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# JASMINE; THE DISCIPLINE OF LIFE.

BT CORA WILBURN.

CHAPTER XXIV.

The Test Applied.

" To err is human; to forgive, divine."

Poets and romancers have exhausted themselves in praises and eulogiams of the honeymoon. All the plessedness of anticipated domestic happiness has by them been narrowed down within the limits of a short. swiftly-fleeting month. After that, life becomes hum drum and pressio; the delicate attentions cease; olden habits are restored on either aide; the gloss of the novel situation has worn of; busband and wife are no longer lovers; the days of courtship are over; matterof fact takes the place of poetry: reality succeeds filusion; the misty glamour is withdrawn; blinding eyes begin to see clearly, and the assumed meekness and oourtenies depart, to give room for widely different manifestations. Sometimes a reprieve is granted of a few additional moons, and the charm lingers awhile. But at the close of the year, oh, there is a woeful change I Not a vestige often of the impassioned sultor, and the seraphic, gentle bride.

But all this grows out of our great inheritance of misery, ignorance. There is no need for these abrupt or gradual changes. The love that is founded upon the indestructible basis of moral esteem, cannot waver, flicker, and die out. as do the lesser, minor lights of life. It is a holy flame, ever renewed from the vestallo shrines of purity, guarded by a sacred delicacy. dedicated to interior chastity, and therefore all the winds of adversity assail it in valp. It speeds'ever heavenwards, a worthy offering unto the mighty source of love. Not dependent upon external attraction, not fed by renaust indulgence, not nurtured in indolence of spirit-such love is the benign conqueror of time and change. Enthroned above the reach of worldli. ness, grown out of self, it is as fervent, pure, and steadfast after the lapse of fifty years, as on the first day of its avowal. As there is progress in all things, so there is growth in love. Not coldness or indifference succeed to its first reptures, but as these mated spirits blend more closely, there is for them, as the years speed on, a joy of communion, a power of correspondence unknown before. Only passion and infatuation. blinded weakness, awaken as from a dream. A true union finds in every passing experience a sign and token of its eternal duration. The true politeness that is the benevalent expression of a loving heart, will never be laid acide in the familiarity of home-intercourses. The courteous attentions, needed of the sensitive spirit, will be the spontaneous bestowal of its kindred soul. With intellectual appreciation and reverence for immortal attributes, will blend the strong

of test in every department of our nature It is the educational process instituted of divinely natural law. of whose application to our souls' need the blessed angels have the charge. Whenever & lingering weakness 120 100

obstructs the individual progress, the trial best adapted to its removal is sent. Whenever clouds of skepticlam or selfishness dim the moral or the mental vision. the purifying tempest of sorrow disperses them, and the sun of wisdom shines from the blue skies of promise. Whenever we have failed in a duty, mistaken the straight road, turned to ease and pleasure, in preference to wandering over rogged paths of disciplinethat needed discipline which, weak and fearful, we ing with a gentle authority: sought to evade-will meet us disguised in a hundred forms, wearing the aspect of calamity and trouble. But when we have learned to accept all that life brings to us as divinely commissioned of God, as healthfully inspiring. as grandly suggestive of our human possibilities, then shall we know sorrow by her angel Dame.

Neither let us grasp for the things we have not rightfully earned; we may think ourselves deserving of a better fate, a sunnier destiny, a happier lot. Let us not repine, for whatever is dealed to us is not our own by spiritual law. The innocent and ignorant child ories for the moon; so do we, " children of a larger growth," for the impossible. Love, home, happiness, the peace within, must all be toiled for ere possession can be given in the true interior, sense. The appren tleeship must be served, harmony of thought and feeling, of intent and action established, ere the mortal can be trusted with the treasures of eternity. Wisdom must golde in safety the tender feet of Love; the land marks of experience must serve as grarning posts to the future; the flowers of humility must blossom from the soil of buried pride; on the graves of the former indolence must arise the spirits of endeavor. It is a life's labor, truly, to harmonize our faculties, to bring music out of the inner discord; but by the light of the one true and olden religion. now revealed as the new, it can be done with patience, hope, and prayerful@fort. Lot us do the best we can; our Father demands nought that is beyond our strength. Let

ns do our duty; " angels can no more."

One day, about six months after our marriage, my nuchand entered my study with a cloud upon his brow. an expression of deep compassion on his compressed lip and in his moistened eye. I went up to him, as is my custom, and said, reading well that tell-tale face. that noble heart over unveiled to my loving scrutiny: "What is it, Victor? Who is slok or suffering?

Can I not give some help?" He enfolded me in his arms, looked doop and search

ngly into my eyes in allence. "I will do what is required of me, even if it demand

sacrifice. I am willing to obey my Father's mandates," I replied to the mute question. " In all things, Jasmine ?" he asked me, tanderly. "Yes, in all things. What my duty and my bus-

band demand of me must be right | Tell me, Victor."

" Can you forgive your enemies ?"

" I humbly strive to do so day by day."

"Can you give a full and free pardon to one who life, the destruction of that one life near and dear to

" No, no, is impossible: though is said she would come. I hated and pursued her as a devil all my life; she would never come to see the dying dog-her one-

Then Victor spoke to him id brotherly accents, imbued with that eloquence of inspiration peopliarly his own, and the stricken, wrotched man listened as one entranced by the language of another world, forgetting momentarily his pain in the eager attention with which he bailed those consoling words.

Taking my hand in his, my Victor took the nerveless one of the shrinking and bewildered Mark, say.

"Jaamine Northrup, my beloved wife, is here to rati fy my promise, to award to you a mortal's full forgiveness," and my willing band was left in the trem. bling, shivering grasp of the fingers once uplifted against my life.

... As I hope for forgiveness, so I do accord it to. you." I said; and I bore. without faltering in my purpose, the glare of the widely questioning eyes. I interpreted the volcies murmur of the lips, and repeated my words, and smilled into his haggard face.

.. Do you know all-all that caused my burning hatred-my insatiste desire for vengeance-the provocation ?"

"I know it all; I pity you. At this moment cherich no baneful thoughts. Redeemad from all taint of evil. the gross misconceptions of this life atoned for, we all shall meet beyond."

.. Oh, Austin, Austin 1" he wailed heart-brokenly: " alike to me is heaven or bell. if I but meet my son I Dead ! dead I Who says there is a future life-an awakening from the sleep of death ?"

Again he tossed and moaned, racked with hedily anguish and the gread uncertainty of his mind. 1 passed my hand over his death-damp brow.

... It is a blest, a healing touch." he murmured, "If you can forgive me, Jasmine, there must be a hereafter and a God I"

... There is, my friend, and the good we find in hpman hearts is a guarantee of the infinite existence. Was there not a time of your life when you believed in and trusted the benignant Pather ?"

"Many, many years ago." replied the 'sufferer. looking with dim eyes into my husband's calm and compassionate countenance; "that was before I thought all men were devile, all women false and wenk."

"Yet men are good and noble, and our sisters are nigh unto the angels. In your last hours you are soothed by the ministrations of truest friends; does not that revive your faith in buinsaily ?"

His pale lins quivered amont.

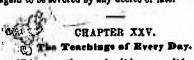
" And through the good in humanity can you not behold the boundless mercy and divine pity ?" earnestly questioned my Victor.

" Almost; but I am blinded in sight-dead, dead at heart-callous in soul. Lhave been an unbeliever too long. Oh, Austin I could 1 but once again behold you 1-my son, for whom I periled all I Speak to me, Jasmine. Repeat your words of pardon; let them be the last sounds 1 hear !"

