty, language is too bare to speak of its beauties."

"That is true," he said.

A ring at the door announced the arrival of Mr. and Mrs. Turner. Mr. Hamilton soon took his leave, after inquiring in what train Lela was to depart.

Lela went to the depot in good season. She somewhat expected to find Mr. Hamilton there, but he was not. The train came in. She entered a car with a sigh of mingled regret and relief. "It is well," she murmured. "It is far better so."

Lela was in an excited mood. She exulted in the swift, crushing speed at which they were moving. She seemed to lose her own identity in that of the rushing engine. Just so she seemed to be rushing onward into the unknown future. Restless, despairing, she seemed speeding to a hidden, terrible destiny, and a strange exultation filled her soul at the thought.

"It is best that we never meet again," she repeated to herself again and again.

"And you will stay with us and teach our school again, Lela?" Mrs. Grover asked, a half hour after Lela's arrival in B—.

"I think it will perhaps be better for me to remain in the country. The town has many advantages over the country, yet it must yield the palm during the warm season."

"Yes, it must be terrible hot in the city in summer."

"The air here seems delightful, Mrs. Grover, and I am impatient for a stroll in the woods."

"Fiddletick! I thought you were going to say you were impatient for your supper. That would be far more sensible," laughed her hostess.

Lela smiled.

"Oh, the supper shall be appreciated," she said.

"But you must let me ramble in the woods and over the prairies, and be the same idle girl that I used to be. I fear I shall never learn to save all my moments and make myself constantly useful."

"Well, it ain't so some folks," was the good-natured reply, as Mrs. Grover left the room to prepare supper.

A week later Lela's school commenced, and she was once more a resident of B—. But life now, how changed! She had found the sesame which would unlock Life's mysteries—Love! Love, that mystery of mysteries, that deep experience of the human heart, which awakens it to its own powers, its own capacities for joy or sorrow, which links earth with Heaven, the human with the Divine! Love, which penetrates into the deepest recesses of our being, awakening all of heaven that is therein, arousing the sleeping angel, and pointing it to its starry home!

Thus it was with Lela. Life's sorrows had aroused the latent forces of her spiritual being into strength and action, but they were not as yet sanctified. Love in all its bitterness and woe, and in its highest after-sweetness, was to expand her soul into the beauty and serenity of Christian life.

Lela believed herself loved by Lloyd Hamilton, and yet she sometimes doubted it. The belief and the doubt knew each its own peculiar poignancy of grief. Now she would feel that she had suffered herself to be deceived, and that he regarded her merely as a friend, and she would murmur with a sad smile: "It is better so. I will be content." Then, oftentimes when alone with Nature—in the dim woods, by the tiny waterfall, her eye scanning the vast prairie, watching the glorious sunset, or the falling rain, listening to the rolling thunder or the sweet songs of birds, or looking up into the starry deep of heaven in the still solemn night—there would come over her the consciousness of his love for her; doubt would give place to certainty. "He loves me; I know it. I feel it. God help us both!" and she would weep bitter, burning tears.

One pleasant evening a few weeks after her return to B—, Lela sat at her window watching the glowing western sky. The gorgeous tints were rapidly fading from view, passing into that Eternal Day of

beauty, whose bright hues never grow dim; and the new moon looked like a tiny canoe bearing some bright angel over those cloud-waves of beauty. As it sailed along the deep blue ether, it seemed to drop from shining oars rays of sweet comfort and hope for the weary watcher by the window. And in reply, Lela caught up pencil and paper, and rapidly wrote the following lines. You will see that Lela was no poetess. Her feelings, which were generally too deep, too intense for utterance, now and then overflowed in rhythm, which she never was so presumptuous as to call poetry. But after replying now to the deep, mysterious whisperings of the moon, Lela felt calmer, stronger, more hopeful.

#### THE NEW MOON.

That tiny, silver barque careering  
Across the high, ethereal main,  
Comes with its shining freight, appearing  
To eyes that watched for it again.

'T is past; that holy, sweet revealing  
Of soul to soul, and heart to heart,  
Comes back like purest music stealing,  
To bid th' unwonted tear to start.

He did not know the blight and darkness  
Which sorrow in my heart had wrought—  
He could not know how bright a picture  
He limned to deck my memory's thought!

He led me 'mid the smiling flowers,  
Till I was like a child again;  
He led me through such peaceful bowers,  
That I forgot my grief and pain.

He caught for me such strains entrancing,  
Outgushing in sweet music's tone,  
That, weary now, and backward glancing,  
I seem to make them all mine own.

That silver moon looked on us kindly,  
While leaning on his stronger arm,  
I smiled upon my joy so blindly,  
Forgetting 't was a transient charm—

Forgetting that the swift to-morrow  
Would bring its heavy load of care,  
My spirit would be crushed with sorrow,  
My life would be bereft and bare.

The placid moon as bright is shining,  
As purely sheds its mellow light,  
But nevermore through all my pining,  
Instreams into my moonless night.

Shine on, thou radiant Queen of Beauty,  
Teach me to drink Heaven's blessed light,  
That, faithful to Life's sternest duty,  
It may break in and bless my night.

Lela's feelings, which had found vent in the above lines, no longer pressed so hard upon her. She was calm, almost happy, as she watched the moon while it sank gradually out of sight. There was a rap at her door, and little Maggie Grover brought in a light and a letter for Lela. As the door closed upon her Lela, with trembling hands broke open the envelope.

The letter was from Mr. Hamilton. It was that of a friend rather than a lover, and yet Lela could not fail to detect the hidden under current of his love, flowing deep, mighty and still. She was conscious of a repressed tenderness throughout the whole. It seemed to her like an offering of beautiful flowers, but so thickly laden with thorns, that while their beauty and fragrance cheered and blessed her, the thorns pierced her soul; and smiles and tears commingled on her face.

She now learned that he had gone to the depot to bid her "good-by," and ask the privilege of writing to her, but had only arrived there just in season to see the train passing out of sight.

There were some passages in his letter which she read with a peculiar interest, because they opened to her a new phase of his character, which indeed she had at times caught glimpses of, but that was all. She knew it was a vein in his nature but lately opened, and little explored. She knew, from that intuition which comes to the truly spiritualized, that there was a mine of wealth in his soul to which she held the key. He would not write thus playfully, thus poetically to any other person, she well knew. It was merely the echo which her own poetic soul had awakened in his more practical, more worldly nature—a strain of music, which he himself never could have called forth from his spirit-life.

That night in dreams Lela saw the face of her angel-mother. It was radiant with beauty and happiness, and unutterable love, as she gazed on her child. Lela felt that darkness creeping around her, the form of her mother, only being enveloped in a soft, mellow light. Obeying the glance of her mother's eyes, she looked forward, to gaze only into an abyss of unathomable darkness. No ray lighted it, but soon, beyond, soft, clear, peaceful, a bright light shone in which she could faintly discern things of beauty; temples, blooming flowers and fitting birds. Now and then a strain of sweetest melody floated out from the brightness, and as she looked and listened, peace filled her soul. Again she looked at her mother, who stood pointing to the vision of Beauty.

She spoke; her voice was the same that had filled Lela's childhood with music echoes, and said: "Not yet; wait in patience, and do right. It will be thine, my child!"

Lela awoke refreshed and strengthened. She took her mother's words to her heart as a prophecy, and walked forth into the coming darkness with a brave, trusting heart. She felt that with her angel-mother ever near to guide and to guard, to love and care for her, she need not fear. She knew that her mother's love, pure and deep and lasting as it was, was yet less than that of the Infinite, who was leading her on through the purposes of his will, in love and wisdom. And day by day she learned to trust Him more, day by day she grew to be more like a little child, confiding in the hand that led her along her darkened way.

Two or three weeks later she answered Mr. Hamilton's letter. On reading her reply, she was conscious of a coldness throughout, which contrasted strangely with his, so full of repressed feeling. Her experience was deeper than his, so that she dared not let the tenderness of her soul gleam even through careless, playful words. Besides, she was a woman, and a

very proud woman, and she hid her love jealously from her lover's eyes till his own should be declared to her.

As Lloyd Hamilton read her letter, he contracted his brows a little, while he murmured: "If Lola only had more heart! If she were only more affectionate in her nature! She is too cold; and yet sometimes I think she does feel deeply. I wish I could read her better. Anyhow, she's a splendid girl, and —"

Here his reverie took a decidedly affectionate turn, and I imagine he might not like to have all his tender thoughts reported to the public, so I leave the dash for your own imagination to fill out, reader.

[TO BE CONTINUED.]

IMPRESSIONS OF THE SPIRIT-WORLD.—NO. 3.

BY CORA WILBURN.

Wide contrasts in the spirit-realms betwixt the desolate and barren wastes of selfishness, and the Paradise of a Garden expanse, the mountain-possessions that are the divinely-gained inheritance of the self-sacrificing and "the pure in heart." To all interior conditions correspond the visible surroundings; the garnered wealth of the spirit is made manifest in lavish wealth of abundance unto the unveiled sight of all.

So in the choice of all pertaining to the embellishment of the person or the home, can be read by the interior sense, the spiritual condition, and the position held upon the varying life-planes by each child of the Great Father and beneficent mother.

Do you see the oval and the spherical forms adopted by the lovers of harmony? Do you note the vestal garbs of simplicity preferred to gorgeousness and pomp by the virginal in soul? Do you know wherefore the faithful adherent of fixed principles delights in the full flowing sunshine, in the awe of purifying air, in the aroma of the myrtle and the sweet forget-me-not? Why great souls love the stalwart pine and winter-defying evergreens of the forest? Why truthful and transparent spirits love the rainbow-guarding crystals, the light-glistening gems, the star-eyed flowers? Why some love amber and coral; some find pleasure in the products of the sea, the mysteriously-whispering shells; others love the offspring of the darkened mine? Because to all things there is an interior response, a greeting of allied spirits; a recognition of kinship with a thought, a truth, a symbol, now in its first alphabet of accepted comprehension.

Man or woman, in your constant poverty and toll and petty ministrations to the needs of every day life, or you, ye human butterflies, who come not in contact with its rough realities, but flutter and dandle in gilded plumage, have you yet bestowed a thought upon the value of life?

Has the great and exceeding blessing of your having become an organized being, quickened with the life that never dies—has this yet penetrated in any measure your dim consciousness? Have you not, on the contrary, sent forth your bitter wall that you had been permitted to be born, when the trifling of your heartless life had failed to satisfy the one, or the weariness of the overburdened had crushed down the other? Assuredly the time will come when deep down in your souls will be discovered a mine worth the working. Then the follies and the fancies lying upon the surface will gradually fall off, and the inguities bringing such woe to the evil-doer will be replaced with deeds of justice and self-reformation; then the overburdened will be freed from the pressure, and the great worth of this blessed boon be duly prized by each and all.

Happy he who in this present life, with all its cares and anguish, obtains that faith and trust which enables him to utter daily, and with fervor—"Thank God that e'er I drew my breath;" for death has indeed no sting, and my soul shall attain to all it desires of knowledge and excellence.

A. O. GRAY.

Power of the Will.

There is a kind of philosophy, or which may be called a moral force, that often enables men to live above disease, and survive for many years, ravages on the constitution, which, prey upon persons of less strength of mind, would hurry them to the grave in a very short time. We remember to have heard of a man named Hume, who was a great miser and very rich, and who, apparently, was at the point of death, and giving the items of his will. As his broad and fertile acres had been disposed of, and he ceased to dictate, his lawyer, who knowing he had a large amount of gold and silver in his house, said to him after a pause: "Well, Mr. H., what disposition will you make of your money?" "My money? Do you expect me to give away my money, too? I will not do it," and summing up to himself what, under the circumstances, seemed superhuman energy, he rose from his bed, dressed himself, broke the spell of disease, and lived some years afterwards to advocate the making of tin hats, as they would not wear out soon.

Of two persons having consumption, with apparently equal chances of life, the man who abandons himself to his fate, hugs the fire, and is afraid to stir out of doors lest he should take cold, inevitably dies in a short time. The other, having force of character, indomitable determination, and a true philosophy, considers that life is worth striving for, that he can but die anyhow, and braving all winds and weathers, fights courageously against his malady, and lives many years.

So it is in some other diseases—the exercise of a true philosophy is manifested in brave resolves to live down disease, to live above it, and by sheer force of will to break the spell which was thrown over the succumbing body; thus the mind may, and often does become a power over human maladies more efficient than the most famed medicines of the apothecary.

TRUE AS A BOOK.—If we are cheerful and contented, all Nature smiles with us; the air seems more balmy, the sky seems more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon, and stars all appear more beautiful.

WORK.—Man is like a snowball. Leave him in idleness against the sunny flame of prosperity, and all the good that is in him melts like butter. But kick him round, and he gathers strength from every revolution, until he grows into an avalanche.

For the Banner of Light.

A NEW YEAR'S GIFT FROM MUNA.

DEAR BANNER.—The following poem was written through my hand, to a few dearly-beloved friends in the Granite State, by an Indian spirit, whose name is appended below, and to whom she has endeavored herself by her manifold ministrations of love and mercy. Though I claim for it no particular literary merit, yet the ideas embodied in it, I have no doubt, will find a cordial response in many hearts who have asked the very same questions, the answers to which are embodied in these lines. Though necessarily and unavoidably long, yet if you deem the poem worthy a place in your columns, and shall have sufficient space in time for it, it would oblige and gratify your numerous friends in this State, and among them, yours for the waving of the BANNER OF LIGHT everywhere.

JOSEPH D. STILES.

Dear mortal friends, you have desired that some fair angel's hand Might trace upon these snowy sheets the beauties of its land; Might paint before your inner sight a panorama fair.

A vision of that Holy Life, exempt from pain and care. I know that many cherished friends, those whom you fondly love, Adorn alike thy paths of earth and those in heaven above.

Friends who will ever prove the same in gladness or in ill, And who, when mortal loves shall fall, will cling more firmly still.

Yet oh! among the friendly hosts upon thy side arrayed, I trust that none will dearest be than your true Indian maid; Through many waves, o'er many rocks, thy life-bark she has led, And countless blessings on thy heads her spirit-hands have shed.

Ah! when across thy sky was seen the lightning's vivid flash, And when above thy heads was heard the answ'ring thunder's crash, Could you have pierced the gauzy veil which hid this world from view, How beautiful a scene, dear friends, would have been opened to you.

Above your forms would you have seen loved Muna's soul of light, Entwining round thy brows sweet flowers of deathless colors bright, And sprinkling in your paths of earth the blossoms of her love.

The sparkling gems of purity, culled from the shores above, The songster and the muse have sung of classic valleys fair, Where flowers of poetry and song perfume the ambient air; And where perpetual summer reigns, by fragrant zephyrs fanned, Where not a wintry gale or frost can reach that Eden-land!

In Fancy's chambers have they walked—in corridors and alleys— Through every mystic labyrinth, and every dark dell, To pluck the diamond-gems of song—the radiant pearls of thought— Which sparkled so effulgently in every secret spot.

Ah! the shining pearls which have their earthly pathways strown, Poor mortals, in their ignorance, have gathered as their own; Have wreathed them into diadems of glorious beauty rare, And placed them on th' historic page, and bade them glisten there.

Oh, loving friends, our walks of life with countless gems are lined; Where'er our spirit feet may tread some diamond we shall find, Some leaf of song and poetry upon the heavenly tree, Which our immortal hands may cull, and earthward waft to thee.

It once was thought a yawning gulf—a deep and dark abyss, A veil of blackness intervened between your world and this; That those you dearly loved on earth—those early summoned home— Would never speak to you again, or to your firesides come;

But now you feel a Bridge of Light connects your life and this, And 'cross it angel friends can float to tell you of their bliss, And bear to Him, our Father kind, whose throne is everywhere.

Each aspiration of your souls, each heartfelt, fervent prayer, Each day your deathless spirits bathe in Inspiration's ray, Bask in the ever-gorgeous light of Truth's Eternal Day; Each hour, perhaps unknown to thee, you're treading Fairy Land, And clasping in your gentle palms a dear and loving hand.

How many sorrowing hearts have asked that some translated friend, A testimonial of their life, a word of love, might send, That they might know the destiny of those gone on before, And realize what will be theirs on that once mystic shore.

The labyrinths of dark despair their tortured souls have trod, Have wandered here and there to find the shortest route to God; Now nearer, and now further off, their weary feet would go, Until their frail canoes would sink beneath the waves of woe.

Now friends come from the Summer Land, the curtain to upturn, That they may see the fires of Truth which on heaven's altars burn, To dash aside the sombre veil which Error's hand has spun, And breathe of joys in store for them when their world's work is done.

The question, too, has oft been asked, Shall I my dear ones know, When Death's bright messenger shall come to lay my body low? To bear my living spirit on, where dreary night, they say, Is never known to come, to dim the glory of life's day? Ah, thou inquiring soul of earth, wouldst that a heaven be, If those we loved in life below we ne'er again should see;

If we could not their hearts and hands of friendship link to ours, And spend with them, in peace and love, eternity's long hours? Oh, what a dreary world would be this so-called Paradise, If we the dear and true of earth could not here recognize!

If those who made our outer life so happy and so bright Could not be near to love us still in realms of fadeless light! Far rather would I bless the Power that would my soul consign To dark annihilation's grave, than such a fate be mine; For heaven would be a hell indeed, were such a link of pain Inwrought among the shining ones of life's unmeasured chain.

Ah, well we might distrust the Power who gave our spirits birth, If life did not extend beyond the transient things of earth; And, if the friends who made our lives so beautiful and grand, We could not recognize when they had reached the spirit-land.

Tell all the doubting ones who live amid the scenes of woe, When they shall step upon the shore where endless pleasures glow, That at the city's pearly gates their loving ones shall stand, And they shall know them as the loved of their terrestrial land.

Then, tolling ones, dispel your doubts, dry up your falling tears, There's nothing lost, but much is gained, in this exchange of spheres; Know that the images enshrined in memory's staggered hall, Are peering through the ether blue in love upon you all.

How often, too, earth's ones have asked, if flowers As fair and redolent as those which flourish in their spheres; If they are subject to the law of swift and sure decay, And, like short-lived ephemera, as quickly pass away?

The flowers which bloom in gardens fair beyond the world of strife, Bear on their little petals the seal of deathless life; No chilling frosts, no wintry blasts, with their destroying powers, Can come to blight the brilliant hues of Heaven's immortal flowers.

No pelting storms, no freezing gales, sweep o'er that golden shore— That shore unshaded by discord's waves, undrenched by human gore; There fragrant zephyrs only blow, and angry billows cease— The only air which angels breathe is redolent of peace.

That land must be a heaven indeed, where war is never heard, And where from seraph lips there comes no harsh, discordant word; Where flashing steel and cannon's fire no brother's life has seen, thank God! I never seen the war-dread's bloody band.

Ah! could you take one little glance behind the curtain bright, Which separates our world of day and your dark world of night, What a most splendid sight would burst upon your ravished eyes! What a celestial vision fair of our unclouded skies!

You there would see a mighty hand, joined in one Brotherhood, Whose happiness in main depends on one another's good; Whose efforts, ever pure and true, untidely are given, To lead mankind from ways of death to fadeless life in heaven.

While walking in that Fairy Land, before you would have loomed Ambrosial fields and grottoes fair, by orange-groves perfumed; Aspiring mountains, lowly dales, and flower-encircled hills, Updashing fountains, sparkling lakes, and music-murmuring rills.

You would have seen immortal birds, of plumage rich and gay, Dancing within the gorgeous light of Eden's nightless day, And leaping the warbles of their throats which floated on the air, As each note upward rose to Him whose soul is everywhere.

The food which nourishes our life in this its Second Birth, Is more refined, dear ones, than that you use upon the earth; From every flower, from every fruit, aroma sweet we draw, And live and move in harmony with God's Unchanging Law!

Our spirit-bodies, too, are clad in ether black or white, In garbs of deep and darkling hue, or robes of dazzling light; The more advanced a spirit is in Wisdom, Truth and Love, The more beautiful will be the dress which decks its life above.

And there are palaces most bright, most kingly and most grand, Adorning every circling sphere of that reticent land, Castles whose turrets upward reach far in the azure skies, Whose splendors rich are only seen by our immortal eyes.

In that most radiant Spirit-World, where holy joys end, We know no difference between the so-called rich and poor; For man's life is not measured there by what he has or lacks, But by that better rule of right—the wealth of noble acts!

Most of the landmarks mortals draw are not here recognized; Each one, by reference to his deeds and moral worth is prized; We ask not how much wealth of goods a person has in store, But of the noble thoughts and deeds that he has sent before.

Thus, while engaged in worldly works, in gaining treasures vast, Will not the earth child strive to win those which for ever last; And in the princely bank of heaven a goodly sum invest, That surely will, as ages roll, bring compound interest!

Remember well, each generous deed which you perform on earth, Each word in love and kindness breathed, will prove of priceless worth, Will be as precious gems affixed to that resplendent crown Which will adorn your spirit-brows when your earthly work is done.

Then oh! put forth thy energies in thy well-chosen work— Mind not the obstacles which may within thy pathway lurk; If ye are steadfast in the right, and stand on Wisdom's rock, Ye need not fear the winds or waves, or dread the tempest's shock.

Thus I have tried, in language poor, a picture here to paint Of my most glorious spirit-home, but oh! I know 'tis faint; For earthly words cannot describe the glories of the land, Where dwell your parted friends of earth in one United Band!

Yet please accept this poor attempt thus to delineate The glowing beauties of the life beyond the mortal state; Your spirit-vision may behold in these few lines of mine, A feeble picture of the home which will some day be thine.

Oh! may this new-dedged Bird of Time, so happily begun, Be rich in many a noble work, until its race is run; That, when its terminus shall come, your lips may truly say, "I've done my duty, dying year, during thy pleasant stay."

And when thy earthly day is o'er, thy mortal work is done, A grander, nobler, higher race, your spirit-feet will run; Your souls, as seasons roll, will find still mightier work to do, And spend in joy and peace the years that are forever new!

THE BEAUTY OF FAITH.—The world's ideas of beauty are as false as its ideas of holiness. A little roundness of feature and freshness of color, and many cry out, "How lovely!" But it is the loveliness of a statue or of a painting, not of a being made in the image of God. Within that rounded and painted cast, there may be a dull pebble or a paste diamond instead of a gem-like soul. He who is attracted by the outside show, is disgusted when he sees the poverty within—a golden case for a penny-worth of glass beads! But spiritual beauty will so mirror itself in the plainest features, and flash out from the smallest, the most deeply set gray eyes, as to make deformity lovely. It will etherealize a pale, furrowed, irregular face, until it seems angelic.

Original Essays.

WHAT BECOMES OF THE BIBLE WHEN SPIRITUALISM IS PROVED UNTRUE!

BY MOSES BULL.

The Bible is but the history of the communion of spirits with the inhabitants of our earth. This is generally admitted. But the position is usually taken that the spirit which communes through the Bible is either the Spirit of God, the Holy Ghost, or angels. Suppose this to be the case; suppose God—the infinite and Jehovah—has condescended, himself, individually and personally, to commune with man, he must commune in the same way that spirits now commune. There is no way of one mind controlling another but, by psychological influence. This is the way that minds on this earth commune. All communion must come in the same way.

But it is said that God is infinite. True; but even an infinite God cannot commune with man, unless he had a mind himself. Nor could he then commune with the human mind without coming in rapport with that mind. All spirit communion works upon the same principle. All true prophecy is a result of communion with beings of other worlds who have once inhabited this.

In the case of Saul, the woman of Endor, and Samuel, we have an undeniable case of spirit communion. This is a case of prophecy which was literally fulfilled. "To-morrow shalt thou and thy sons be with me," was a more definite prophecy than many other Bible predictions; yet, if the record be true, Saul and his sons were in the spirit-land before the next day closed.

This case of Spiritualism can only be denied by denying the record. The Bible says Samuel was there. The theory to which the writer of this has hitherto held upon this subject, has been no less than a denial of the record. Formerly, denying a conscious state of existence for the dead, I have been compelled to deny that Samuel was there, and thus falsify a record which I called "infallible inspiration."

Not only is the Bible the history of spirit communion, but there were in those days evil spirits, which were as anxious to communicate as others. For instance; take the record of the prophet's prophesying before Ahab, and persuading him to go up to Ramoth-Gilead to lose his kingdom and life. Elisha declares that he saw a lying spirit sent into the mouths of all of Ahab's prophets. Lying, or undeveloped spirits, are as anxious to communicate now as in the days of Ahab. There is no objection to the philosophy of spirit-intercourse now, in the fact that communications are sometimes unreliable, more than there is to the Bible, because the only prediction in the book of Jonah proved to be untrue.

The Bible rule for proving spirits would prove most spirit communications to be true, while it would prove the book of Jonah, and many other portions of the Bible, to be false.—See Deut. xviii: 22. But it is not the design of this article to say anything about the "errors of the Bible." I leave this division of the subject. I only mentioned it as an offset to much that is said about unreliable communications which come through modern Spiritualism.

All Bible writers seem to understand that they were only mediums, through which others communicated. The whole book of Ezekiel goes to show that he was a well-developed medium. In chapter eleven, verse twenty-four, he says, "The spirit took me up," &c. If this is not an evidence that he was a medium for physical manifestations, then I do not understand it. But if the reader has any doubt upon that subject, let him turn back to chapter three, twenty-fourth verse, and read: "Then the spirit entered into me and set me upon my feet, and spoke with me, and said unto me, Go shut thyself within thy house." Please read the connection; it will show him to be a speaking medium; yet it seems that he was not so good a speaking medium as he was for physical manifestations. At least, his communications were so unreliable that it became a proverb in Israel that "every vision faileth."—Ezekiel, xii: 22. The spirit seems to admit it, but hopes to get better control, and hence promises to "make this proverb to cease," saying, "There shall be no more any vain vision nor flattering divination."—See verses 23-24.

Daniel was both a clairvoyant and clairaudient medium. Hence he not only sees the "man—not God—clothed in fine linen," but hears "one saint speaking to another saint," and others talking to him.—Daniel, x: 5; xii: 5-7; viii: 13-14. Here these celestial beings are called both saints and men. Who dare dispute it? I cannot.

The circumstance of the young man clothed in linen at the sepulchre of Jesus, conversing with the weeping friends of the Nazarene, finds its antitype in thousands of similar cases occurring in the present century.—See Mark xvi: 5-8. The appearance of Moses and Elias at the Mount of Transfiguration, is one of the most beautiful evidences that spirits do return and communicate with the inhabitants of this sphere. If Moses and Elias could return in the first century and communicate with those who were in an entranced state, (see Luke ix: 32-33,) why could not the same thing be done now? Many more evidences might be given, but they are no better than those presented.

Now I am led to ask, What becomes of all this testimony when modern Spiritualism falls? The facts are just such as are daily occurring. The testimony upon which they are based is at best only human testimony—testimony of men of other ages, men whom we do not know; we never have seen them, nor have we seen any one who has. We never would have heard of them had it not been for the Bible. Yet we do not think of doubting this testimony. No; it is infidelity to be guilty of the sin of having doubts. Now is it not strange that when facts of the same kind occur around us every day, established by ten times the amount of testimony—testified, too, by men whom we know, and know to be men of unimpaired reputation for truth and veracity, we doubt, and sometimes even dispute it. Why is this? Oh, may the time soon come when men shall be rational—when they shall look facts fair in the face, no matter where they are found. Battle Creek, Mich., Jan. 2, 1864.

"ASTRONOMICAL."

I have just read, Mr. Editor, the remarks of the self-styled "Founder of the American System of Astronomy,"—Mr. Wm. Isaac Loomis—on Herschel's deductions in regard to the distances of the fixed stars, published in the BANNER OF LIGHT, Dec. 26th, 1863.

I wish to show your readers that Herschel is right, and the "Founder of the American System" is wrong. Mr. Loomis says, "If we suppose a star, when viewed from the extremities of the diameter of the earth's orbit, suffers an apparent displacement of one second of a degree, this amount of displacement is called the star's annual parallax." This is not a correct definition of Annual Parallax, and it is this false assumption that has led your correspondent into the belief that he has demonstrated that the "Copernican system of the stellar distances has no claim to the mathematical assent of reasonable men."

If he had studied all parts of Herschel's Outlines of Astronomy with as much care as he seems to have studied Article 801, he would have known that his definition of Annual Parallax is as follows, "It is that optical displacement of a body which is due from its being observed, not from the centre of the sun, but

from that of the earth." Taking this definition, the base of the triangle of which Mr. Loomis speaks, should be the radius of the earth's orbit, instead of its diameter. Making this correction seems to have Article 801 to harmonize with Article 839, we at once see that Herschel's figures are correct.

Yours for the truth, M. O. STEVENS. Providence, R.I., Dec. 20, 1863.

Correspondence.

Matters in Washington.

It is with the greatest pleasure that I read in the BANNER OF LIGHT the weekly record of the progress of our cause; and I trust our friends may be glad to know of our progress in the Capital. To those who have not been conversant with the religious status of Washington in the past, it may not be amiss to say that here, as in the South generally, the severest creeds have been dominant. A liberal church has never been sustained here. Universalism is almost unknown. Unitarianism is the nearest approach which has been made toward liberality, and of that but one church has barely been kept alive, of which the Rev. W. E. Channing is the pastor. The society is very small, although gradually increasing. The great influx of Northern population has had a very marked effect, however, on the religious societies, and many of their pastors preach a more liberal faith than formerly, the most prominent of whom is the Rev. Dr. Sunderland, who stood almost alone at the commencement of the rebellion, as a Union preacher. Nearly, if not all, the popular churches had long been under the domination of the South, and held fast to their idol—slavery. But Byron Sunderland stood manfully erect, and while he saw one after another of his society falter and leave, he never hesitated; and now his is the most popular church in the city, and he is, to say the least, very tolerant to us Reformers and Spiritualists. Success attend him, is the heartfelt wish of all the Unionists of this city. As an evidence of the great change in this administration over all previous ones, it is well to note the fact that Messrs. Channing and Sunderland are the Chaplains of the present Congress—both outspoken advocates of the President's Emancipation Proclamation. Mr. Channing has for years been an open, avowed Abolitionist.