I bent over him as if he were my brother. I wiped has wronged you most? Can you forget the sorrows the cozing moisture from his brow : I sucthed the anand terrors of the past, the assault upon your own guish of his shattered frame with coul, magnetic touches; ] spoke words of heavenly consolation as [ alt inspired, and the low, musica world, wherein my mother dwells, swept around me, and on my bowed head rested the touch of angelhands; within, a sense of duty well fulfilled, and on me bent the eyes whose loving triumph was my dear-

Spiritualism, to prove that the champions of Liberty | ... You take only a surface view, my friend. The could be men of religious minds and pure hearts, with hidden corruption has been made visible by circumhands unstained by felonious intent of self aggradize- stances. It is well that we should know where to look ment. The company he led were all alled to bim in for it. Yet there is a principle of liberty abroad. apirit.

protracted conflict, still raging fiercely, though the eries we deplore. The carnage and the sorrow, the Brst signal tokens of beginning victory are ours. Un. loss of material prosperity and security, is bringing barmed through many battles, untouched through about the aim for which all true and loyal hearts have manifold dangers, my loved one has passed the trying prayed so long, hoping, indeed, it could be accomordeal of many a national defeat, ever looking forward pliabed without this fearful racrifice of war. The to the morn of Universal Freedom that is to bless the world. He has been home, and I have been to him. Bad as are our partings, we are sustained by the unfailing promise that soon we shall be reunited, never again to be severed by any decree of fate.



"T is worse than weak-'t is wrong, 't is shame, This mean prostration before Fame; This casting down, beneath the car Of idols, whatsoe'er they are, Life's purest, hollest decencies, To be careered o'er as they please. No; give triumphant genius all For which his loftiest wish can call; if he be worshiped, lot it be For stributes, his noblest, first; Not with that base idolatry Which sanctifies his last and worst." Moonn.

Do you think that great emergencies are needed for the development of character ?-that starting events alone beatow the meed of greatness on the soul ?-that the monotonous routine of every day is devoid of opportubles for culture ? This is a sad mistake. You can grow into the likeness of the angels, second the towering platforms of spiritual attainment, develop into kingliness and womanly majesty within the nurrow precinots of the humblest home, amid the lowlicet avocations of our time. All the seeming hindrances that environ you, all the clashing discords that oppose you, all the petty misories, the gnawing cares, the rankling antagonisms, are so many aids to your spirit. usladvancement, for by and through them you learn self reliance, courage, invincible strength is gained, and philosophic calm is wooed and won. All herolum is not of the battle field or the stake: it is evinced in the daily fulfillment of painful. Irksome duties. All patience is not demonstrable to the prying eyes of others: it is exercised in a multitude of ways, in speech and tone and spirit, amid the minor and trying yexations of life. All industry is not placed on exhibition: it is often a ceaseless web, taken up and added to, day by day. Hope and peace, fortitude and endurance. charity and godliness, are not always manifest in recelved forms : they assume varying shapes and hues, break forth in a song of cheerfulness amid the surroundings of poverty, in words of divine conforting amid the desolutions of bereavement, in gentlo, unseen deeds of good will, in unuitered prayers and unrelated slient conversions of the thrilled heart from a course of wrong unto a course of upward aspiration. But the dear world that over calls for excitement and change. for melo drama and acted romance, would call such lives tame, and taking no heed of the angel signet on on life's slage, accepting the mimio roses for the true

knocking loudly for admittance to the people's hearts. I need not recapitaliste any of the incidents of this It is beginning to be recognized, through the very minwidows' and the orphana' souls are led by bereavement to seek for a better religion. a fuller demonstration of immortality. The spirits of those arisen from the battle fields form the uniting, links between our earth and the worlds beyond ----

" That 's all transcendentalism ! You know I cannot swallow your camet of Spiritualism." interrupts my visitor with provoking coolness.

I whisper " Patience" to myself, and continue placidly:

"You say the war .Is all on account of the westched hegro. True, my dear Mation. If he were happy, we abould not be fighting to make him so. It is because God's retributive justice has decreed that slavery shalt no longer be endured by his black children, that we, who have been the guilty participatom and abettors of that foulest wrong against humanity, should now be called upon to explate it by the sacrifice of blood. The results of all the present commotion are glorious ! -so grand and compensative in their nitimate beneficence that they exait the soul in joy, even at this remote contemplation. Why, Marlon, this will be a land of liberty-not nominally so as heretofore, but in good faith. We shall have no more slave pens and suctionblocks for the sale of human beings, no more inquisition tortures for the use of the black chattel man. And In the North, much of the arregance and ari-tocratic assumption will be swept aside, and the equality of citizenship will be acknowledged; and, perhaps not far to the future, woman will take her equal place by the divinely appointed side of man "

" That 's always your dream, Jasmine. I wish you could live to see it realized: but I am not as sanguine as you are. I have not your faith in humanity. I always see all of the demon; you manage to see a bit of an angel overywhere. Where is your balance of justice? Go into society; do n't you see the mesnest little flirt, with pink checks and sky-blue eyes, is sure to turn the heads of all the intellectual men we look up to in reverence, while the high principled and intellectual woman, if she has the misfortune to be plain looking, sits in a corner and has to draw on the resources of her own mind for entertainment. As for the negro question, we won't coutend. You see in them equal and immortal beings; I behold them as on a lovel with the brute."

" That is because, after the fashion of even some great minds, you reason on the surface, and from appearances, and will not allow your woman's heart to plead. You pride yourself on the possession of a stoleal philosophy, that is composed mainly of pure lack of sympathy. Dear Marion, your brain would not throb so wearly, nor your heart ache so sadly, were you to cultivate more the charitable feelings that lie dormant in your soul. No one can be totally unhappy the brow, pass on to some lond-trumpeted performer who ministers unto the wants of others Helieve me; I have tried it. That heart will never break which feels bloom of life, the tinsel crown for the truly renal dia-

and deep affections; respect will ever how before the senctuary. The sweet amenities and household graces will ever attend upon the steps of love

The sunshine of such a home shall gladden the saddest hearts; its indwelling spirit of ablding youth and hopefainess abail impress every beholder; its atmosphere of eong and music shall revive the fainting and life weary ones. It shall be as a Meoca, to which many pilgrim feet shall turn, from whose gates none shall depart empty-hauded. The influences of prayer shall nestio in its every nook, and the answering voices of the consoling angels shall be heard. Thrice blessed home of love | Would that all human hearts would labor for the possession of thy beauty and rest ! Thou alone art the true baven of repose on earth or in the illimitable worlds above.

I found in the great, calm soul of my chosen one. infinite depths of tenderness, for which the imperfect language of our earth can have no name. I discovered paths so beautifully diversified with the gained treasure stores of the spirit, that I shielded my bewildered sight from the enchanting view that led up to such mountain peaks of glorious achievement! I found still lakes that mirrored the starry beavens and reflected the majestic growth of mystic forest shades. I heard the musical slaging of rivers, speeding on toward the seas of life, the poet-melodies of heart-birds, the chime of yesper bells, the clarion tones of Truth's awakening. All this in symbolic figure represented to my understanding, I received with loudly throbbing beart of joy; and all my efforts, all my aspirations, Were to become traly worthy of my happiness.

Together we roamed over the wide, fertile fields of Philosophy, gleaning here a gem, and there a flower. Hand in hand we kpelt before the same fance of purest Worship in uplaon of heart we threaded the tangled paths of this nather world. Our impulses of benevolence, our intuitions of feeling, were the same; our upspoken thoughts were comprehended. We stood on the same platform and journeyed over the same angelgearded road toward the eternal kingdom.