Bro. A. E. Newton has given us some of his best thoughts, and many have been led to investigate, after listening to the clear and interesting manner in which he has presented his knowledge of Spiritualism. We owe much to him for the success we have thus far met with in sustaining our meetings. We are expecting Mrs. Susie A. Hutchinson here in a few days, to lecture for a number of weeks, after which Bro. T. Gates Forster, so well known as to need no commendations from me, is to occupy the desk for one month. There is much interest felt to witness physical manifestations, and any good medium visiting Washington at this interesting season, would undoubtedly be well patronized.

I have had much pleasure in attending different Methodist churches (white and black), where revivals are going on. There does not seem to be much difference in the extravagance of manner while under the psychological or spiritual influence, and no one at all acquainted with the phenomena of modern Spiritualism can doubt the cause. More especially is this the case with the colored folks, who are more easily influenced.

A few months ago a camp meeting was held a few miles from here, by the Methodists, and a fence divided the blacks from the whites—brethren of the same church, yet the distinction had to be kept up. Query: Do they expect God will recognize the difference in color when they arrive in their heaven, and have a fence built to keep the black sheep from the white in the Methodist camp?

I recall to mind that we have a small Swedenborgian Society here, whose house of worship is near the Capitol. Services are held in it regularly; Mr. Fox, a clerk in the Treasury Department, preaches. He is a very interesting speaker. A sermon which he recently delivered was full of very good Spiritualism, and I judged by it and his appearance, that he is more tolerant of Spiritualism than most followers of Swedenborg whom I have met.

Yours, ALFRED HORTON.

Washington, Jan. 11, 1864.

Notes from Vermont.

With mingled feelings of reluctance and pleasure do I commence this communication for the BANNER—reluctance, from my consciousness of inability to do justice to the cause and the speakers whom I was chosen to represent to your readers, and pleasure that I have opportunity to tell them how much I love the BANNER, its glorious truths and philosophy, and how dear it is to many homes in Vermont.

A goodly number of progressive minds met the new year in Convention at Bridgewater, and spent its first three days in gathering strength to nobly dare to be, not to be thought, supporters of truth and right. Sisters Townsend, Wolcott, Works and Matthews, and Brothers Randall and Abbott were the principal speakers. Bro. Abbott's discourse was much liked, and as it was written, I hope it may sometime reach you for publication.

Bro. Randall spoke of the "Philosophy of Religion." There is a principle in the soul that craves food of a spiritual nature—a spiritual affection. Our relation to Deity is at first supposed to be separate and distinct, yet we subsist and exist by a divine process. The relation is intimate and close, and thus, as mighty ones, we exist with him whom we adore. Who is faithful to humanity is also faithful to God and to himself. Our labor and our efforts are essential. The true man, who finds he is valuable to the world, cannot help working for the world. We, the human race, constitute individual existences in his existence. And there is demanded a concord or compliance of one body, or nation, with another. The Indians and negroes need our sympathy. We need to be just and good; get virtue into the world, and vice out of it. Charity is a determination to correct wrongs and remove evils. The happiness of the whole is the right object in life, and makes the time pass pleasantly and swiftly away. Be true to ourselves, and we shall be true to all the progressive movements of the age.

Several friends from Granville, N. Y., made some good remarks in conference, and Bro. Wing, of Granville, introduced the following resolution, which was laid upon the table to be taken up in Annual Convention, next September, at Montpelier, Vt., viz.:

"Whereas, Spiritualists are taking a prominent stand among the Christian communities, therefore, resolved, that it becomes necessary that we have some organization or rule by which we may more effectually exert our influence as Spiritualists."

Several other important resolutions were introduced by Bro. Geo. F. Baker, of Granville, but want of time excluded the action of the meeting.

Bro. Sloum remarked, that woman must so place her mind as to be competent to fill those places to which she aspires, and that work is the reformatory power of the world. The law of kindness was urged as a reformatory power, and the greatest beatitude of the human soul. We sanction love, and love is free; but we do not sanction lust, yet there will be wolves in sheep's clothing.

Mrs. Townsend commenced the closing discourse by reading a passage from Matthew, commencing "Behold, I send you forth as sheep in the midst of wolves." Preceding and succeeding the discourse were some beautiful lines in verse, which I can only wish to give you here. A striking contrast was shown



atio arrangement and action of matter controlled by intelligence?

A.—But does it matter act upon matter? A.—But it must have some object in acting, and that must be an intelligent object; because we find that this matter is controlled by law, and that those laws are fixed. There can be no laws without an intelligent source of their existence.

Q.—You only derive intelligence from the result. When you see matter acting intelligently, you say there is intelligence.

A.—We do. We see intelligence existing in the germ of all things, and it is this intelligence acting upon matter which produces all these results.

Q.—Not at all. It is matter acting upon itself which produces certain consequences, and they renew themselves over and over again. In regard to intelligence, allow me to give you and those here an idea. All this idea of soul results simply from the power of the brain and spinal marrow to expand and contract, creating a vacuum, and hence motion. Those that have a larger brain, have what we call a greater capacity to think; those that have a more solid brain, have what we call less knowledge. That is where the whole thing lies, and if you will take the trouble to examine it closely, you will find that I am correct.

A.—Well, we may say that the gentleman's coming back to such an argument, pro & con, as his idea for the existence of soul, that which has been argued for a thousand years—that something is made from nothing, and we do not believe it. We believe it originated from something, and not from vacuum. If vacuum can produce soul, then the gentleman must admit that the soul must exist everywhere, proving conclusively our argument, and not his own.

SPIRITUALISM IN FRANCE.

Translated for the Banner of Light.

The Review Spirit for December contains, as usual, much interesting matter, showing the earnestness and progress of our friends in France. Contents of this number: Utility of the Teaching of Spirit; Spiritism in Algiers; Elias and John the Baptist; St. Paul the precursor of Spiritism; Cause of Possession; Period of Warfare; Instructions of Spirits, &c.

The "Period of Warfare" divides Spiritualism into three periods, the first, characterized by table-turning, is that of "Curiosity"; the second, the Philosophic period, marked by the rapid appearance of spiritual books; third, the period we are now in, denominated that of "warfare." First, it was but for sarcasm and ridicule; then the attacks became more violent—furious sermons, anathemas, excommunications, individual persecutions, pamphleting distortion and calumny. We are in the midst of this period now; but they are changing the mode of attack from open combat to subterranean warfare. It is now apparently calm, but it is only the precursor of a storm. Yet the struggle is necessary, and the triumph will be the more glorious. Then we shall be brought into a new phase of Spiritualism—the religious period. Then will come the fifth, the intermediate, natural consequence of the preceding, and which will later receive its characteristic denomination. The sixth and last period will be that of social renovation, which will open the era of the twentieth century. At this epoch, all obstacles to the new order chosen of God for the transformation of the earth, will have disappeared. The generation then on the stage, imbued with new ideas, will be in all its strength, and will prepare the way for the inauguration of the definite triumph of union, peace and fraternity amongst men, blended together in the same belief, and in the practice of the Christian law.

In the article noticing the attack of the Bishop of Algiers on Spiritualism, the editor says: The clergy are by no means all with him in this attack. We know personally several ecclesiastics who sympathize with us and accept the consequences of such belief, as proves the following fact, the authenticity of which we are assured:

In a compartment of a railroad car there were two gentlemen—a scientist, materialistic and atheistic, and his friend, on the contrary, very spiritualistic. They disputed warmly, each sustaining their opinion. At a station a young priest entered, who at first listened, then took a part in the conversation. Addressing the incredulous, he said:

"It appears, sir, you believe in nothing—not even in a God!"

"That it is true, I own it, sir; priest; and no one has yet proved to me I am in error."

"Ah, well, sir, I engage to take you among the Spiritualists, and you will believe."

"How, sir, priest? Hold you such language?"

"Yes, sir; and I say it because it is my conviction. I know by experience that when religion is powerless to convince, Spiritualism will triumph."

"But what will your bishop think, if he knows what you say to me?"

"He may think what he likes. I shall tell him the same, for it is not my habit to hide my thoughts."

"Here is another significant fact: one of our most fervent believers went to see one of his uncles, curate of the village, and found him reading the "Livro des Espirita."

We transcribe the recital that he gave us of their conversation:

"Ah, what, my uncle, you read that book! Are you not afraid of being damned? But it is, without doubt, that you may refute its teachings in your sermons."

"On the contrary," he answered, "this doctrine tranquilizes me upon the future, because I now understand mysteries I could not comprehend in the Evangelists; and thus I believe it also!"

"I—of course; I am a Spiritualist, heart and soul; and, moreover, something of a medium."

"Then, my dear nephew, we can converse. We have never been able to agree upon religious matters; now we shall understand each other. Why hast thou not spoken with me before of thy faith?"

"I feared that you would be scandalized."

"Thou hast scandalized me formerly by thy incredulity."

"If I was incredulous you were the cause of it."

"How was that, nephew?"

"Did you not educate me, and teach me of religion? You always wished to explain that you could not comprehend yourself. When I questioned, and you could not reply, you would say, 'Be silent, unfortunately; thou must believe, do not seek to comprehend. Thou wilt be an Atheist.' Now, perhaps, I shall be able to teach you. I am instructing my son, aged only ten years, and I assure you he has more faith than I had at his age under your care, because he comprehends everything as well as myself. But, do tell me, uncle, do you preach Spiritualism to your parishioners?"

"It is not that I do not wish to, but thou knowest it would not do."

"But do you preach of the devil's furnace as of old? I tell you truly that it now only makes people smile. Amongst your auditors there are only three or four women who believe it; the young girls often fear, yet go to 'Jouer le diable' after the sermon. Ah, my dear uncle, it is time to change the battery, for the Devil has finished his time."

"I know it, and the cause is, they no more believe in God than the Devil. I am often much embarrassed to reconcile my duty with my conscience, so I try to take the middle course, and preach morality to the duties of the family and society, and I see I am better comprehended and listened to. I believe if religion could be preached from the spiritualistic point of view, that in ten years there would not be an unbeliever in the parish, and that all would be more moral; for morality without faith has no basis, and Spiritualism would give them this faith; for these country people, notwithstanding their want of instruction, have much good sense."

This certainly shows that many of the Catholic priests are more open to conviction than the Protestant preachers of our own country. E. M.

This Paper is issued every Monday, for the week ending at date.

Banner of Light.

BOSTON, SATURDAY, JANUARY 23, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page.

LUTHER COLBY, EDITOR.

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 seek to

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

but I have a far 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 frozen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Our Free Circles.

The public are informed that we hold Free Circles at this office (158 Washington street) for spiritual manifestations, every MONDAY, TUESDAY and THURSDAY AFTERNOON, commencing at 3 o'clock precisely.

ALL ARE WELCOME.

Tried as by Fire.

There is a very meaning expression in the New Testament, to the effect that men are, in passing through the world, tried as by fire. Were it not the case, this primary life of ours would be given to us no purpose whatever. We get nothing except through discipline. No man knows what is in him, nor can know, except by the process of being opposed. Obstacles are naturally our allies, and Necessity is our best friend. We rail at what we consider, in our short-sightedness, the misfortunes of life, and wish, from our hearts, they might be got rid of altogether. But we know not what we would have when we long for so impossible an earthly condition. If we could but see how these trials and perplexities, these vexations and delays and disappointments, all operate to call forth courage, to summon all the resources of patience and fortitude, to stimulate activity, to practice the mental and spiritual faculties, to open up every day new and unlooked-for powers both actively and passively, and, in fine, while they duly develop and likewise impart a strength and balance to the whole nature—if we could but see all this, we say, there is no man in his senses who would not willingly go forth to encounter these vexations and trials, rather than wait to have them come to him, and with joy hail them all as his choicest friends and truest deliverers.

What many, if not most, persons think to be success in life, is anything but that. It is more often the greatest misfortune that could occur to the character. The only success which we can any of us call such is the thorough discipline which calls forth our true manhood and womanhood. Money is turned into this account as a mere incident, and not as an original element at all. All earthly things are furnished but as most convenient means to this end—the development, growth, and discipline of the character. Nature conspires against us in order to draw us out. We lay a plan, push on bravely to its completion, begin to grow encouraged with the hopes of success as we proceed, believe all is coming out at last just as we have devised, and are beginning both to congratulate ourselves and to receive the congratulations of others on our performance—when suddenly we find our heels tripped from under us, our calculations all spoiled, unforeseen impediments thrown in between our exertions and our hopes, the beautifully radiant sky all darkened, and ourselves whirled dizzily away from the path in which we had found so firm a footing, to some strange and untrod position to which we feel that we are in no sense equal. It strikes us with amazement, the whole of it. We secretly wonder if this is according to the rules of Nature. We ask if we are, at best, but little chips on the huge waves of chance, to be tossed about with no directing or controlling power of our own. If there is no better security—we say—for the results of meritorious labor, of ceaseless watchings, of long tried patience, and of profound faith, what can be the use in putting forth any exertions at all—in striving or hoping for anything—in putting faith in any future?

This is the tempest by which our minds are driven temporarily from their moorings. We cannot yet find the rift in these dark clouds, nor fathom the depths of Nature's own purposes, nor believe that anything has been done to the point as a result of all our efforts. We are yet as blind persons to the meaning and intent of all this, and walk with the unsteady feet of little children. And it is just when we arrive at that condition where we are willing to admit our helplessness, that help really begins to come. We are brought to that receptive mood of spirit in which we can be impressed, and ministered to by superior influences with effect. For the first time in our lives, we have been brought into the right condition of mind. Up to now, we have neither asked for nor felt the need of any sort of help; but as nothing is plainer than the fact that superior help must certainly be had in order to carry out superior designs through our agency, it follows very clearly that until we had been brought to the state where we were compelled to ask for that help, and were willing and glad to receive it, we were of no special use in the grand spiritual economy. Hence this disappointment, which has opened our eyes, and thus produced discipline. Hence the chastisement, which has subdued and regulated our passions, and put each in its right place. Hence the entire experience for us, so different from anything we could have foreseen, in order that we might be made entirely receptive to spiritual influences, and ready co-operators with the higher powers in their comprehensive purposes.

All this works in perfect and beautiful obedience to law—the very laws which run through the universe. If we apprehend and recognize that law, we at once come voluntarily within its gentle, yet powerful, operation, and there can never after be anything like disappointment for us. We thus rise superior to Nature by obeying her in her smallest demands. When we have acquired discipline in this way, there can be no more feeling of fear lest we may not reach success as the world reckons success; there can be no further anxiety for results, after we have once put our heart in our work with manliness and faith; there can be no possibility of disappointment again, for in that would be implied the nurture of certain hopes which are at variance with the plans of the invisible power which rules and governs all. Thus does the trial, which is well styled the "trial by fire," purify us by passing us through its heated furnace. We are made better men and women by the discipline, though we may not have made a fortune, or even a dollar, by passing through the experience. And he who has had the most discipline of this sort, is richer than all of us whose lives have been lived with none of it.

Current Events.

No marked change has taken place in the army of the Potomac the last week.

The rebel General Longstreet has been reinforced by about fifteen thousand men from Gen. Ewell's command, which, added to his former force, gives him an army of about forty thousand men, with which he is intending to make another attempt to drive our forces from East Tennessee. He will probably make another demonstration on Knoxville, to detain Sherman's forces while Hardee attacks Gen. Thomas, hoping thereby to reverse the strategic movement by which Gen. Grant routed the rebel army under Bragg. In Texas, the rebel General Magruder appears to be getting very unpopular. He is charged with acts of tyranny and oppression and most gross immoralities. The popular voice of Texas never heartily sided with the rebellion, and it is thought the successes of Gen. Banks in that region will soon restore the authority of the National Government.

Representative Stevens, of Pennsylvania, has introduced a bill in Congress for the abolishment of slavery, and its consideration has been postponed till February next, which provides that within all the territory of the Confederate States which has been or may be conquered and subdued by the National arms, all laws and parts of laws which permit slavery are henceforth abolished, and that slavery shall never again be established within said territory; that hereafter no portion of it shall be admitted into the Union as a State, or be represented in its Congress, excepting by delegates, if the same should be authorized, until the people within the territory forming such State shall, by its organic law, forever prohibit slavery therein.

Congress has passed the bill extending the time for paying bounties to volunteers to the last of February. If the quotas for the last call for three hundred thousand men are not filled by that time, the draft will probably be enforced.

Three regiments from Maine have been ordered to New Orleans to reinforce Gen. Banks.

Many of the three years' regiments have reenlisted, and are now home on a furlough of thirty days.

Gen. Banks is said to have informed the President that he expects soon to be successful in reorganizing the State of Louisiana and bringing her into the Union again.

The Canada Frontier.

The Government is warned by the late attempt of the prisoners at Johnson's Island, how great is the danger which impends over any further delay to overhaul the defenses of the Lakes. Had those prisoners made their escape, as was planned, and succeeded in capturing steamers and possessing themselves of the city of Buffalo, they would have had it in their power to obstruct for a long and damaging while the majestic current of commerce of a continent, and to put back our national successes a long way on the dial. Two steamers on two lakes are not enough to protect the American interests on the hither side of the lakes, however well they may answer the demands of Great Britain on the Canada side. But these are all the defenses we are permitted by the existing treaty. The exposed condition in which we find ourselves by this threatened escape of a couple of thousand prisoners, is opening the eyes of the Government and the public journals to the fact, and doubtless the whole matter will in due time come up for revision. At all events, we cannot afford to let our vast interests along on the lakes lie exposed to the visitations of bandits and ruffians.

The London Press on the Message.

We have space to notice the comments of the London Times only, on the President's Message. It proves a foregone determination to make light of everything our Government has done and is trying to do to suppress the rebellion, and to put as good a face on the desperation of the rebels as possible. The Times lets out a variety of comments, in the course of its article, and all the more varied because made with a design of appearing to be open and fair. It admits that the Government has the advantage in the field, up to the close of last year's campaign, but it is not able to see where more men are coming from, either to the ranks of the army or the needs of agriculture. It gives the North credit for stoicism in its resolve to push forward the war to a successful termination, yet it affects to believe that Jefferson Davis and his friends are nowise behind us in their determination to hold out. On the whole, however, the Times seems to show that it knows very little about the matter, and will leave that impression on the minds of its readers by its article.

Reducing the Rebellion.

Not only have the geographical limits of rebellion been greatly reduced within the past year, but its armies have suffered to a corresponding degree. These have been weakened by battles, in the loss of prisoners, and by disease, to a greater extent than is generally supposed. The places of these absent men can never be supplied. Davis has at present the last large army in the field he will ever be able to put there. But in addition to the reduction of its area and its armies, the Confederacy has become worse crippled in respect of its financial resources than in any other way. The rebels have thus been reduced to the verge of despair. From being in a condition to purchase what they wanted, and even to negotiate loans in Europe, they have fallen suddenly to one of proposed repudiation and confessed bankruptcy. All the hopes of the previous year have been dashed during the year just passed. The last expectation even of foreign interference, whether from France or England, has finally departed.

Thackeray.

This great modern novelist, now passed out of the earth-form, probably wrote as pure English as any man who held a pen. He was but fifty-two at the time of his death, and had just begun a new novel, His "Vanity Fair," "Pendennis," and "Newcomers" are masterpieces of fiction, and will last with the language in which they are written. His death leaves a void not easily filled. He was full of his plans and purposes, and anticipated death by any other mode than that in which it finally came to him. We lose in him a shining light in literature. He had a warm heart, a wholly manly nature, and was a deplarer of shams in every form and shape. Had his life been spared, it is probable he would have made the world better still for what he was yet to do.

Miss Lizzie Doten.

People like to listen to this lady's inspirational addresses, and they crowd the hall whenever and wherever she speaks. Her discourses generally are of that character which command attention, and engender free thought and wholesome agitation. We are pleased to learn that she is to speak in Lyceum Hall in this city for the next three Sabbaths. If some of our skeptical friends would avail themselves of the opportunity to listen to her, we think they would derive much benefit thereby.

Spiritualist Convention.

In our next issue we shall publish an interesting account of the proceedings of a Convention of Spiritualists held at McHenry, Ill., in October last. It is rather long, so much so that the crowded state of our columns has delayed its publication; but better late than never. And as the various speeches are reported in brief, the reader will get the gist of all that was said.

Swedenborgianism and Spiritualism.

The above was the theme of Miss Lizzie Doten's discourse on Sunday afternoon, Jan. 10th, in Lyceum Hall, in this city. We will attempt to give but a brief synopsis of her remarks:

She commenced by saying that too little attention has been paid to Swedenborgianism by Spiritualists, and too little attention has been paid to Spiritualism by Swedenborgians. Spiritualism is a fulfillment of Swedenborg's teachings, but in a more developed and advanced condition. After briefly showing why this was so, she gave a short biography of Swedenborg, pronouncing him a man of destiny—born for his peculiar work. His father was a man of marked ability, and gave character to his son, in whom he saw a foreshadowing of what he was to be, and gave him the name Emanuel, which means, God is with us; and in later days he had occasion to exclaim, "God has been with him."

Swedenborg's writings are so formidable and scientific that but few minds dare undertake to master them. Yet they are lucid, simple and comprehensive to minds capacitated to receive their spiritual and true meaning. Swedenborg was not so spiritual, intellectual or mystical but what others can arrive at the same conclusions he did. He was an accomplished scholar, but the theological views of his time somewhat tinctured his spiritual writings.

He aimed to solve mysteries. All difficult problems challenged him, and in his investigations he took careful steps, that he might be able to solve them aright. He studied and analyzed the various mineral, vegetable and animal kingdoms, up to man, making himself thoroughly acquainted with science and philosophy, as far as they were known in his day, and therefore when he came to Spiritualism, he well understood his work. He was well assured that great spiritual revelations lay before him, although he knew not whether these truths would be made apparent to him in this world or in the next. He pursued his investigations step by step, till he was able to go forth from his body and contemplate the celestial arcana, and discover their hidden meaning; making them known to mortals.

The speaker dwelt at some length, and with much earnestness and beauty, upon the new developments of Spiritualism, and its rapid growth among the people of all lands, remarking that Swedenborg could now look back and smile at the limited character of the revelations he had made.

She then spoke upon the various points of difference in Swedenborg's teachings and modern Spiritualism, and then related many incidents relative to his clairvoyant powers or ability to foretell coming events, as well as reveal the condition of spirits in the other state, and also other phases of manifestation, showing the range of his mediumship.

In alluding to some specialities of Swedenborg's belief, she said he believed in the infallibility of the Bible, and notwithstanding the powers he possessed, of being able to go out of himself and revel in the grand arcana of Nature and the realm of spirit, to see and realize the truth of the spiritual knowledge given him, he could not escape from this idea—thus proving that he was not wholly free from the popular opinions of his day, and the bias which education had given to his mind.

She then rapidly touched upon other points of the Swedenborgian faith, comparing them with the more recent and refreshing doctrines of Spiritualism in the present day, proving that the latter was far in advance of the former. It comes home to our everyday life and instills its teachings into our souls, and we more fully realize its truths. She was touchingly eloquent in her remarks on our "dear departed"—their condition, aims and objects—repudiating Swedenborg's idea that it was disorderly for spirits to communicate with mortals, for everything was created in order, and according to law, for God did not forget himself in this particular instance. If we better understood the laws and workings of Nature and of spirit, we should discover that everything works in perfect order and harmony. It is orderly and perfectly natural for spirits to communicate with the human family. It is ordained that they should do so. All spirits, however, do not comprehend this matter, and so do not attach themselves to mortals.

We should not fear evil spirits, for if we are in the divine order ourselves, they can do us no injury, and we shall benefit them. The lecturer then spoke of the peculiar mediumship of Swedenborg, comparing it with that with which we are familiar at the present day, remarking that there will be many Swedenborgs in the coming time. They also will be educated in the highest intellectual, moral and spiritual sense, and will have a love for their work. They will be no "strangers and foreigners, but fellow-citizens with the saints and of the household of God." Then men will not feel that they are bound by creeds and dogmas, but will realize that they stand face to face with the angels, and that the wisdom they receive comes fresh and pure from the great fountain of truth itself.

In the evening, Miss Doten spoke, by request, on the subject of the "Destiny of the Earth," which was treated in an able and scientific manner.

New Publications.

BLOSSOMS OF OUR SPRING. By Hudson and Emma Tuttle. Boston: William White & Co., 158 Washington street. 328 pp.

The authors of this stout and handsome volume of Poems do not offer the same to the public as the direct productions of any particular spirit, or class of spirits, but as the fruits of their purely normal moods and condition. In truth, they present them as common virtues. But among them we find many of true excellence, both in respect of pathos and power. There are in the volume, forty-two different poems, the last, "Life's Passion Story"—being the only one of any length. This is in dialogue form, and has a thoughtful and truly dramatic story. The smaller, or minor, poems we like best. They are like the little flocks of snow-birds of the season, that come flitting about our yards, our porches, and around the very windows. They bring sweet love on their wings, and the reading of them inspires genuine thankfulness and content. "America, a National Poem," has many strong and fine lines in it; not of such length as the last one in the book, but long by comparison with any of the rest. There is the true—how could it be otherwise?—spiritual flavor to these poems. They are homely in their topics, some of them; but topics and treatment are both very dear to the reader. As purely literary performances, we should say—Well done! Their authors ought to feel that they possess the "divine afflatus," by which all poetry is breathed into life. Literature, labor, and art. We shall always be glad to give Hudson and Emma Tuttle a warm welcome. We hope all our friends will bestow on these "Blossoms" a thorough reading, and prepare themselves for the ripe fruitage which will certainly come in due time from the same bush. There are many of these shorter poems that will stick in the hearts of their readers for a long, long time. Those who would keep up with the progress of some of our best mediums, will want to secure copies of this volume of Hudson and Emma Tuttle.

BALLOU'S DOLLAR MONTHLY for February, contains a list of thirty-seven original articles. Enough for one number we should think, considering the low price of the Magazine.

THE AMERICAN ODD FELLOW—Published in New York by J. W. Orr, 75 Nassau street. This monthly commences its third volume, under very favorable auspices. The January number contains a valuable article on "Life Insurance by Lodges."

"Poems from the Inner Life."

OPINIONS OF THE PRESS.

POEMS FROM THE INNER LIFE. By LIZZIE DOTEN. Published by Wm. White & Co., Banner of Light Office, Boston. For sale at this office. Price \$1; postage 20 cents. Full gilt, prepaid, \$1.75.

This volume has been looked for with interest, both by those who remember the poems as they appeared after delivery and by those who scarcely know that such had been given, but whose curiosity had been excited by the somewhat singular announcement that they were inspired by the great poets of the past. The volume comes a most grateful sign of promise for the new year; for however it may be received by critics, it is a sign of the times.

The introduction gives a direct and desirable history of the reception of the poems; there is no attempt at making anything more of them than they are; they are given as records of a high spiritual influx, and Miss Doten does not claim their originality, though she does justice to herself in admitting her poetic temperament. All who understand the laws of spiritual influx, know that it is necessary that a channel should be given to permit a measure of the supply, and that to give poetical inspirations, a poetical temperament is required; hence Spiritualists will not doubt the spiritual origin of the poems because of the insertion of some that were written before Miss D. could define the power that rested upon her spirit. It may be doubted if any poet is wholly intellectual, although we are told of the hours of study that are given to some of the most celebrated authors. It seems to us that all genius is inspired, or that there is an intensification of the natural gifts by an inflow of spiritual life. An intensification of the gifts of music and of language will make an inspired poet; for poetry is thought set to time, and language made musical.

The poem "Resurrection," it seems to us, gives unquestionable proof of the origin it claims. It is as beautiful as powerful. It is inspiration individualized, and we can feel in the ring of the words the very life of the author as he embodies his heart-history in the spiritual life.

"The Kingdom" is another poem of great beauty, and bears the stamp of genius; also "The Prophecy of Vain." It seems to us that the inspirations from Poe are more perfect, and give better evidence of individuality, than any others (if we except "The Streets of Baltimore"). A Scotch friend and admirer of Burns, however, assured us, with glowing face, that "Words of Cheer" was Robert himself. The poem, "Compensation," is a great moral lesson; "The Spirit-Child" an epistle of love; in truth, the poems mostly speak to the heart and inspire faith and hope.

Whether we had expected too much from the poem entitled, "Farewell to Earth," and so were likely to be disappointed, or whether the effect of long expectation and certain prepared conditions marred the inspiration, we are not ready to say, but it seems less poetical and beautiful, and less fitting to be the parting song of an ascending angel, to earth, than others by the same author.

It seems to us to be wise for us to criticize the position taken by Poe through the language of another, but we are surely left at liberty to interpret the meaning of that position to ourselves. Our interpretation of Poe's declaration that he should bid farewell to earth, is, that he does not intend to convey the idea that he shall no longer individually influence mortal spirits, but that he has by his spirit's progress risen above personal, intellectual ambition, and entered a sphere of more universal love; hence the inspirations that may hereafter give will be marked with a greater spirit of love and purity, and be less personal histories. His "Farewell to Earth" is, perhaps, a farewell to his passions and their haunting memory, but not a farewell to his individuality or to his individual expression through mortals. We shall be surprised if we do not hear from him in that brilliant hereafter, when earth shall rise nearer to the accents of heaven, and mortal eyes echo the music of the perfected life of Heaven.

This volume will be eagerly sought for throughout the country, and it will bear on its wings thought and inspiration to many a one.

Waiting at the heavenly portal— Waiting but to catch some echo from that ever-opening door. —[New York Herald of Progress.]

POEMS FROM THE INNER LIFE. By Lizzie Doten.

Boston: Wm. White & Co. 1864.