In due course of time my former relations with the world were restored; batterfly friends thronged around. met I quietly gave them their assigned place. Carrying into the practice of life the divine injunction of forgiveness of injuiles, I harbored no feelings of resent. ment, and sought earnestly to look with the eye of charity upon the shortcomings of human kind. As an bonored wife, invested with the dignity of my own was a new respected by the world, and invita-Molis wore showered upon me to parties und festive satherings by the very ones who, in my days of adverse fations, bad neglected me. Sometimes I sccepted these marks of external deference, at other times I deellpad them with a firm but gently administered re-As I never sought for enshrinement as one of world's popular idols, I shrank not from the fal-

von ?'' I shuddered. " You have heard from Mark Calliffe 1"

> "Can you forgive him, Jaamine? Will you soothe for him the transition hour that is full of reminiscenhorrors to his guilty soul? Will you speak to him of est recompense on earth. the infinite mercy, proving its existence by the exercise of human charity ?"

I hesitated, but only for a moment. I met the clear and tears that I could not repress. I answered then:

" I will forgive him; I will speak to him words of compassion of the angel world."

"And you will do this because it is right and just not because of the desire of my beart, the influence of my will? The solemn duties of life must be fulfilled third eve he died-not calmly, not with belleving trust for duty's sake alone." And again he looked deep into my eyes, down into my heart's recesses.

I passed and thought, and answered:

admonish me of the way. Tell me now of Mark Cat liffe." And I felt my soul grow strong.

Victor kissed my brow and lips.

" My blessed wife, there is a great work for you to do," he said; and he told me how my life-long, implacable enemy had met with a fearful fate, destined to end his career of reoklessness and crime. Maimed and times, in a pensive or a reminiscent mood: He left disfigured, and mortally wounded, he had been taken in our hands a sum of money, as he said, to make resfrom smid the rules of a train of cars, beneath which sitution to me. I could not use it for myself, nor had over a hundred had lost their lives. The only being, mave one, that he had ever loved-bis son-was found clasped in his arms, and dead !

The last shadow was about to be swept from my path, but I wept tears of pity at this terrible ending to a form more needed -on a humble scale to the morof wasted, misspent life. I thought of "that dying al elevation and inteflectual culture of the criminals man's opening years -of the first great disappointment in our midst. that had changed the wine of friendship into the gall

of bitterness for him-that one great wrong inflicted ! incombent on me to exercise fergiveness and charity.

Leaning on my husband's arm, I entered the preswas prepared for change, but not for the ghastly, dis. not consign me to a wrotched widowhood. torted countenance that met my sight | Pain, mental agony, terror of death, were impressed on every

lineament. , My heart melted with its surging pity. True, he was my father's murderer; but oh, his soul's rible to my tender-hearted hero. He did not accept peace had been wrecked ere then, and by-----.

He had persecuted the defenceless orphan with calumnious tangue, and uplifted hand of hatred; but he from the shedding of human blood. And yet he tay suffer wand writhing in unwilling death throes went forth smid the perils and boyrors of a pro-

It was our loint mission to rescue from its ultimate despair that stroggling soul, battling with its mortal darkness. It was an enterprise fraught with difficulsoul-reading gaze of my beloved; there was in it a ties, for that soul had grown hardened in an evil shadow of reproach. Oh, blessed human love when it course; it was, world-encruated by selfishness, blunted inspires to righteous deeds ! With a trembling voice in its finer sensibilities. storm-torsed so long it could not behold the near haven of repose. But we succeed. ed in restoring some degree of peace, in bringing to comfort, as I hope for the mercy of the Boliest, the his dying vision some passing gleams of the awaiting light of beaven.

For three days I scarcely stirred from beside his bed. Victor shared in the watches of the night. On the and holy resignation-for the strong man's love of life resisted long the spirit's flight-but the intense anguish of his mind was in a measure removed, some "I will do the right for its awa sake, but then dost glimmerings of hope dawned on his consciousness. My hand was clasped in his, my voice was the last hu. man utterance that fell upon his closing ear.

No one ever knew of our strange relations. The world deemed him some well known friend of my childhood: we entered into no explanations. He was buried beside his son, in to city cemetery. I go there some. I need for it; it seemed to me that the stain of wrong. nay, of blood, clove to every gold piece. I consulted with my Wisdom, as I offen termed my husband, who

named me his Love, and we concluded to appropriate it

My life, restored to its usual channel, flowed on in undisturbed sercally, until, also I the trampet-tones by my father's hand, that had changed the smooth of war aroused the spirit of our youth, and throbbed in current of a human brother's existence into a raging new life-tides of patriotism in the veine of the aged. ace of discord, and I felt that more than ever was it Two years of such happiness as is surely a foretasie of the celestial state, and the last trial was sent, finding me weak and helpless as a babe, leaving me strong ence of him who was no longer enabled to harm me. I and resigned to that Will which I felt assured would

I knew he had not gone forth because he loved the pageantry of arms, because he loved the fame of martial deeds. The aspect of human suffering was terthe world's popular ideas of glory; his patriotism was world-wide; he deprecated violence, and shrank filment of any, duty, however painful. Yet 1 ever sought to reprove with mildness, to essert my own. limits and without bitter-in the my beller that we are tried by the touchsione in a set prove with mildness is a set of the same to give you all the in a set prove with mildness. Learne to give you all the in a set prove with mildness is a set of the touchsione in a set prove with mildness is a set of the touchsione in a set prove with mildness is a set of the touchsione in a set prove with mildness is a set of the touch and the touch and the set of the set of the touch and be to in a set of the touch and to the touch and to the touch and the tout and the touch and the tout and the touch and the t tracted campaign, leaving home and love and avo-

dem, the tawdry wrappings for the imperial ermine. in all ranks of business or knowledge, appearances pass current, and skeletons are docked with the semblance of youth and beauty. It is one of the missions of complete reform to tear away these flimsy coverings. that conceal the base idols decked out to represent the angels.

There is an insensate worship of intellect, not a true, respectful homage, rendered unto moral worth The willy statesman, the brilliant orstor, the keen. witty, sarcastio writer, the acknowledged star-no matter whence its beams are derived-are the objects world without."

of brotherhood, or coldly glittering with the ice gens mentor for them. What would you have no do ?" of abstract theories, the public generally does not stop with us of .. the household of faith "?

Do we not cling with astonishing pertinacity to external manifestations, to the neglect of interior cul- birth to immortal spirits; reason with them gently. ture? How many of us seek for the light within? lovingly; lead them upward with a sister's band out every passing event, however trivial, of the law of knowledge." progress and the uses of discipline? Do we fully understand what is meant by development of character, and aim, and life?

Permit me to introduce you to a few of my friends and acquaintances, to show you how, in my quiet home-life, I can glean a lemon of use from every decurrence, and gain knowledge, and exercise my self-control, by the aid of every one I meet.

Let me make you acquainted with Marion Eliworth. years, yet cynical, despising her own sex for the follies thus "

and weaknesses apparent in so many. She is half a Millennial era, hopeless of reform, yet capable of lofty my indignation." thoughts and daring, noble deeds.

What is to be the result ? An impoverished country,

favor of the cheriabed lustitution of slavery.

that it is needed to bind up the wounds of suffering humanity. That soul that seeks to give strength to Thou art easily hood wlaked, oh credulous world ! And the failing, will always have power imparted to ft. To grow out of self, and live for others, is the grand secret of success in a contented life "

" Dear me 1" says Marlon, moving about unen-lly, as if I had touched upon an unwelcome topic. ... I have not your disposition. Bor your temperament, nor your opportunities for doing so."