The author of this work had attained an excellent reputation as a writer for the popular magazines of the day, before she received any conscious inspiration from the spiritual intelligences which she attributes to the dictation of the poems here published. In some extended prefatory remarks, entitled, "A Word to the World," she gives an interesting account of her spiritual experiences, and the manner in which those poems were produced. They were delivered before public audiences under direct spirit influence, without preparation or thought, and without any knowledge or premeditation of the subjects upon which she was to speak. Without undertaking to pronounce upon the genuineness of the spirit-inspiration which the author claims for these poems, we are constrained to testify to the remarkable power of expression and beauty of thought which characterize them. Their origin and the circumstances under which they are given to the world have nothing to do with the merit of the poetry, nor the truthfulness of the moral and spiritual lessons they teach. It is a book well worth reading. —[Marine Farmer.]

"POEMS FROM THE INNER LIFE."

This is the title of a volume recently issued by Wm. White & Co., Boston, from the pen of LIZZIE DOTEN. They purport to be emanations from the spirits of departed poets, as the writer claims no poetic power. Among the contributors appear the names of Shakespeare, Burns, Poe, and others, and the influence under which they were written is described in a lengthy preface. Some of them are good imitations, to say the least, and many have the true poetic fire. It is a singular volume, and worth reading, it only from curiosity. —[Lynn Weekly Reporter.]

"POEMS FROM THE INNER LIFE"—Miss Lizzie Doten has compiled in a very neat book the various poems that have hitherto been coupled with her name, not assuming for them at the moment a spiritual source and the ones lately delivered from time to time, in public, as inspirations from the other sphere, of those who have passed beyond. For all of these she claims that they are from her "Inner Life." They possess great merit, and though the world regard them but as the mere productions of a gifted woman, ignorant of her claim to the superhuman, it cannot help according to them the merit of superior ability. Wm. White & Co are the publishers, and a large sale for the work may be anticipated. —[Boston Evening Gazette.]

SPIRITUALISTIC POEMS.—William White & Co., of Boston, have published "Poems from the Inner Life," by Lizzie Doten. The volume is published by the device of those invisible intelligences whose presence and power" the writer fully acknowledges. Among the spirits whose communications are published are those of Shakespeare, Burns and Poe. The volume is curious, to say the least, and will attract the attention both of believers and unbelievers in Spiritualism. —[Boston Transcript.]

Prof. C. Pinkham.

We are informed that this gentleman, who has been lecturing in California, and along the Pacific coast for the last ten or twelve years on Scientific subjects, is about to return to this part of the country, and make a lecturing tour through the Western States, Canada, and then the New England States. The Professor lectures upon Phrenology, Physiology and Spiritualism, and their application to the best interests of mankind. He also lectures upon our present national crisis, foreign intervention, and the final ultimate of the political and religious revolutions in our country, as well as in the old world, when justice, peace, and universal brotherhood shall triumph. He will proceed from New York to Washington, thence to Ohio, and so on. His lectures, we understand, have been largely attended.

Books! Books!

Located at the "Hub of the Universe," we of course have extra facilities to fill all orders for books, no matter by whom published, at publisher's prices. We are continually adding to our own book list works of a progressive character, which books will be mailed promptly to any address on receipt of price. See advertisements.

Members of the Legislature are especially invited to attend our public free circles at 158 Washington street, room No. 3.

The Richmond Whig says Slavery has stabbed itself to death; it has sinned against the light, committed the unpardonable sin, and must die.

Extraordinary Phenomena.

The angels sang and called her home. Around the bed of little Ella, stood her father and mother, her grandfather and grandmother, and other dear friends joined to her by most endearing and tender ties of affection.

Little Ella was about five years old. Her death was caused by diphtheria. Her father is a prominent merchant of this city, and the friends who were present are of the Baptist persuasion, and to them all the sweet notes of angels were most welcome and agreeable.

The father of little Ella is a friend of the writer of this article, and also all the friends who heard the music, whom he knows to be persons of intelligence and unquestioned veracity.

Great Jehovah, full of love, His angels bright did send, Who took this little harmless dove To joys that never end.

Postage.

Our correspondents are reminded that revenue stamps—no matter of what denomination—are useless when placed on letters. We are in the receipt of many letters with such stamps upon them, thus subjecting us to double postage whenever they are used in lieu of the regular postal stamps.

Twelve Messages from the Spirit of John Quincy Adams.

The value of this great American work is being fully appreciated by the advanced minds in England. The London Spiritual Magazine recommends it to its readers as a very interesting book connected with Spiritualism. It is for sale at this office.

Charlestown.

The Spiritualists and their friends of our neighboring city are to have a grand Social Levee in the City Hall, on Tuesday evening, January 26th. Speeches, refreshments and dancing make up the programme of the evening. Some of the best speakers in our ranks are expected to be present.

Dr. J. E. Newton.

This world-renowned healer of the sick, we are informed, intends to re-visit Baltimore, where he was so very successful about a year since, in relieving humanity of their physical ills. He opens an office there on the 23th of the present month.

Shouldn't Wonder.

A Washington correspondent announces a forthcoming Legislative demonstration by several States in favor of the re-nomination of President Lincoln.

Announcements.

Frank L. Wadsworth has again entered the lecturing field, after a brief respite. He offers his services during the Winter and Spring months. Address Herald of Progress Office, New York city.

Mrs. Sarah A. Byrnes speaks in Milford, Mass., Sunday, Jan. 24th. Miss Sarah A. Nutt speaks at Locke Mills, Me., Jan. 24th and 31st.

Mrs. Laura Cuppy, and Dr. James Cooper, of Ohio, will both speak at the Quarterly Meeting to be held at Greenboro, Ind.; on the 5th, 6th and 7th of February next.

Uriah Clark lectures in Taunton, Sunday, Feb. 14th. Is at liberty to speak on Sundays near Boston, or to officiate at marriages and funerals. Address the BANNER Office.

Mrs. Eliza C. Clark, the accomplished Spiritual lecturer, is on a visit to her friends in Boston, and is at liberty to speak a few Sundays, if immediately addressed at the BANNER Office.

Horace Seaver, Esq., will lecture Sunday evening, 24th inst., on "the life, revolutionary services, and religion of Thomas Paine," at the Sons of Temperance Hall, corner of Bromfield and Province streets, Boston. To commence at 7 1/2 o'clock. Free to the public.

CHRISTMAS IN ENGLAND.—The London correspondent of the New York Times, writing of an English Christmas, says that "Christmas is the only truly national festival in England. The very poorest contrive to have a good dinner and plenty of beer. Even the paupers at the poorhouses are fed on roast beef and plum pudding. There is a solemn junketing everywhere, and it is considered a sort of disgrace, in the poorest hovel, to go to bed on Christmas night, or to keep sober." So it seems it is a disgrace to go to bed or keep sober on Christmas night in England! No wonder such people are wont to stir up war between man and man everywhere, when they are woked enough to specially set apart Christmas for their drunken orgies!

DEATH FROM LAUGHING GAS.—The "laughing gas," so called, which has lately been introduced into many dental establishments in various cities in preference to ether, we have always considered dangerous to inhale, and we have so expressed ourselves to dentists, although we had heard of no fatal results therefrom. But we now regret to record such a case in New York city. The papers inform us of the death of Samuel Sears, merchant, and native of this State, who expired from congestion of the lungs, induced by the administration of laughing gas for the purpose of extracting a tooth.

A New "Ides".—Some cute Massachusetts man has found a substitute for coffee better than anything now in use—so he says. It is simply the oak acorn, roasted and ground the same as the coffee berry. As these acorns grow in abundance in this section of the country, it is very easy to test the quality of "acorn coffee." If any of our readers should experiment on the above hint, we hope they will not forget to send us an account of their "doings."

J. B. Conkling has arrived in London, and is reported by the Spiritual Magazine as having commenced giving tests.

ALL SORTS OF PARAGRAPHS.

No man who has a regard for the best interests of his family, will fail to see that the weekly paper which visits his home is not only replete with interesting and attractive reading, and the leading news of the day, but of a high moral character. Such a paper, full of all varied information, instructing, elevating and strengthening the young mind, and keeping it up with the grand movements of this wonderful age, is the BANNER OF LIGHT. No household in the Loyal States should be without it. The price of a single copy is but two dollars and fifty cents a year. Now is the time to subscribe. See the list of terms on the eighth page.

A correspondent says he likes the sentiments expressed by the "Gospel of Charity" Circle, and wishes to inquire "if the members can take up arms and fight, even to put down the present rebellion, though it be the wickedest one that the sun ever shone upon?"

A celebrated writer has said, "There is one place in the Bible where the girls are requested to kiss men, and that is, 'Whatever ye would that men should do unto you, do ye even so unto them.'"

He who troubleth himself not with his neighbor's business, is a wise man.

THE MINOTAUR.—John Bull has named his new ironclad very appropriately the Minotaur, after an ancient monster, which was half man and half bull, and fed on human flesh.

The prize steamer Peterhoff has been converted into a thorough man-of-war, and commissioned at New York.

The House of Commons approved Lord Palmerston's proposition to settle upon the Prince of Wales £110,000 a year, equal to \$550,000. It would have been much more consistent had the noble lord proposed to settle the amount upon the poor of the realm instead.

Abijah Jenkins, years ago a well-known Boetian broker, is now a brigadier-general in the rebel army, under command of Gen. Lee.

The papers say that William B. Astor, of New York, is talking of building a hotel at Roxbury.

Mrs. Ellis, of Amesbury, fell upon the icy sidewalk on Main street, on Monday last, and broke her arm.

We always supposed Mrs. Ellis had two arms until we saw the above paragraph in the Amesbury Villager.

A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, and robs him of all that is great and noble in his nature.

SNOW'S AMERICAN PEN COMPANY has been removed from 83 Cedar street, to 130 Grand street, New York, where the very best pens in the country, and at the lowest prices, can be had. A circular representing all the varieties of pen manufactured at that establishment, will be sent by mail from Bro. Snow's establishment.

Dr. Edward Knight, oculist and physician, 259 Tremont street, has an eye to business, judging from the contents of a little pamphlet left at our office by a Shaker friend of ours, who pronounces the Doctor very skillful. If he desires to become generally useful and more widely known, he should advertise in the BANNER OF LIGHT, a paper of large circulation and great popularity. Office 158 Washington street, Boston, Mass.

PAY THE PRINTER.

All honest men attend to hear The serious fact—the times are dear; Who owes a bill, 'tis just as clear As starlight in the winter, That he should come without delay— That 's if he can—that bill to pay, And ere he puts his pen away, 't Fork over" to the Printer.

PROGRESS.—In the course of an article on the Amnesty Proclamation, the National Intelligencer says: "If the Proclamation of January 1st, 1863, was constitutional and proper at the time of its promulgation, there is no slave legally held to-day in the State of Alabama."

A battle has recently been fought between the French and Mexicans, in which the latter, it is said, were defeated with a loss of two thousand.

Digby thinks those members of the Legislature who have been appointed on the "standing committee," will have a hard time of it, for the reason that our General Court usually sits so long.

Mrs. Partington says that, "considering all their trials and temptations, the managers of the Sanitary Fair deserve credit for preserving an unruffled temper."

Advice from below Charlestown state that Col. Bell has at last found a means to make "Greek Fire" shells effective. As a consequence, it is said no one conversant with the facts doubts the ability of General Gillmore to destroy that city whenever he may desire.

The Albany Argus, leading democrat paper of New York, says of Sargent's "Zouliar":—"An intelligent contributor who has read this book, commends its literary merit very highly. Slavery and Spiritualism (he says) furnish a large share of the material of this volume, and these subjects are treated in a manner which will be charming to many readers and repugnant to others. The fact is, it is the best of the abolition novels since the advent of the famous 'Uncle Tom,' and in an artistic point of view is really superior to anything that Mrs. Stowe is capable of writing. There is a great deal in this volume, which, put in for moral effect, mars the story, and yet the story is one of great power, and will be found extremely entertaining."

Four colossal casemated war steamers are to be built forthwith for "Uncle Sam."

There is much darkness at the South in consequence of the blockade. Common tallow candles sell at \$1.00 apiece, and of course none but the wealthy can afford to use even these. Oil, kerosene and burning fluid are not to be had at any price.

The London Spiritual Magazine says:—"We are requested to announce that a society is being formed (in London) for the study and investigation of the occult sciences—animal magnetism, biology, and Spiritualism; and that sances will be held weekly, as soon as sufficient members have joined."

We have received the first number of a small quarto sheet, published at Anderson, Ind., and edited by Thomas Cook, called "The Kingdom of Heaven." The editor, in his Introductory, says:—"In the outset we would say that mortals err in their ideas that there is a supernatural world, or any supernatural power. But it is as the poet hath most truthfully said:—"All are but parts of one stupendous whole." Hence the coming, or establishing of the "Kingdom of Heaven" is not an affair or institution separate and apart from human affairs; but is a happy and very natural result of the universal law of progress, and which was foretold through Christ the Nazarene, by the power of inspiration given him while on earth many centuries ago.

The paper is printed with blue ink; but the editor is not a bit blue, as the following paragraphs attest: We send our best wishes with this the first number of our "tiny sheet," to each and every member of the craft; many who, of course are strangers, yet we shall all one day be friends—are we not now? Here 's our "D" "any how."

Our little paper needs a fertilizer. Greenbacks are said to answer the purpose admirably—an article of which we are sorely deficient.

THOMAS PAINE.—We are pleased to see that the memory of this great patriot is kept alive in the hearts of the American people. The anniversary of his birthday (the 12th), takes place on the 29th inst., on the evening of which there will be a Ball, a Banquet, and Speeches, at the new Hall, corner of Kneeland and Washington streets, Boston. The price of tickets—admitting a gentleman and two ladies—\$1.25. For sale at the store of J. M. Beckett, Hanover street, and of J. P. Mendum, 55 Cornhill.

Digby has just found that there are three sexes, viz., the male sex, the female sex, and Middlesex! It strikes out that Digby has been looking into Potter's Inkstand.

To the Needy.

The suffering poor are requested to call at this office, make their necessities known, and they will be supplied with tickets wherewith to receive bread gratuitously from a baker.

Married.

At the residence of J. S. Burdick, Texas, Kalamazoo Co., Mich., Jan. 23, 1864, by R. W. Wooster, Esq., Mr. Edwin O. Towers, of Texas, to Miss Ella A. Fuller, of Antwerp.

NOTICES OF MEETINGS.

Boston.—Meetings are held at Lyceum Hall, Tremont street, (opposite to the head of Boston street), every Sunday, at 3 1/2 and 7 1/4 P. M. Admission ten cents. Lecturers engaged:—Miss Lizzie Doten, Jan. 24 and 31, and Feb. 7; Mrs. A. B. Townsend, March 20 and 27.

FRINDS OF THE GOSPEL OF CHARITY will meet every Monday evening, at Fraternity Hall, Bromfield, corner of Province street, Boston. Spiritualists are invited. Admission free.

CHARLESBORO.—The Spiritualists of Charlestown will hold meetings at City Hall, every Sunday afternoon and evening, during the season. Every arrangement has been made to have those meetings interesting and instructive. The public are invited. Speakers engaged:—Charles A. Hayden, Feb. 21 and 28.