"I seek and make my opportunities. You have a woman's hands and heart. You are free and untrammeled, talented, and able to cope with any amount of difficulties. The obstacles are in yourself, not in the

of the people's admiration. Whether the eloquence of ... I cannot act the Lady Bountiful." she replice. the atatesman is in defence of right and liberty; wheth with a slight tows of her fine head. "I have n't the er the writer's pen is dipped in the sweet honey of patience to go among a parcel of dirly, regged unchins; kindness or in the gall of bitterness; whether the dis and I have so little faith in the reformation of drunk. course of the lecturer is replete with the heart-warmth and and criminals, that I should be a sorry guide and

... Overcome that repugnance in view of the great to inquire. If what is said or written is enchanting, good to be achieved; isy aside your fine lady fastidi-(often because unintelligible ) if it is bewilderingly ousness, and familiarize yourself with the conditions beautiful with exsited or exaggerated forms of speech. of the poor; take into their miserable homes your how many stay their verdict to inquire. " How much sympathetic influence, your knowledge of physiologiof truth does it contain?" As yet, mankind prefer cal law; teach them the gospel of cleanliness; instruct to be amused, rather than instructed. Is it not so them in the science of true and righteous living; open

their benighted eyes to the sin of an enforced mater. nity; tell them of the fearful responsibility of giving Do we strive to learn from each day and hour, from of the value of ignorance to the happy summits of

> "Yop are so enthusiastic on these subjects," she responds, with a wave of the band. "But I should not have the courage to enter their hovels and talk to them of things beyond their comprehension."

.. Level your speech to their plane; tell them in the plainest, simplest language. You, who would dare to mount the fleetest, wildest horse; you, whom I have heard say desired nothing more than to be at the head of a cavalry regiment, you talk of a lack of courage ? woman of noble, cultivated intellect, of superior Pie, fa. Marion ! You, who would be a heroine of the attainments, frank, outspoken, a bater of shams and uarricades or the battle field, you cannot be lacking to hypocrisies, yet alast wedded to a false ambition, moral daring. As I told you before, it is from a want thirating with the vague desire for fame, young in of impiring sympathy for your kind that you feel

"Perhaps so; but I am so thoroughly disgusted with misanthrope, an unbeliever as regards the coming of a show-men and puppet women. I can scarcely control

" Leave them, and search for princely men and "Oh, this miserable war i" she sight. " Look at queenly sisters; seek them by cherishing like attributes the corruption rampant in our midst | Almost all are in yourself. The men you call great who prefer the office mekers, money-getters ! I'm sick of the mock | simpering first to the woman of genius, are those in ery of patriotism ! There 's no such thing in our army. whom cold intellect predominates, who know no true beart-warmth of love, who have never oultivated the depopulated cities, widows and orphans, a divided spiritual nature. Alive only to impressions of the land, and a night black future, all on account of the sonses, they are attracted by physical charms, and most willingly and knowingly do they mate with in. My friend is politically a Democrat, consequently in feriors in mind, thereby securing one admirer for all the rest of their lives, one unreasoning womhider of their greatness. Why should you and I be distanced

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and there is a spectral of a spectral second time ber out, atters that and a second of a brectoration •

by this? They are not the men we would choose for

4.

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our aternal mates." " There is much truth is what you say, Jamines bat I do worship intellect. Of what use is simple goolness without mind power? "As for the spiritual. I do n't understand it. How many man out of a mil." lion would comprehend a woman like you ?"

. .

I smile, as I think of my absent and kindered soul. " Une on this earth comprehends me fully." I reply.

" Oh yes," says she, warmiy. " Captain St. Leon is a prize. Ab, if all men were like bim, this earth would be like your fabled Paradise, or spirit-world, you talk so much about."

Even she could not fail of appreciating his noble qualities, though like a very skeptle she railed at all love, and expressed her entire unbellef in its perposuity beyond the grave.

"Your aim iv life is found," she continues. "You are beloved and happy; you are not ambilious, or you might make your mark in the world; your dreams of Heaven, added to the realities you have, satisfy you. I am what you call worldly. I am a part of the spirit of the age, and that demands external aids of wealth and show. I fret because my knowledge does not bettor fill my coffers; because my friends would have me tame and spiritless, and get offend d when I tell them plain truths. A lordly home, rich surroundings, all the treasures of art and luxury, are necessary to my happiness. I dute on tich dress and flashing jewels all in good taste of course, but gorgeous, magalificent. tropical. I should resign myself most willingly to the fate of a princess, or that of the mistress of a fine plantation, with a horde of sooty servitors obedient to my call; for aside from the feeling of security, the firm foothold in the world that wealth bestows, I think I could infuse into that commonly listless life some share of intellectual activity and interest."

"Not unless you carried sympathy into the work. If you would condescend to step from your isolated grandeur as a princess, to look beyond your own bounded circle, of which, with your mind, you soon would tire, you might succeed. If, as mistress of a plantation, you undertook to teach and clevate your human chattels, son might find employment for your hands and soul. Utberwise, you would feel as cramped and un-ati-fied as hou do here, in the midst of this beautiful city, with, all the means of beneficence at hand. Change of position, of locality, or circumstances, will not bring happiness; we must build its shrine ourselves, and lay the foundation by our own efforts."

"I caunot accept of all your philosophy. though I must admit it is a most sunshiny one. I have none of the saint or martyr element in me. I love the beagties of this world well enough, but I cannot close my eyes to its many obnoxious things and repelling objects. I believe in the pleasure of ruling, in the enjoyment of the power of command, with sceptre in hand, and intellect to guide. I should make but a poor Griselda, or holy Elizabeth of Bangary; but J could make a tolerable modern Presidentess, or Queen, of some petty em ire." And she laughs with a mixture of regretful pride and scorn.

I feel that she needs a thorough awakening from the indolent life of cell-contemplation; and for her highest advancement I hope that circumstances will bring about the salutary change. Perbaps the strong. yet gentle hand of love, is destined to reveal to her the best uses of her many brilliant gifts. I tell her so, but she only smiles in disdain, and says such "sentimentalism" is not for her.

This great and richly endowed intellect is unwarmed by the sunlight of those life hallowing affections that shed over the earthly pligrimage the foregleams of the supernal state. Perhaps some sorrowing memory lies closely folded to the scemingly cold. proud heart, unrevented save to the eye of braven. Maybap. some early disappointment has shrouded the once glowing hopes and reseate anticipations with a funereal pall. 1 know not, for Marian is not confiding; and the seeret chambers of the inmost senctuary are guardedly closed, even to her best friends. Oh, if she would but go abroad into the wide, awaiting fields of human habor, with beave and sympathizing heart and ready hands" What a vast amount of good such a mind could bestow upon the erring, the ignorant, the aufortupale.

I pass on to my next comer. Mr. Horatio Woodland.

He is one of your destructive kind of reformers, whos extreme combatiseness leads him to lay violent. hands (figuratively speaking) on every phase of reli gion no: a cepted by Manself; on every social evil 16 behols, on all that conflicts with his own views of gove-timent, educition, home arrangement, and Individual advancement. Sometimes he amuses and entertains me: sometimes be bores me terribly; but 1 know there is a fund of genuine goodness in his soul, only it is not presented under agreeable forms. Ile is rude, abrupt. and with his loud voice and emphatic gestures could easily be mistaken for a very quarrelsome person. I will give you a short specimen of his style of conversation and reculiar views. He helieves in the full dominion of evil spirits. "Mrs. St. Leon." he begins, "do you still dare to hope for your Millennium to come out of all this bloodabed, anarchy, thieving, and topsy-turvy kind of warbusiness ? Are you still so blinded that you do n't see it 's all the work of evil spirits, possessing humanity and goading them on to all these excesses? My own essecial medium, in whom i have the utmost confidence, told me only yesterday, while in a trance state, that the country was bound to go to rack and rols, unless a different policy was pursued by the authurities. It was the spirit of the lunmortal Washington communicating, and the way he brought down the medium's fist on the table, started the old echoes. I assure you."