CHESHIRE.—The Spiritualists of Chelsea have hired Fremont Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsea, Mass. The following speakers have been engaged:—Mrs. Sophia L. Chappell, Jan. 24 and 31; Mrs. A. B. Brown, Feb. 7 and 14; Miss Susie M. Johnson, Feb. 21 and 28; Miss Lizzie Doten, March 6 and 13.

LOWELL.—Spiritualists hold meetings in Leo Street Church, "The Children's Progressive Lyceum" meets at 10 1/2 A. M. The following lecturers are engaged to speak afternoon and evening:—Miss Nellie Temple during Jan.; Austin E. Simmons, first two Sundays in Feb.; Mrs. O. P. Works, last two Sundays in Feb.; Mrs. Sarah A. Horton during March; Charles A. Hayden during April; S. J. Hinney during May; Lizzie Doten, April 13 and 20.

WENDELL.—Free meetings are held at Horticultural Hall every Sabbath, afternoon and evening. Lecturers engaged:—Emma Houston, Jan. 24 and 31; Mrs. Sarah A. Horton, Feb. 7 and 14; Mrs. Mary M. Wood, Feb. 21 and 28; Mrs. L. B. Book with during June.

TAVENNER, Mass.—Free public lectures are held in the Town Hall, every Sunday, at 2 and 7 P. M. Speakers engaged:—Charles A. Hayden, Jan. 24 and 31 and Feb. 7; Uriah Clark, Feb. 14; Mrs. S. L. Chappell, Feb. 21 and 28; Miss Martha L. Book with during June.

UNION, Mass.—The Spiritualists of this city hold regular meetings every Sunday in Mechanics' Hall, corner of Congress and Casco streets. Sunday school and free Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 1/2 o'clock. Speakers engaged:—Theodore B. Ward, at 3; Mrs. A. B. Brown, at 7 1/2; during February; Lizzie Doten, April 8 and 10.

BANSON, Mass.—The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening, in Pioneer Chapel, a house owned exclusively by them, and capable of seating 400 persons. Speaker engaged:—Miss Emma Houston from February to last of July.

NEW YORK.—Dorworth's Hall. Meetings every Sunday morning and evening, at 10 1/2 and 7 1/2 o'clock. The meetings are free.

WATERBURY, Vt.—Spiritualist Meetings are held every Sunday in Waterbury Hall, 58 1/2 South street.

OHIO.—The Spiritualists have secured the Church, (formerly Swedenborgian,) on Longworth street, where they hold regular meetings on Sunday, and also on Wednesday evenings. Dr. J. B. Campbell, I. Atkins and J. Durg, are the Trustees.

PERRY DAVIS'S PAIN KILLER.

This great public benefactor, wears happy to learn, is still fulfilling his mission of relief, and alleviating many of the thousand ills that flesh is heir to. Its domain is the wide, wide world, and wherever a Yankee has set his foot, may be found doing its work. Its virtues have been so thoroughly tested, that it needs no lengthy recommendation to entitle it to the public confidence. It is emphatically a household remedy, and if kept on hand and used as occasion may require, will save much suffering, besides very sensibly diminishing the expenses for medical attendance.—Presidents, &c. &c. Price, 25 cents, 75 cents, and \$1.50 per bottle. Sw. P. N. 1.

WIVES, MOTHERS AND SISTERS, whose husbands, sons and brothers are serving in the Army, cannot put into their knapsacks a more necessary or valuable gift than a few boxes of HOLLOWAY'S PILLS AND OINTMENT. They insure health even under the exposure of a soldier's life. Only 25 cents a box or pot. 1w Jan. 23.

ADVERTISEMENTS.

Our terms are ten cents per line for the first and eight cents per line for each subsequent insertion. Payment invariably in Advance.

BLOSSOMS OF OUR SPRING, A POETIC WORK,

BY HUDSON AND EMMA TUTTLE, FROM THE PRESS OF WILLIAM WHITE & CO., (158 WASHINGTON STREET, BOSTON), IS NOW READY FOR DELIVERY.

Table of Contents: AMERICA: A NATION POEM. VISION OF DEATH. THE COURSE OF EMPIRE. A VISIT TO THE OCEAN. THE SNOW. PET. LULULU. BODINGS. WRARY. THE SECOND WIFE. HEAVEN. NUTTING. I'VE BEEN THINKING. THE DESERTUTE. SLIGHING. WEEP. STRANGE. LOVE. HOW SHE CAME. EVERALYN. JOAN D'AR. COMMISSIONED. A HOPE. SPIRIT-VOICES. A DREAM. LIGHT. THE THREE PATRIOTS MEMORIES. WHY DON'T THOU LOVE ME? LEONORE. AN INDIAN LEGEND OF THE ALLEGHANIES. THE OLD BACHELOR. BRIDAL MUBINGS. LELE. THE DYING ROBIN. DEATH OF THE YEAR. LIGHTS AND SHADOWS. MY HOME. ON THE SEA. AN INVOCATION. THE UNDISCOVERED. LIFE'S PASSION STORY. Price, in cloth, \$1.00; postage, 20 cents. For sale at this office. Jan. 23.

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DR. BENJ H. GRANDON, ROOM NO. 4, TREMONT TEMPLE. Jan. 9 A B O F LIFE. BY A. B. CHILD, M. D. This book, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds. Price 25 cents. For sale at this office. 1w Dec. 31.

BOOKS! DELIA MARSH, at No. 42 BROADWAY STREET, keeps constantly on hand, and will supply all the Spiritual and Reformatory Works, at publishers' prices. ALL ORDERS PROMPTLY ATTENDED TO. 1w Dec. 12

A BEAUTIFUL BOOK. FACTS AND IMPORTANT INFORMATION FOR YOUNG MEN. BY DELIA MARSH, 14 Bromfield St. Dec. 12.

RENAN'S GREAT BOOK!

ANOTHER THOUSAND NOW READY OF THIS REMARKABLE WORK.

RENAN'S LIFE OF JESUS,

Translated from the original French, BY CHARLES E. WILBOUR. One elegant 12mo, cloth bound, Price \$1.50.

RENAN'S LIFE OF JESUS

Beginning to make a stir on this continent such as has rarely been seen in the literary world. In Paris, where it has just made its appearance, the excitement is supreme. The French correspondent of the New York Tribune says:—"The ordinary dog-day calm in literature is broken this season by the storm that rages about Renan's Vie de Jesus. The book is hardly two months out of the press, and if the booksellers' advertisement is credible, 35,000 COPIES of it are already sold. It has in its favor, with the general regard, singular charms of style, and a truly poetic though firmly, critically chastened sentiment. It is rare, deeply religious, utterly clear from skeptical sneer and polemic violence."

ITS AUTHOR. M. Ernest Renan acquired distinction at an early age as one of the first living philologists, and has recently returned from the Holy Land, where he was despatched as the head of an expedition organized by Emperor Louis Napoleon. Anything from his pen is sure to attract notice, and his "Life of Jesus" is already selling by the thousand.

ITS REPLICATION. The New York Daily Times says:—"The book has made too much noise to be ignored; and though many pious people regretted its republication here, we think Mr. Castleton has done well to bring out this readable and well executed version of the by no means easy original."

ITS RELIGIOUS VALUE. The New York Commercial Advertiser says:—"There are passages of extraordinary beauty and of the tenderest sympathy with the sacred divine in the character of the Saviour, and we should not be surprised if the pulpits and the religious essayist borrowed some of its most charming imagery from the exquisite phrasing of M. Renan."

ITS BRILLIANT. A correspondent of the Boston Transcript says:—"It has been extravagantly praised and extravagantly censured. But its most severe critics do not deny the wonderful power, brilliancy and ability displayed upon every page of the book; and though you may care very little for the author's theological views and theories, you cannot but admire the rare skill, power and beauty with which Renan relates the history of Christ. He makes it as readable as the most brilliant and entertaining romance."

ITS FASCINATIONS. The Boston Advertiser says:—"Those who have dreaded its fascinations will be surprised to find in it so much reverence, tenderness, and warmth of heart, where they expected cold and heartless blasphemy. We look at it as we do at some marble bust; it has been carved with tenderness and love."

ITS UNIVERSAL INTEREST. The Boston Commonwealth says:—"It is a book not to be passed over lightly, and which will indiscriminately blame or praise, for, it is one of the few books of the present day, on a subject of universal interest, which displays at once clear erudition, integrity and originality—force of thought and beauty of style, combining the most laborious and prosaic researches, and yielding results which cannot fail to attract the attention, while they provoke the censure of millions."

THE BANNER OF LIGHT.

In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its subscribers and readers, and will send it by mail, postage free, on receipt of price, \$1.50. Address, BANNER OF LIGHT, Jan. 23. Boston, Mass.

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THE THEORY OF THE BLENDING OF THE RACES APPLIED TO THE AMERICAN WHITE MAN AND NEGRO. THE above is a curious and instructive work, giving a new and startling solution of the problem of Race on this continent. Among the chapters are the following: I.—Mixture of Caucasian and African blood essential to the progress of the American race. II.—March of the Dark Races Northward. III.—Mystery of the Pyramids. IV.—All Religions Derived from the Colored Races. V.—The Negro in the History of the World. VI.—Love of the Bond for the Black. VII.—How the Anglo-American may become strong and comely. VIII.—The Misogynistic Ideal of Beauty in Woman. IX.—Secrets of Southern Success. X.—Heart Histories of the Daughters of the South. XI.—The Future—No White, No Black. H. Dexter, Houghton & Co., New York, Gen. Agent. For sale everywhere. Price, 25 cts. Jan. 23.

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Message Department.

Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of...

Mrs. J. H. Owens, while in an abnormal condition called the trance. The Messages written in these columns that were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

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

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.

THESE CIRCLES ARE FREE TO THE PUBLIC. The Banner Establishment is subjected to extra expense in consequence. Therefore those who feel disposed to aid us from time to time by donations...

MESSAGES TO BE PUBLISHED. Tuesday, Dec. 8.—Invocation: "Are not order, adaptation and law evidences of conscious intelligence?" Questions and Answers: John Grant, to his friends, in Terre Haute, Ind.;...

Thursday, Dec. 10.—Invocation: Questions and Answers: Anne Brown, to her mother and sister, of this city; Charles H. Hill, to friends in Hartford, Ct.;...

Monday, Dec. 14.—Invocation: "Spiritual advancement in the Arts and Sciences." Questions and Answers: Andrew J. Gavitt, to his friend, Mr. Andrew, of Salem, Mass.;...

Thursday, Dec. 17.—Invocation: Questions and Answers: Sam Houston, of Texas, to his friends; William Allen Crane, to Thomas Postlewaite, in New York State.

Monday, Jan. 4.—Invocation: "Imperfect Control." Questions and Answers: Thomas Harrigan, to his sons, Thomas and Richard, residing in Halifax, N. S.;...

Thursday, Jan. 7.—Invocation: "The foreknowledge of God as consistent with evil." Questions and Answers: Horace L. Roberts, a medium, to his friends, in Clarksville, Mo.;...

Invocation.

Our Father, Infinite Spirit of Time and Eternity, in unison with the rolling worlds and changing atoms, we lift our song of thanks unto thee. Oh, thou who art our Father yesterday, to-day and forever, why do we stand trembling, fearing to take up the mighty cross of the present, fearing its weight?...

Questions and Answers.

SPRIT.—What subject will the friends present for discussion? Q.—Are there any different spirits who speak at this place as there are messages? Or are there only one or two spirits who control the organism of the medium?...

Q.—Please discuss the relation of the spirit to the body; or the condition during dreams of men? A.—The subject presented seems to be the condition of the spirit during the hours of sleep. You are all aware that under all conditions of life it is absolutely necessary for the spirit to rest at certain periods.

Q.—I ded this morning, at my own home in Liverpool, England—in Convent street, Liverpool, England. Fourteen days ago I was stricken down with paralysis; but I was conscious and happy all through. This morning I was set free from my earthly body.

spheres; and yet its connection with physical life is retained through certain magnetic or electric laws. The connection is not severed because the spirit holds positive—yes, in one sense positive—control of the physical body. Yet it has no direct use of that body, only to keep it in perfect order, and see that no danger comes nigh it.

When the spirit is free from the physical form and has taken a step higher, then those spiritual conditions begin to show forth their imperfections, and the refined spirit is shown that they have still to deal with imperfections, still to deal with inharmonies, and therefore must weary, and rest must be required.

What relation does spirit bear to the dreams of men? There is a spirit sensorium and a physical sensorium. Now this sensorium may be called the grand tablet whereon the spirit is ever writing. The physical is used to make notes upon concerning the physical or mundane.

Now there is a vast number of causes for dreams. One may be traced to certain obstructions in the physical system. Then your dreams take on strange forms; the writing upon this tablet is imperfect. You cannot fix it anywhere within your memory, and when you awake, what a strange conglomeration of fancy and reality!

Again, we say, when it so happens there is a loss of harmony between body and spirit, then your dreams will be but abortions upon reality. The full idea you have not, because of the inharmonies, because of the muddiness of the waves of life.

It is contended by certain philosophers that there is no reality in dreams, that they are but the children of overwrought imagination. The children of the present time certainly refute their theory, for you have strange records in your times of dreams, in which the spirit seems in dreams to wander forth from the physical, and gathers certain knowledge of the future.

Q.—Does not our sorrow and grief here, on account of the loss of friends, have a tendency to interrupt their happiness in the spirit-world? A.—If they look entirely at you physically, then surely your sorrow causes them to sorrow. But if they look at you spiritually, then they know that your sorrow is transient, and it has little effect upon them.

Q.—When that sorrow is in a spiritual direction you mean? A.—All sorrow pertains to the spirit. It comes through the spirit, and is related most closely to the spirit. Dec. 3.

Margaret Waterhouse.

I come here to announce my death to my three sons, who are in America. I have a very little power, as I have but just said farewell to earth through my own body; but as little as I have, I want to use it.

I got one of my grand-daughters to write to my sons here, to tell them of my belief in Spiritualism. They wrote back begging me to give it up, for it was of the Devil. My grand-daughter wrote again for me. I said, "God Almighty giving me power, I'll come to you when I go to the spirit-world with unmistakable proof."

I ded this morning, at my own home in Liverpool, England—in Convent street, Liverpool, England. Fourteen days ago I was stricken down with paralysis; but I was conscious and happy all through. This morning I was set free from my earthly body.

I want you to say to my sons that Margaret Waterhouse, or Aunt Peggy, as I was generally called on earth, comes to greet her three sons—John, William and Archibald—from the spirit-world, and she asks that they bear and answer and believe. Dec. 3.

Patrick Quinn.

I am not much in the way of this kind of talking, but I thought I'd like to send to send a word or so to my folks here. [You can have the privilege.] This is Boston? [It is.] I lived in Washington Square. I was Patrick Quinn, of the 30th Massachusetts, Company B.