I have a mission to perform for high and holy spirits. inniting the populates to dieds of arushy and ven. I have been the means of reliaving mediums from geance. Bas believed that in the bollow of her hand more will spirits than you can think of. You may she held the life of Louis Napoleon, the Autl-Christ. amile as long as you please, ma'ams but some day you All the framers of the Constitution, all-the Pretestant will agree with me, when some of the malicious ones References, all the Ancient Sages, came to give ber take possession of you, and compel you to do their counsel and command. From the winth epters, the #III.\*\*

20.1

primoval earth. For all our speakers and prominent

The one delivered to me is, that I am to go to Queen

most loyal subject, Anne Elizabeth Bradder, to take

upon herself the highly honorable obarge of the spirit-

nal education of certain yet half juvenile members of

Her Majesty's family, which spiritual training for

tance-Mrs B. magnetically controlling the youthful

scions of the House of Guelph across the wide At-

She comes with folded parchments, and long enu-

meration of the benefits to result from a prompt and

I promptly and firmly decline, suffering with pity

for her-folly, and suppressed laughter at the same

She is deaf to all expostulation; she pitles my iguo

rance and benighted condition, and leaves me with a

solemn warning to furn from my unbelief while it is

We have too many such in our ranks. Yet every

human being we meet serves as a teacher. If we but

nse them rightly. I'would tell you more of my visit-

ore, but it is the hoar for going upon my rounds of

[CONCLUDED IN OUR MEXT.]

A BEAUTIFUL POEM.

Ma Engroy-Thefollowing grand and noble poem

whether considered simply as a poem, or in its connec-

tion as a communication-chanced to come into my

possession the other day, and I take the liberty of send-

ing it to the BANNER for publication. It purported to

emanate from him who leaned on Jesns' breast, and

was given under quite peculiar circumstances, some

four years ago, through a highly gifted lady medium of

Providence. R. I., to our worthy friend and fellow-

laborer, L. Judd Pardee. Its high and splendic prom-

ise is still a prophesy-yet to be, I trust, a rich fulfil-

Of Peace and pure Delight From the chalice of the ruby, then shalt drink Love's

But with power for thy adorning, Thou shalt tread with heel unharmed on the serpent

Like a monarch crowned and throned.

With sad plaint no more imploring.

No more in weakness monroing,

God thrilled, with Traih divine.

bead of scorning.

A ceaseless fount of golden wine,

Mellifuent, dewy and divine. Springs from the heart's rose-clustered shrine.

In the palace, heavenly white,

neotar bright. .

log.

domed.

supine.

G. A. B.

self imposed duty. I have not much left to tell you.

entire obedience to the orders of the spirits.

mediums, she has an especial mission.

lantic.

time.

vet time.

ment-fact.

Meirose, Mass., Nov., 1863.

"I do not fear them. I believe that a well-directed bid ber propare for an important position in the departwill, a life in accordance with natural law, is efficient ment of Justice, under the New Dispensation. to keep all evil spirits at a distance. Why, friend Her words flow forth in an unconnected stream of Woodland, what have we gained in exchange for cast- Jargon, by many termed eloquence. With iwistings ing aside the born-headed, cloven-faoted devil of anti- of the body and contortions of the face, aloned eyes quity, if we unfortunate mortals are to be beset by is- and rehement action of the hands, this Pythoness exgions of fiends ? Undeveloped, Ignorant, or even svilpounds an unintelligible philosophy, and an intermidisposed spirits may approach us to suggest. to prompt, nable flood of memages. She is at home in the Oriento tempt; they can never control, onless we entirely lay tal Paradiso, in the Jewish Heaven, in the Indian aside our reason, yield to them implicitly, and are no hunting grounds of the summer; worlds. Bhe dislonger accountable moral beings." courses in unknown tongues. (for which no translator

and the second second second second second

2.77. 5-3

"All your talk just proves in what a fatal error you has ever been found.) and draws. (ander infinence.) live. You set up for yourself, and you can't think a strange pictures of lizards, serpents, and unnatural thought, or do a thing, but what you are prompted and looking animals, representing the inhabitants of the controlled by spirits. You and I are nothing but machines for the spirit-world to use."

"God forbid !" is my fervent ejaculation. "I believe that we are morally, severely accountable. Our Victoria's court, keeping my embassy a profound seown hands are to remove the barriers that obstruct the cret from all, even my husband. I am to present to path of Progress. Our own fest are to cast saids the Her Brittanic Majesty a petition, to which abe will stumbling blocks in the way. Our hearle are to join affix her royal eignature, empowering her distant and efforts with our minds to live purely and usefully, and in this we are inspired from the fountain source of whose Divine existence we are a part, and we are aldel, counseled, guided, and warned, taught and bene, future marvelous greatness is to be effected at a disfited by spirit friends, not made the footballs of an outside destiny, not at the mercy of disembodied ones. I object to the use of the word control; only God controls, by virtue of wise, loving, and unchangeable laws."

"You think you are acting from a standpoint of mighty independence, now, do n't you, Mrs. St Leon7 And all the time it's spirits prompting you, though you deny it. You 're influenced this very minute. know it by the color on your check, and the light in your eye. They 'll pounce on you hadily some of these days, when you least expect it; so don't crow too loud. If you would only lay aside your self sufficiency and be passive, you would make a splendid medium. But the higher spirits cannot approach, unless you give up your will."

"I am not willing to give up my individuality at the dictate of man or spirit," I firmly reply. "Look at the evidence all around us of the mischievous tendencles of such a course. Ten thousand extravagant fanaticisms, vagaries that put to the black our present civilization. have sprung from such directions. No. sir. God has given us reason for our guids, knowledge for our safeguard. We are not blindly to be lieve, but searchingly to investigate. We are to study from the wide opened book of Nature, from the pages of history. From art and science we are to gather funds of light. We are not to bind ourselves down to any one form of revelation, to the exclusion of the rest. We are not to remain fastened down to the plane of physical manifestations, tests of splitt-nower. and communications. We are to grow interiorly, and to give evidence of that growth by a wider charity. a more cultivated philanthropy, a botter wisdom, and a wiser love."

"You are a transcendentalist (the same title Marlan Eliworth bestows upon me) "and a skeptic, ma'am !" vociferates the old gentleman, thoroughly out of pa tlence. "You won't sit in a circle because you 're too aristocratic, and the spirits of Tom, Dick and Harry aint refined enough to suit your ladyship. That 'all: and when a blessed angel of light does come from the bigher spheres, you turn your back upon him, disbefleving his identity. Madam, do n't you think I'm good enough for Gere al Jackson or President Wash ington to speak to ?"

"You know, my friend, that I do not uphold the Shall sing in glowing anthems like the Beraphim ador-rorld's distinctions, but I believe in mental and sole world's distinctions, but I believe in mental and spir itual affinities; and trath compels me to say that I can see no link between your mind, or that of Mrs. Bradder, your medium, with the great men you have mentioned, or with the views that common sense teaches us they would come to earth to advocate."

With his hingdom's glories zoned. Justice sits Ruler of thy sphere in balls with dismond "Zoundel medam, you are insulting ! Do you nean to say I am a spiritual baby, yot in my A B Ca? That 's equivalent to calling me a fool | But you can't help it. I must exercise charity toward you. It's not Thy thought pictured speech sublime. Shall rouse the slumbering Nations from their lethargy yourself; it's the opposition spirite talking; but they can't talk me down !"

Ho is in a fury now; his face glows red with anger. upon the floor in indignant protest. Ruby, whose supreme aversion is a cano and a broom, rushes full-mouthed at him. I come to the rescue, calmly preserving my gravity and my temper. "I do think you somewhat of a spiritual baby," I quietly respond. "Mrs. St. Leon, you are a spoiled child ! Your husband pets you to death, and that makes you so vain and proud ! How dare you talk so to a man more than old enough to be your father? You ought to be drummbi out of the city for your skepticism !"