I've been well since I got out of purgatory. I call it passing through purgatory, this getting free from your body, and I've been free, as high as I can make out, about seven weeks. I closed up here from the General Hospital, New Orleans. [Are you sure you're out?] What, sir? [Have you really passed through purgatory, and are you free now?] I suppose so. I find things here not so hard as I expected, for this coming here is very much easier than learning to handle a musket rifle.

Well, sir, I'm back here to ask the folks to do their best toward giving me a chance to talk at home, and to do what I can for them. I tried hard to bring things out right, and got some money from the Government to send home here; but it somehow seems slow coming. I don't know how it is, but when I try to go near home I see some trouble about not having the money, or something; I do n't know how it is, sir. I think I can set things right if they'll let me talk with them this way. I use up—I use up something on the last accounts

myself. They need n't expect it, for I use it myself. I tried to save it for them, but I need it myself. I say this so they won't think that Government has cheated them out of it.

Here I am, just as much anxious to talk as I ever was, and with not a wib of a body, except a borrowed one like this. Oh, there's plenty, sir, that's in a worse condition than I'm in. For there's plenty that's got folks that do n't help them through purgatory at all, while mine do their best to pray me out. Somehow I'm out myself. I can't tell how I got out, but here I am back again, the same as I always was in spirit, only changed, you see, in body. That I left on a little iron cot in the General Hospital, myself going away from it, and getting into a sort of another world right close to this one. Ah, sir, it's nothing like what you expect it there.

I've a wife and one child, sir. [Can you give your wife's name?] Yes, sir, Mary; and the child, Patrick. Well, sir, here I am. If they should like to talk with me, they can do so. Faith, I know something more than to tell them to do what's wrong, and it's this ere talking with spirits has been known for years. [But the priests may forbid your friends comming with spirits.] Faith, they practice it themselves all the time. [Undoubtedly; but they do n't wish their parishioners to hold communion with spirits.] Ah, well, I do n't know about that.

[What time did you leave your body?] I left it, sir, as high as I can tell, about seven weeks ago. It's very difficult to tell time in the spirit-world, for there is nothing to take note of, no dividing off into weeks and days. You have to judge from what you see about you here. Oh, I think I'm pretty near right. I think I got things pretty near right.

Well, I'll be obliged to you for what you can do for me. [We shall publish your message, and it may reach your wife.] Thanks, sir, and when I can pay you, I will, that's all. Dec. 3.

Lucy Lee.

My father is General Robert Lee. I hope to be able to send a letter to him. His father says, "let me talk with you." He says, Go to Charleston, and visit that person who is known by the name of Andrick—William Andrick.

I can speak through him. Let me, if you value your own happiness. I was fourteen years old. I was called Lucy here. I died in Savannah. I have been away three, most four years. My father will understand, sir. Good-day. Dec. 3.

Timothy S. Vandyke.

My friends at the North have not been apprised of my death. I wish here to say, that I received some half dozen letters, which I was unable to answer before my death. I wish to inform them, also, that I left my body on the 29th of September.

Whatever effects I have left here at the North, if I could dispose of them as I would wish to, I would like that my oldest sister have the most. There is a very good reason for my making this request, which will be best known to my family.

That request is from Timothy S. Vandyke, of Montgomery, Alabama, to friends in New York State. Farewell. Dec. 3.

Invocation.

Our Father, we perceive thy presence even through the darkened windows. Thickly stained though those windows may be, yet we are able to perceive thy presence, and look forward with glad thanksgiving to the time when we should understand thee more closely. Oh Spirit, who art our Father and Mother, who art parent of the atom and the world, we know thou hast need of our thanks; that we worship thee, that we fall down before thee, for thou art great and good and holy forever. Our Father and our Mother, may we look up to thee with that childlike confidence, that begets love. Infinite Love, oh may we trust thee forever; may we never fear that thou wilt forsake us. Though the thunders may roll, and the lightnings of opposition flash before our position, yet we will fear no evil; for if thou art around us, above us, and beneath us, no evil can possibly befall us. Therefore, all things are good, very good. Oh, our Father, we rejoice that it is our privilege to return to earth, the home of our mortality, to minister unto the wants of thy children dwelling in the prison-house of the flesh. Oh, may we so study the demands of their spiritual natures, as to help them to learn to find Heaven by assisting others. Oh, may we never forget to extend the hand of strength unto the weak ones of mortality. May we never forget thy right hand sustains us wherever we turn our steps, that at all times thy hand is closely pressed to our brow. Oh God, our Father, may we look with charity upon the fallen ones of earth. May we be even willing to descend, if need be, unto the very Hells of earth, to minister unto thy children; and through Time and Eternity may we ever be found praising thee, ever be found acknowledging thee, our Father, our Lord, our Friend, our Time and our Eternity. Dec. 7.

God's Relation to Unprogressed Things, etc.

SPRIT.—What proposition will the friends offer for discussion this afternoon? SUNDAY.—"It is said God is a Progressive being. In what relation does he stand to those things he has not progressed in?"

That which is entirely perfect according to the common conception of the term progress, cannot progress. We believe that our God is a progressive intelligence, so far as the manifestations of that intelligence are concerned, and with direct reference to finite mortality. The infinite progresses, according to human acceptance. But when spiritually and divinely considered, he does not progress. Do you understand us? Have you other questions to offer?

Q.—What effect does progression have upon those who pass away at an advanced age, respecting their status and features. Do they throw off wrinkles and gray hairs in the spirit-world? A.—The spirit never grows old. It is only the form that grows old, that being subject to the laws of the natural world, which laws are renovation and decay. The spirit, understand us distinctly to declare, never grows old. When the physical form crumbles into dust, and the spirit wings its flight upward, then the spirit will stand forth in newness of youth. Mortality is its own, but old age has nothing to do with it.

Q.—In the last century, Swedenborg said, in about fifty years there would be a spiritual influx upon the world. How was he able to perceive it, and what was the nature of that influx? A.—Swedenborg was one of the seers of his time. In other words, he was gifted with the faculty of stepping beyond the boundaries of the physical into the higher, or spiritual kingdom. Swedenborg was enabled to prophesy concerning this spiritual influx, as our mediums-to-day are able to prophesy concerning the future of your generation. The same law that governed the manifestations of his time are given them to-day. The same natural laws, that existed in Swedenborg's day, exist now, but he was by no means an exempt from the law. It is sometimes declared that these spiritual manifestations cannot be entirely suppressed, for Nature's laws are so exact you cannot infringe upon them, and there is nothing we can do to alter those laws. All that is, comes within the range of Nature's law, therefore spirit manifestations, when they occur, are but effects that must come. Hold them in check as long as you please, yet there will be a

time when they will escape your thralldom, and assert their right to obey natural law.

Q.—What is the nature of that influx? Is it a new development that comes from another sphere? A.—There is nothing new that pertains to the spirit. It is only the unfolding of the manifestations of spirit. That influx may be seen and felt, and positively known, through modern Spiritualism.

Q.—How are spirits enabled to prophesy in regard to the future? Does it come by intuition? A.—The soul is in full possession of all knowledge, all pertaining to the past, present and the future. Now at certain times spirits are enabled to look through material conditions and prophesy accordingly. Although the soul is possessed of infinite knowledge and power all its own, still it is governed by that same infinite law. That law governs the atom and it also governs the manifestations of the soul. This theory would pre-suppose our belief in fatality. Do you indeed believe in the fatality of all things, you ask? Yes, when spiritually considered, we profess faith in the doctrine of fatality, for we believe that every form of life that you can conceive of, has a plane marked out for it by infinite law, and it must move in accordance with that law. If it moves at all.

Q.—Does not the extent of that prophesy depend upon the unfolding of spirit? A.—No, not of the spirit, but of the telescope through which the spirit looks. As matter becomes etherialized and therefore in close rapport with spirit, then that prophesy becomes more apparent, more clear, and where you have the feeble glimmerings of light to-day, you shall then have the clear noon-day sun.

Q.—Is either system of marriage, monogamy or polygamy, more natural than the other? A.—We believe that both, when properly considered, may be called the children not of reality, but more of fancy. We do not believe that natural law in the abstract controls them. Do you understand us? Q.—I do. Dec. 7.

Ben Frazier.

I have parents living in Tennessee that I would be glad to talk with if I could. [We shall print what you say, and try to reach them in that way. You can also give them an invitation to furnish you with a medium.] For some cause, I do n't know as I ought to tell it here, I took sides with the Confederate Army. I was what you call a rebel. Does it make any difference? Do you send our ticket through as quick as anybody's else? [Yes.] That's good.

Well, I've got a father in Knoxville I'd be glad to send word to if I could. My name was Frazier—Ben Frazier—and I was twenty-two years old. I've only been away from my own body a very short time—only a few weeks, and the folks have n't heard of the news of my death as yet.

[Did you die on the battle-field?] Yes, sir, I did. Some smart Yankee gave me the privilege of going directly to the spirit-world, and rather indirectly the privilege of coming here. So I suppose, as I had Yankee help about it, you'll be willing to throw yours into the scale, to assist me in reaching my parents. [Certainly.]

Yes, sir, I was helping garrison Fort Saunders, and lost my life in that siege; perhaps you have not heard of it? [Oh, yes.] You have your papers, I suppose. [Yes, we get nearly all the news through the papers.] Well, I should like to have my parents know that I've lost my body; that I went out pretty quick, and very soon learned, too, there was a pretty good chance of my coming back again to speak here.

My father do n't believe there is—that is to say, he believes when we lose our bodies, that's the last of us. Now you see, Major, I'm no more dead than I ever was, except in the loss of my body; so they need n't make it out that I am. Now if it was really possible that I was dead and alive at the same time, I do n't know as it would be well for me to tell my father so, because he'd be likely to look upon it as a bigger lie than that there is a world beyond the tomb. He's quite sure there ain't. Oh, yes, positive there ain't a spirit-world. Now you see it's the easiest thing in the world to be mistaken, after all.

Well, tell the old gentleman that there is a life independent of the old body, and that he'd better give me a chance to talk at home, and not send his son here talking amongst strangers. I'll tell him the very last words he said to me before I went to war. I had thoughts then of going into the Confederate service, but I did n't tell him so at the time, for he was, I know, entirely Union in his sentiments.

He said like this: "Ben, just so sure as you're hired agin your own conscience, you'll be sorry for it." He had sort of an idea that I was hired against my own conscience, and did n't think it was right myself. "You'll be sorry for it," he says. Well, I do n't know as I am sorry. No, sir; I ain't come back here to say I was sorry that I enlisted in the cause of the Confederacy. I see pretty long times, I know; but I'm not agoin' to say I was sorry.

Well, sir, how do you send my letter? By post, or telegraph, or how? [If you wish, we'll send your father a paper containing your message.] I should n't like anything better. Direct it to Benjamin Frazier. [You want to say that the chip is on the other side of the stream, do you?] Yes; and you may head it like this: A call from that place that you say do n't exist. Will you? [Yes.] Well, Major, I've nothing to pay you with, so shan't offer it. Good day to you. Dec. 7.

Alexander Rippis.

I am here, sir, to testify to the existence of a hell more potent than the one our priests talk about. If you'll have patience with me a few moments, I'll rehearse a small portion of my earthly life, that I may be recognized by that.

I was born in Wolsey, near Dundee, in Scotland, in March, 1812. I lived there, as I was told, until I was about seven or eight years of age; then my parents meeting with some reverse of fortune, moved to England, and settled at Wolverton, near Lyne.

My father was a dealer in sheep wool. I remained there during my minority, and until very nigh to the time I took the business upon myself at the death of my father. I think it was about something like three or four months before I entered into business myself. I moved to Hampton, about thirty-four miles from Woolwich.

I conducted my business for a long time. I gathered much money, had many hundred pounds. I cannot here say how much I was worth, but the property I had was all my own. I thought of nothing else, and I was only happy and contented when I could make a good trade, when I was doing well, and receiving a great price for my goods. Then I was happy; then I was satisfied with my business.

I had two sons and one daughter. My daughter died, but my two sons live. It is nigh nineteen years since I took sick and died, as they said died, and I was so suddenly struck down with sickness that I made no disposition of my property, so it passed to my two sons; and I find, after I got out of the way, that they scattered that I had worked so hard to get together. But the worst of it was that I was there in my own premises all the time, for I could not free myself, and I was, by some strange power I could not understand what, compelled to witness the loss of my property. My sons, they scattered it as fast as possible. I took years to gather it together, and they squandered it in a short time.

Now I want to tell my sons—and I give this as a warning to all who think only of amassing property—that there is a hell more potent than our priests tell about, and that hell I realized in being compelled to

witness the throwing away of that which was my God, my all, my only heaven. I could have no voice in its disposition whatever. Oh, it was hell to me. I had no power to speak, to control it, and all the while my sons were spending it so profusely, I was compelled to stand by and witness it going. Now with one organized as I was, with my strong love for money, you must perceive that I could be in hell all the time.

When I saw my sons scattering my money, I said, "Oh my God! I wish I had some other God beside gold to fall down and worship." I had worshipped it all my life. I had no other God to turn to in my hour of need but my gold, which I had made an idol of for years. I could not use that gold, but I was obliged to stand by and witness its leave, without even a voice in its disposition. I could not get away from that locality. I seemed bound to it, and for years could not break the chain that bound me to my old home, and it's only within a very few months I have been set free.

Upon entering the spirit-world, I resolved to come back, as I learned something of the laws of return, and tell my friends that there is a hell more terrible than the one we are told about in the Sacred Book. Why, I would rather have been plunged into twenty such hells than to be compelled to stand by and witness the squandering of my property. I know that many persons here will say, "Oh, it was nothing; it was very good to be allowed to linger in your old home, and take cognizance of what was passing about you." It is very easy to talk that way when you are not a slave, as I was, to property. But if you are compelled to bow before the god of gold, you'll agree with me that it is the worst kind of a hell to live in.

I see plenty here who are as bad off as I am, but that can't better my condition any. Now I am told I must create for myself a new God and a heaven, and I see no other way to do this than by coming back here and giving my own experiences as a warning to others. It is these false gods that cause our misery after death, in nice cases out of ten; that is, our trusting God here that will fall us in the spirit-world.

I have some hope of reaching my sons. [Are they alive, on the earth?] Yes, they are. They're not, either of them, like their father. They're like their mother: have not the strong love for money that I had. I thank God for it! I am rejoiced, now the money's gone, that they got rid of it so soon; but it was hard for me while it was being spent. Oh, it was dreadful! You have no idea of the hell I lived in while my property was being squandered. And I thank God—if there is a God, and I'm told there is one within our own souls—that it's over now. I thank him that I'm most free—I can't say I am entirely.

[Are your sons carrying on your business?] Oh no, that was closed off at my death, for they were profligate, and not inclined to business at all. They enjoyed life while the money lasted, and they lived, when their money was gone, by their wits. They have a good education, write well.

You shall say this description of hell comes from Alexander Rippis. I do hope to reach my folks—I do hope to reach them, for I know it will benefit them and myself. Oh, you talk of heaven and of quiet and rest after you lose your earthly body, but I assure you there's a much to be done all the way through life, whether you are here or beyond the tomb. Good-day, sir. Dec. 7.