ANCIENT AND MODERN SPIRITU-ALISM .--- NO. 14. . spirits interested in Government his to her side, to BY 0. B. P.

> We still continue in the more literal aspect of the ancient Word, so far as it has parallel in the modern spiritual phenomena, but we have the symbolic phase yet to present. This conceated in the mysteries of Initiation or philosophical Free Masonry those higher discoveries in natural and spiritual sciences which were confined to the privileged classes, priesthoods and philosophers, who were rather too prone to use the Word for the elect against the people. This coole ric manifestation of the spirit embraced the principles of all Nature, and may be traced in the Bible, as in all the ancient religions. We have made some progress commention with Lords. Gods or Conto-the bummt. within the last year in seeking the ancient way of life. We felt that the astronomical framework was spherio electricity" does govern very much the power not sufficient in the filling up, even in connection with the spiritual record, to present the full Word in all its apirit-land assure us that electro magnetism is the bearings, and in approaching it from a foller point media through which they operate, and they often of view, we find there are keys to its more secret surely predict the weather for twesty-four of forty. chambers in geometry, anatomy, physiology, &c., as eight hours. Bpiritual sciences will become available well as in astronomy. We have been sojourning in for earth when we shall more largely sock the common these chambers, whose "secrets have been bidden woalth of heaven in that direction. We can only panfrom the foundation of the world " we have sought etrate the mysteries and holy of bolies of the ancients from the beavens above, the earth below, and the water under the earth, for the full way of life in the ancient Word, and we think we shall be able to prosent it in the light it was conceived, and in faller measure than has ever been before, in the light of all larael and the sun. The Word is in such questionable shape, and put in such symbolic wise, that unless the keys are nicely adjusted to its various wards, there is no entrance to its holy of holles; and the mere surface or literal reader bas no vision beyond the drapery of the latter. This is often beautiful, to be sure, and radiant from the exotoric unfolding; but within the well there is harmony and adjustment of parts in the way that the ancient wise men generated the earth and the heavens.

We shall not, however, foreclose the letter which has much of truth in its lineaments, though it often killeth while its spirit giveth life. There are many apiritual parallels to the letter in modern phenomena. As "children cutting teeth receive a coral," so do we give to the order that it came to us from the lesser to the greater light through the ascending or progres sive degrees; hence this, and some twenty numbers to follow, being written more than a year ago, before we were unfolded in other ophores with more open vision. will present the fallest aspect we then had. We are some seventy numbers abead of the BANNER, with whom "a thousand years is as one day," and by whom the " mills of the gods grind slowly," as must needs be the case where so much corn, from many sources, is cast into its hopper to grind. But it will all come out bread after many days. Selah.

The miracle of the resurrection of the body was deemed the most brilliant miracle of old time, ... Is is at least certain that many Theurgists boasted of being endowed with the power of recalling the dead to life. Diogenes Laertins relates that Emperiodes resuscitated a woman, that is to say, that he dissipated the his entere to the domain of Plate. lethargy of a woman attacked by uterine auflocation."

Apollonius of Tyana. decmed by many to be a greater miracle worker than Jesus, " more cantiously expresses himself, relatively to a young girl who owed her life to the care of this philosopher. He says that Christian Church it has been attempted to make the she had seemed to die, while he confessos that the rain which fell upon her, when she was in the act of being carried to the pile with her face exposed, might have commenced exciting her senses."

Thus we see that the resurrection of flesh and blood takes place only when the spirit or life is not wholly departed, and that Asclepiades, Jesus, and Apollonius had insight and mesmerie or spiritual power to see and to beal.

"An observer of the seventeenth century (P. Bou)lus, ) relates that a servant, finding on returning from a voyage his master dead, tenderly and frequently embraced the inanimate body. Thinking that he dis covered some signs of life in it, he breathed his breath in it with so much persoverance as restored inspiration, and resulmated the apparently dead man. dry horse-dung, with frankincence added, as "a sweet This was not regarded as a miracle; and, happily for

forward very plausible arguinting in the port of this opinion. Michaelis has even conditioned further." The Lord appeared to Mozes in the burning weak, and a simula appartion, whom Rendemir calls the deall, appeared to Zoronster in the midst of fire, and that he a imprisied a luminons mark on his body; and, second. ing to Dien Chrysoston, when the prophet quitted the mednigin where he had so long dwelt in selltade, he appeared shining with an uncalinguishable light, which he had brought down from beavent a predigy similar to the electric bentification." Bo, too, Noon came down from the mount with his face heraed, or shining. ... May we not ask whother these hets do not judionie, in other terms, the experiments on atmo. spherio electricity of which a Thaumaturgist might as casily avail himself, as to appear sparhling with light in the eyes of a multitude struck with admiration ;"

To a certain extent, granted; but we may in trath include in this a continuity reaching into iransmun. dane churation. In our circle and battery for spiritual ties whom we recognize an once incornato-.... sime. to communicate. Our telegraph operators from the with the key of their symbole-astronomical beavens in connection with the meameric or spiritual trance, The Virgin Mother of our churches, with her immaca. late conception, was an ancient " Goddem of Amysin; the Celestial Virgin, Sponse of the Bun, at each rare. Jution of the year, was found a virgin by her husband, is So, teo, Astrologer John, of Patmos. saw a damael in the heavens, "clothed with the sau and travailing in birth, palued to be delivered," but was afraid that the Dragon's tail would swoop her child with a " third part of the stars of heaven " to the wilderness of the Mossical scape-goat, old Coprisornue, the very hrink of the winter solutice, the bottomless pit, the habitation of everineting wos. In the meantime, " Biebael and his angels fought against the Dregon." In the midst of the seles, the woman finds in the beavens " a place prepared of God," while old Coprisonaus is left on the solsticial precipies to warm sinners, and to sing forever and over the prolm-

> " Stop. poor sinner, stop and think, Before you further go: Why will you sport open the brink Of overlasting woo."

But it has come to pass in these days that the collous care for none of these things, and sail into the very jaws of old Capricernes, even while his mouth is epen with the pealm, and pearing out the fury of the Lord in a gale through the blow off bib of the nose. Not so much as by your leave do they double Cape Horn, but dash on to the Sammer Land of the Pacific. Trm, they pass through a terrible bell-a tempest of show

and hall-as they enter the bottomless solstice, up. heeding the warning pealm of old Lirene Coprisormation Thus the kingdom of hell suffereth violence, and the violent lake it by force as much as when Koran, Da. than and Abiram went below with barness on their backs, or as when Amphisones, in like manner, made

The ancient Hebrews, to make themselves a more exclusive people, changed the names of the Zodiacal signs to fit the purposes of their own mysteries. It is difficult to unriddle in full the inter-relations of the Hebrew zodiac, and the patriarchal names; and in the present Heathen zodiac give place to the names of the twelve Apostles whose number appears to have been originally fixed in accordance with the old Chaldean heaven of heavens. " The who men from the Bast "

who saw the star of Jesus. May have suggested the way of setting the house of heaven in order according to the twelve, and had the Christian zudlac been adopted, we should have had Peter for the first sign, instead of Avies, or the Bam, which taketh away the slap of the world at the vernal equinox, and Judea beiraying the sun into hell at the hottomlers polatice, instead of Coprisonnes warning the celestial host against the brink of everlasting wee.

We have seen how the Abyesinian God man brought fire from beaven by a sunglass to the setting on fire smelling eavor to the Lord." Se, too, " the Mart." 10 点加加油品的 刷 petually, in their fornaces, fire miraculously sent from heaven. The Greeks, who bestswed on the first Penins chief the name of his country, also relate that in the time when Persens was instructing some Persians in the mysteries of the Gorgons, a globe of fire fell from heaven. Persons took from it the sacred fre, which he confided to the Magi; and from this event areas the name that he imposed upon his disciples. Here we recollect what was said by Bervins of the celestial fre they only employed for sacred purposes." Whether by electrical operation, as Franklin taking lightning or fire from heaven, or by sunglass, or through some other mystery. It was averibed to the Lord or magio, though the process was the same, and we have many moderns not yet wise above what is written.