Theodore Collins.

I am from the Tenth Wisconsin, Company I. I just got a furlough, about sixteen days ago, as high as I can make it out, from the hospital. [What one?] General Hospital, in New Orleans.

Colonel, I feel pretty strange here. I—I do n't know as I know these tactics. Maybe you'd like to enlighten me a little. [Give such facts as your friends will recognize you by.] Well, I suppose my name, age, and place where I hail from—that's what you want? [Yes, together with any incident of your life.] Oh, I understand; anything that I know and my folks know. [Yes, something they know and we can't know.] I do n't know as you know me, sir. [No, we do n't.] My name was Theodore Collins. I'm from Huntsville, Wisconsin. I was twenty-four, most twenty-five years old, five feet four and a half inches, light complexion, rather so—about your complexion, I should say, as well as I can judge.

I do n't know as I've got exactly the right idea, but it may be well for me to here state that my father was killed by accident in Ohio about six years ago. My mother has once been insane, but is all right now. Her insanity was caused by some sort of a religious excitement, I believe.

I have brothers and sisters—four of 'em. One of my brothers is in the army. I concluded he'd gone to the other side, but as I've not seen him since I came to the spirit-world, I'm inclined to think that's a mistake, that he's still on the earth. So I should like to get a chance to talk with him, if I could. This ere coming this way is new to me, so you must n't think strange if I can't talk as well as some of 'em. I can tell you the truth; that, I suppose, is what's most wanted.

I have been through a pretty long campaign. I entered the service about six months after the war broke out. I've seen some pretty hard fighting. I've been wounded, I can't tell how many times, but I've been hit pretty sharply in two different battles. It might have been worse for me if I'd not been taken sick. I do n't claim the glory of going from the battle-field, you see. I wish I could. [Will you name some of the battles you were in?] Well, I was in the Seven Pines, and the Pittsburg Landing, and the Fair Oaks. I suppose you call it, before Richmond; and last of all, I was at Gettysburg. At that battle I got a little bit of a scratch, but most of my wounds I got before that. I was in the battle of Blooming Gap, too. I was in a good many skirmishes, besides good smart fights, you know, stranger.

What do you give—any sleeping powders here? I feel strangely, like I did the day I died, stranger. I can't account for it in any other way. You do n't give us anything, do you? [No.] Well, if you did n't sell me so, I should swear you did give us something of the sort.

Well, before I get so far asleep that I do n't know what I'm saying, I want to send a word, if I can, to my brother William. I do n't know where, Colonel, to direct my letter. [Perhaps some friend will send it to him, if you desire.] Yes, that's what they told me in the spirit-world. I think he'll have a better opportunity to talk with me than anybody else. I'd like to have him try to get a chance to talk with me. Do you understand, Colonel? [Yes.] I'll have to go to sleep, anyway. Good-by to you. Dec. 7.

Amelia Truman Davis.

I promised my folks, if spirit-communication was true, I would come here, and I would come so they should know that there could be no mistake. My earth name was Amelia Truman Davis. I was the daughter of Anthony Davis, of St. Louis. I was sixteen years of age. I suppose I died of consumption, but not of the lungs. I have not learned many things in the spirit-world, as it is only since yesterday, between eleven and twelve o'clock, that I left my own body. I was an Episcopal in belief, as was my mother. I cannot say that my father had any special belief.

I knew nothing of Spiritualism until, a few months since, I became strangely influenced, and was told I was a medium. I received sounds called raps, and messages in writing, and was once—perhaps more than that; but I am not sure of more than once—of being controlled as I control this medium. All these man-

festations excited only surprise upon the part of my friends. They wondered, but did not believe, and thought it was the result of my sickness. But it was not so with me, for I felt an impression, or I may say an intuition were such that I very often said, "I think it must be true. I don't know what makes me think Spiritualism is true, but at any rate if it is true, I'll certainly return and give you such proof that you shall be satisfied that it is so."

I have labored very hard to come so soon; but I knew if I waited days or weeks, my friends might say the folks in Boston might in some way have received intelligence of my death. As it is, you cannot know of my death. You cannot have received what I have given you by any one else but myself. Oh, it's true, yes—but I can't say more. Dec. 7.

Deported.

Passed to spirit life on the night of Dec. 20th, Mr. B. M. Ayres, for many years auditor of Montgomery county. One year ago he was told through the mediumship of the writer that the death angel would come for him suddenly, and that it would be well for him to arrange his business, "set his house in order," that he might not be found "in the lurch" when the angel came. On the Sunday evening of his transition, he talked cheerfully with his family and friends, seeming in perfect health, bade each "good-night" with a pleasant word and smile, retired at ten o'clock, and at eleven was with the angels; death coming so suddenly, that he could not even speak to those who stood about him, pleading for one word of recognition and farewell. An obituary notice was appearing in the Banner of Light, as a politician, faithful and fearless in the advocacy of his principles; as a neighbor and friend, devoted and true; as a husband, affectionate and indulgent; as a father, tender, loving, considerate ever of his children's highest welfare. His wife, three sons and a little daughter have sustained a loss that we, even, who knew him best, can scarcely estimate, and which can only be rendered tolerable by the loving consolation of the spiritual philosophy. The cause of Spiritualism in Dayton, has lost a firm supporter and a zealous and outspoken advocate. We know of no one who is more misled in all the relations of life. "None knew him but to love him, none named him but to praise."

Her funeral was attended by men and women of all ranks and professions; men of opposing parties met and mingled their tears over the grave of this good man and true. The funeral address was delivered by the writer. LAURA CUFFY. Dayton, Ohio, Dec. 30, 1863.

Gone to dwell in the spirit home, Dec. 20th, our dear and much-loved brother Geo. A. Chase, of Kensington, N. H., aged 44 years. He has long been a firm believer in the return of spirits to their bereaved friends in the form. The BANNER OF LIGHT has been for a long time a welcome guest to his fireside, and through his instrumentality it has been read by many of his neighbors; and although he has been thought to be in an error, religiously, his neighbors and townsmen had the utmost confidence in his judgment, and they have confirmed this by trusting him with matters of importance for the town. But his loss will be felt most deeply by his wife, who has ever had the utmost confidence in him as a husband, and has ever blended her feelings with his, as far as she could see the same truth. He has also left four little daughters, three of which will feel the loss of their dear father's holy body. The youngest is but a few weeks old. Through his efforts the writer of these lines received a call to visit Kensington, and other towns adjoining, as a medium, and ever received from him and his dear wife a hearty welcome to their harmonious fireside, where his spiritual strength has been renewed, and her temporal wants have been remembered. Now, may the dear spirit-friends, and the dear husband in particular, be able to come to the afflicted family and friends, and confirm to them the truth that gave the recently departed so much comfort amid all his bodily sufferings, with which he was at times severely afflicted, is the earnest prayer of your humble servant. Mrs. A. P. BROWN. Kensington, Jan. 10, 1864.

From Tombridge, Vt., March 5th, of cancer-rash, Romeo D. son of C. F. and I. A. Avery, aged 8 years and 8 months.

Dear little Romie, how we loved him! He had a rare inquiring mind, but the cancer that contained it was all too frail for earth's cold clime; so our Father, in his wisdom, called him from our earthly love, and gently on the wings of angels he was borne to his home above.

Oh! our hearts are sad and weary, It was hard to see him die; Now our gaze is drawn to heaven, By this sweet and holy lie. THE MOTHER.

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.]

Mrs. LIZZIE DORR will speak in Boston Jan. 17, 24 and 31 and Feb. 7; in Providence Feb. 14, 21 and 28; in Portland April 8 and 10. Address, Pavillon, 67 Tremont street, Boston, Mass.

Mrs. SOPHIA L. CHAPPEL, of New York, speaks 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.

Mrs. SARAH A. HOWARD will speak in Ohio during Jan. 24, 31 and Feb. 7 and 14; in Lowell during March Address Brandon, Vt.

Mrs. M. S. TOWNSEND's address for the present is Bridgeport, Vt.

Mrs. EMMA HOUSTON will lecture in Worcester, Mass., Jan. 17, 24 and 31; in Bangor, Me., from Feb. 7 to July 31. Address as above, or East Stoughton, Mass.

Mrs. MARY M. WOOD will speak in Geneva, O., the third and fourth Sundays in April; in Buffalo, the month of April. Address, West Killbuck, Conn. She will make her fall and winter engagements immediately.

Mrs. LAURA DEPOSEZ GORDON will speak in Old Town and Bradley, Me., during January and February. Address as above, or at Providence, R. I., or at New York, N. Y.

Mrs. MARY L. BARTON, trance speaker, will lecture in Springfield, Mass., during January; in Stafford, Ct., during Feb.; in Lowell, Mass., during June. Address at New Haven, care of George Beckwith. Reference, H. B. Storor, Boston.

Mrs. H. F. M. BROWN will speak in Rockford, Ill., the last two Sundays in January. She may be addressed while there care J. B. Morrill.

Mrs. A. P. BROWN, of St. Johnsbury, Vt., will speak in Newville, Vt., half the time till further notice; in Plymouth, Mass., Jan. 21 and 28; at the Quarterly Meeting (formerly Thompson), St. Johnsbury, Conn., Vt.

Mrs. LAURA CUFFY will lecture in "Harmonical Hall," Dayton, Ohio, every Sunday evening, at 7 1/2 o'clock, till further notice. Children's Progressive Lyceum meets every Sunday morning at 10 o'clock. Conference at the above hall every Wednesday evening at 7 1/2 o'clock.

J. M. PARRISH will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

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

Dr. L. K. COOPER will speak in Hartsville, Pa., during January. In quest for the Banner of Light, and also for the sale of Spiritual and Reform publications.

GEO. A. PRINCE, trance medium, will lecture (if requested so to do) and attend funerals in the vicinity of Lewiston and Auburn, Me., the present winter and coming spring. Address Auburn, Me.

Mrs. ANNETTA A. QUARREN will speak in Troy, N. Y., in January. Address, box 815, Lowell, Mass.

CHARLES A. HAYDEN will speak in Charlestown, Mass., Jan. 17; in Taunton, Mass., Jan. 24 and 31 and Feb. 7; in Fuzhoro, Feb. 14; in Charlestown, Feb. 21 and 28; in Worcester, 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 Massachusetts the two last Sundays in March.

Prof. JAMES M. and Mrs. O. FANNIN ALLEN will speak in North West Bridgeport, Mass., Jan. 17 and 24; in East Bridgeport, Jan. 31. Address, East Bridgeport, Mass.

Wm. DARTON is desirous to deliver his Geological course of six lectures in any of the towns of New England, or neighboring 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 of residence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see to advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]

Dr. H. F. GARDNER, Pavilion, 67 Tremont street, Boston will answer calls to lecture. April-7

Mrs. EMMA HINDSON, San Francisco, Cal. 310-31

Cora L. V. HATCH, Present address, New York. Jan. Mrs. RUTH M. JOHNSON will answer calls to lecture. Address, Chicago, Mass. 202-3-5

Mrs. M. G. TUCKER will answer calls to lecture. Address, Liberty Hill, Conn. 207-3-5

Tha H. CURTIS speaks upon questions of government. Address, Hartford, Conn. 202-1-0

Mrs. FRANK REED, trance speaker, Breedwell, Van Buren Co., Ind. 202-6-5

Mrs. B. ANNIE HYDER, trance speaker. Address, 23 Chapman street, Boston. 202-3-5

FANNIS BURBANK FELTON, South Malden, Mass. 202-3-5

C. AUGUSTE FITCH, trance speaker, will answer calls to lecture and attend funerals through the West. Address, P. O. drawer 8055, Chicago, Ill. 202-3-5

ANNE LOUISE CHAMBERLAIN, Musical medium, St. Malden, Mass., care T. D. Lane. 202-3-5

Mrs. LIZZIE M. A. CARLEY, inspirational speaker, care of James Lawrence, Cleveland, O. Will speak week evenings and attend funerals. 202-4-5

Mrs. H. T. STEARNS lectures at Jonesville, Mich., alternate Sabbaths for the winter. P. O. address, Jonesville, Mich. 202-3-5

Mrs. O. M. STONE, lecturer and medical clairvoyant, will answer calls to lecture, - visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Jonesville, Wisconsin. 202-3-5

E. WINTZLER, Mattawan, Van Buren Co., Mich. 202-3-5

Mrs. JULIA L. BROWN, trance speaker, will make engagements for the coming fall and winter in the West. Address, Prophetstown Illinois. Will answer calls to lecture. 202-3-5

Miss L. T. WHITTIER will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. 202-3-5

Mrs. SARAH A. BROWN, formerly Miss Sarah A. Magoun, trance speaker, will answer calls to lecture, 405-3-5

Mrs. LIZZIE DICKSON will answer calls to lecture. Address Portsmouth, N. H. 202-3-5

Mr and Mrs. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. 202-3-5

H. B. STOROR, inspirational speaker, No. 4 Warren street, Boston, or for the present, Boston, Mass. 202-3-5

ELIZABETH TURETTA will receive calls to lecture, after the 1st of December. Address, Berlin Heights, Ohio. 202-3-5

BENJAMIN TODD, Jonesville, Wis., care of A. O. Stone. 202-3-5

J. S. LOVELLARD, will answer calls to lecture. Address, for the present, Willimantic, Conn. 202-3-5

Mrs. HULL, Battle Creek, Mich. 202-3-5

E. L. H. WILLS, Address, New York, care Herald of Progress. 202-3-5

Mrs. AMANDA M. SPENCER, New York City. 202-3-5

L. M. MILLER, Worcester, Mass. 202-3-5

Rev. ADAM BAELOW, lecturer, Hopkinton, Mass. 202-3-5

L. JUDD PARKER's address is Madison, Ind. 202-3-5

W. F. JAMISON, trance speaker, Paw Paw, Mich. 202-3-5

A. B. WHITTIER, trance speaker, Albion, Mich. 202-3-5

New Books.

THIRD EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

CONTENTS. PART I. CHAPTER I. General Survey of Matter.—Chapter II. The Origin of the World.—Chapter III. The Theory of the Origin of the World.—Chapter IV. History of the Earth, from the Gaseous Ocean to the Cambrian.—Part II. Chapter V. Life and Organization.—Chapter VI. Classification of Animals.—Chapter VII. Influence of Conditions.—Chapter VIII. Dawn of Life.—Chapter IX. The History of Life through the Silurian Formation.—Chapter X. The Old Red Sandstone Series.—Chapter XI. Permian and Trias Period.—Chapter XII. Permian and Trias Period.—Chapter XIII. Permian and Trias Period.—Chapter XIV. Permian and Trias Period.—Chapter XV. Permian and Trias Period.—Chapter XVI. Permian and Trias Period.—Chapter XVII. Permian and Trias Period.—Chapter XVIII. Permian and Trias Period.—Chapter XIX. Permian and Trias Period.—Chapter XX. Permian and Trias Period.—Chapter XXI. Permian and Trias Period.—Chapter XXII. Permian and Trias Period.—Chapter XXIII. Permian and Trias Period.—Chapter XXIV. 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