BANNER OF LIGHT. Otigtall Essays.

2

# IDEC. 19: 1863.

"My faith is not shaken in the least by all the inevitable discords of the time. I look to the ultimate good. and am reconciled. But what did the spirit of Washington advise ?" I asked with an incredulous amile.

""That a brave army be organized at once under the bauner of Spiritualism; leaders chosen from among our public teachers; then we shall conquer the enemy's souniry, have no more defeats, only a series of spiendid victories. We shall rout the syll hordes of invisibles. and, the Boath overcome, we shall build up a new Republic, tear down all the strongholds of supersti tion, and have spiritual meeting-places in their stead, everturn the present system of commerce, teach by intaliion in place of books, and have a glorious, free, and united country."

I shake my bead.

"What I" he exclaims, waxing at once warm and wrathy. "Would you spurn such excellent counsel ? Would you set your puny will in opposition to the mighty mind of Washington? And Ben Franklin, Jefferson, and good old Luther, all give the same advice."

"Excuse me, but I doubt their identity. You complain of the fraud and violence perpetrated under the name of law, yet you would enter upon the work of demolition with an equal zest. Pardon my frankness. but the success of such an entarprise as yours would make out of Spiritualiam a sectarian organization; and I think we of the faith are not yet sufficiently advanced as a body to wield the rules. of Government. There is too much fanaticism and ignorance in our midst; we have not all learnt celf-government, and it is dencerous to follow the distates of spirite, when we are not assured of their identity."

"Zounde medam | have n't I had ten years' experience in spiritual manifestations, and de you think foould be led astray? I tell you. I am in rapport daily with the Father of our Country. I am an especial favorite of his.

"And you should accompany me, friend Woodland, anished from the Quaker bead-quarters, for your fa naticism," I answered, amiling.

"It 's of no use to argue with child-minds." he re umes, loftily; "it's only a waste of time. If you had to buffet with the world as I have. and encounter op position as I do, you would n't siways wear that self complacent smile. Your theories about love and marrisge, too, are simply ridiculous to a mind that's on a bigher plane. I tell you it 's all celfishness, this foring one person exclusively out of all the world, and taking entire possession of them. It is n't spiritual. We should love all alike, and let marrying slone; no good over comes of It."

"How do you old bachelors know ?" I query.

"Have n't | eyes and cars, and powers of observa tion. ma'am? Do n't I see husbands and wives sweet as honey before folks, and vinegar-sour when alone. Marriage is one of the selfish institutions of the day; loving is all folderel; only weak minde in duge in such folly .-. The Shakers are right in all but their religion."

"You are a queer mortal. Do I not live happy with my busband ?"

"How long have you been married, pray ? Wait all a dozen of years baye passed, then boast. Have n't you got additional trouble by getting a husband ? Aint you scared to death every despatch that comes, for fear he's been killed, or maimed forever | I know I've trouble enough without the care and worry of a wife."

We continue the discussion some time longer, and the eccentric individual, who appears far worse than he is, arises to depart. But I have a gleam of the innate goodness of his heart, the redeeming trait of his otherwise repuisive nature. He tells me, with a moistened eye, of a poor. suffering family in his neighbor hood, who need immediate help. I promise my sa elstance, and we shake hands and part as friends. His beart is not all devoid of love or sympathy.

Next comes Mrs. Bradder, the medium he has been speaking of, and oh ! my trials of patience with her. Many would call her orazy; but I know she is sane on all other points but one. It is the exsitation of a compiete fanaticism that possesses her. Bhe deems herself the "commissioned agent of the spirit-world." She has been to England, for the sole purpose of bring ing over a delegation of spirits who could not land upon the shores of America until the mediatress went for them.

In the weit-remembered terrible riot of 1844, she enacted a prominent part; that is, in her own imagi nation. Hhe saw bodies of armed and masked spirits, bovering around street corners, and by church doors, from its being the product of a call's basd.

1

Not with ontward splendor shining. Nor with words of man's designing Shalt thou mert the souls that seek thee, for the bread of life repining;

But with lood of angels gifted.

Thou shalt feed the wrecked ones drifted On the bungry waves of Error-but now with Truth uplifted.

Wouldst then draw the gorgeous curtains, With wealth of gold opprest, That will the day's departure Through the portals of the west, Seeking knowledge of the morrow with resileas, anx-

lous quest?

Queli the fond and fruitless yearning. And thy watchful eyes upturning. See Faith is God, in starry script, on the scroll of Heaven burning.

Look where loveliest light is streaming, 'Mid the irridescent gleaming; In the sacred bow of promise Hupe's angel face is beaming.

Robed in fairest vosture, woven in the mencions of the skies, Of the ardent love beams durting

From the angels' tender eyes, Sweet Charity walks with thee like a saint from Para-

Thus with beavenward impulse toiling, Thou 'It find divinest rest. And like him of old. so much beloved, So richly, greatly blest. Thou'lt lean thy head in perfect trust on the Redeemer's breast.

#### Written for the Banner of Light. BABY MELL.

Tiny hands folded Over her brenst, Dark Isahes drooping Over lids prest. Lips cold and allent, Form anoght but dust; Sweet baby Mellie. Now laid to rest. Under the daless, Under the sod, A little form 's laid, A soul 's with God. Lips mute with anguish Only can moan; "Why wast thou taken-We left alone ?!?.

Ne'er more," fond mother With Inilabys, Thou 'it hush thy darling How in the skies. Up in high beaven-Ney, do not weep-Angele are rocking Mellie to sleep, Springfield, Man., Nov. 24, 1863.

You know meck modesty as you do mock-turtle-

ALICE.

Mar Sec.

the fatthing servant, it was no longer the custom to at tribute such an occurrence to magic." and to hang, er burn. or torture the saviour as a sorcerer.

But here is a miracle " as is " a miracle, and none of your half and half. A dead man was " cast into the sepulchre of Elishs, and when he touched the bones of Elisha, he revived and stood upon his feet." This is a genuine case, because recorded within ."the paste board barriers," and is therefore "God's Word;" bot if related elsewhere, and admitted, then the bones of Elisha would have been transformed into magie, in a which was brought down on their altars, and which compact with the Devil.

When the daughter of Jairus was said to be dead, Jeaus coming in rapport, said, " She is not dead but sleepeth," and they laughed him to scorn. the was in the trance sleep, and selecting a harmonious circle for a battery, "be put all the others out, took her by the hand, and her spirit came sgain." Of course, his disciples saw only the hand of God. while the Jewish Church saw only the magie and sorvery of the Devil. on the same wise as the Christian Church has seen from that day to this. Bo, too, it was said of John tined to prave his prophetic mission; and expecially the Bantlat. "He hath a devil."

Not much was known in those days of the laws of the imponderable world; of electricity and magnetism in shythmical proportions as media for the soul world to operate upon. This was pardonable ignorance in those days; but in the ninetcenth century, insufferable. To labor to perpetuate such by our pulpitry, is the sin against the Holy Ghost. However, in the progress out of fossildom, troth and wisdom are justified of all her oblidren; and miracles pass into laws of mundame and transmundane continuity. .

There is rather a fanny miracle related in connection tion of the prediction. Well, sir," replied the countwirls her tall in a particular way before a shower." Thus the sure word of prophesypy the bovine gyration arose, which terrified the warriers of Fingal. . unto selvation, blest with the gift of the spirit when interpreted the "stump tails" as glory departed. and the coming in of Yankee civilization. But in those days there was no open vision, and now the day to awaep away the refuge of lice." Amen.

From the preceding, we may conclude, with some probability, that Zoroaster had idean upon electricity. and possessed the means of attracting lightning, of which be made use to sperate the first miracles desto light the sacred fire which he offered to the adatation of his disciples. . . It is more probable that the original fire of the altars was lighted by reflected mirrors, or by burning glasses, as is new dene in the houses of the Paraces In India, when their fires are soeldentally extinguished, or allowed to go out; in which case it may be said to be bestowed by the 5nB."

In Jewry, this fire was brought down from beaven. not only, to consume sacrifloes, but to kill men, sa when Elijah let of upon a hundred or so. Is the Eastern mysteries, "the Bun is addressed as the light of the Divine Raler: but in an ellegorical sense, as the with Sir Isaac Nowton, who, one fine morning, tak-ing an accustomed ride, was accould by a cowberd, nates from the Bapreme Boing. 0 o 75 how fro. and assured that he would be overtaken by a shower. the sun, the moon, and lightning, is three fourthe of As the sky was cloudless and the sun brilliant, Sir the science of Ged. . . Indere mentione a brown isase disregarded the remark and rode on; but, before Stone, which became juminous when sprinkled with he had proceeded far, a heavy shower fell. The phil. oil," Probably the Stone which Jacob ancialed at coopher immediately rode back to ascertain the founda. Bethel as a medium of the Lord, became inminent, se well as the "Stone of Israel." par excilence. The tryman, .. all I know about it is this: my cow always Draids made .. conjurations round a cremicel, or dire of stones; and, at their command, burning meleon of tall was as significant as by the rod of God, which Theophranias gives the name of Spines to a Biese Moses carried in his haud. Had Goy, Wise been wise | which is met with in certain mines, and which, if pounded and then exposed to the sun, ignites of itelf. he saw P. F. V.'s "hunting stump tail steers" to particularly if care has been taken to wel it fmL" and fro and up and down Virginia, he might, with Another Bione, according to Eliam and Discordine, prophet Daniel. " told the sum of the matters," and ignited in a like manner, "when sprinkled with #=

These God-Blones were probably like the "twelve stones" which Billsh took according to the number of judgment is " laying rightcousness to the plummet of the twolve signs of the Zodisc, and "of the tribes of the sous of Jacob, unto when the word of the Lord Bo prone were the ancients to concel in mystories come, saying, Israel shall be thy name; and with the the gifts of the spirit and the evolutions of the sol- manes he built an alter in the name of the Lord; and enote and to predicate thereon history, morals and made a trench about the altar." Then piled the star religion in parables, dark sayings and riddles, that with wood and ballock, and poured on twelve harres the range of interpretation extends to the "heavons of water, and then down came "the fire of the Loroand above, the earth below, and to the waters' under the consumed the merifice, wood and stenes, and iched earth." " Ben-David has americed that Bides pos-sensed some knowledge of the phenomena of electricit the Lord Ged of Abraham was a God in Israel. "Abd ty; and M. Hirt, a philosopher of Berlin, has brought when all the people new the fire licking up the water.

## DEC. 19, 1868.]

# BANNER, OF LIGHT.

they said. The Lord be is God-the Lord he is God !" Had other proof been needed that the Lord he is God, it was shown by sending Baal's prophets by express over the Jordan.

The Lode-Stone was a God Stone, or a Devil Stone. according to circumstances. Probably that was the lapie infernalie, or infernal stone, which the priesthood had not anointed, or consecrated. Bo near of kin, however, is the Devil to the Lord, or magic to Urthodoxy. in the mode of the theorgical manifestation, that the rejected stone often becomes the head of the corner. East, "placed some wood upon the altar, and invoked I know not what God, by orisons taken from a book written in a barbarous language, unknown to the thus made up of this strange fire from the Lord of their lives in similar strange fire. On similar wise, fal and destructive storms are thereby produced. too, was Hercules roasted in the saturated shirt of Nessus-harmless in the dark, but kindling when exto make use of it. This is what I have done. To-day, the temperate latitudes. in the dark, with a flock of wool dipped in the liquid, I have dyed the tanks, which I have sent, after having been touched by any one. It was reduced to ashes, fall from wood. I have observed that above the Stone like those which in autumn are produced from wine poured from a height."

Herculean consummation.

Not less potent was the anointing oil of Miss Medea. nate individual approached the altar to offer a sacri- sky. fice."

Jerusalem."

MUTATIONS OF THE SEASONS --- NO. 2. may be seen how the elements of the stmosphere be-BY O. R. CONGAR.

known to have an established system of circulation. magnetic period, for it has been shown by Professor and to the laws of which it is ever obedient. Hence, Loomie and others that the appearance of greatest locating in the tropioni regions the earth's great dy. activity and brilliancy of the auroras is periodical; and namical centre, it is properly from there that its estab | from the data at hand, these periods seem to very nearlished and definits channels of circulation are traced by coincide with the recurrence of these periods of out. And this we attempt to do, first by observing magnetic control. latitude north and south of it, there appears what are spherical currents assuming the binary character giving rise to variable winds in extra temperate latitudes, (while the true variable winds are the result of eleven of which, however, are usually recognized. the equatorial calm-zone), and other peculiarities polivision again takes place; the upper portion of the surface current sweeping around over variable areas. in the form of a circle, often materially influenced by local causes, until absorbed by the trade-winds, whose definite course is toward the equator, while the more elevated or extra surface current continues its spiral course toward the pole zone of calms, where another crossing occurs with the electro-return current to the equator. These local conditions, however, no more arrest the general course of atmospherical currents, than boulders, or islands in the bed of a river arrests Its course.

marked. Whereas, in the magnetic sessons, these electro-polar currents are, perhaps, in part. by the law of convection, raised up and pass over in the upper channels many degrees of latitude further polewards, their direct influence being seldom telt.

Now, as these electro polar currents approach the opposite magnetie equatorial currents. the same effect is apparent as when two streams of water most from opposite directions. A banking up and greater con densation of their atoms is the result, to which also the permanent elevation of temperature within these Pansonias relates that the Magi, or wise men of the caim belts, above that which obtains either side of them, is due.

And should there be bat one outlet to these meetingcurrents from beneath, then eddles or whiriwinds, Greeks: the wood soon ignited of itself without fire, tormadoes, &c., would occur. But if there be two outand the flame of it was very brilliant;" thus leaving flowing streams at the enferior surface, corresponding it to be inferred that the burning bush of Moses was in size to the superior inflowing currents, then an equable circulation would constantly be maintained. Aaron's sons, it may be, were scorched to the losing But local causes often so greatly interfere, that fright-

It is this meeting and banking up of the atmospherical currents, together with the excessive precipitaposed to the rays of the Lord, or the Sun. Dejanirs, iton of the electrical currents in those latitudes, that the wife of Hercules, explains somewhat this "Blood has been the principal cause of the unusual low temof Nessus," which is transformed into a consuming perature and cold storms there the past few years, and fire. "Nessus." says she, "advised me to keep this to which also may, be attributed the obiliting southerliquid in a dark place, until the moment when I wished Iy blasts during the same period, that have swept over

In farther support of this view, and the circular course of atmospherical corrects within the temperate sbut It in a box. without its having been exposed to the zone, at least, it is only necessary to have observed the light. The flock of wool exposed to the sun upon a circular motion of the storm clouds during this given stone, was spontaneously consumed, without having period. Their general course has been, and is now. from the southwest, west and northwest, within the into powder, resembling that which the saw causes to parallels of thirty-five to forty-five of north latitudes to northwest, east and south of east; while at the on which I had placed it, froth bubbles appeared. same time surface currents may blow from opposite directions. And let it be observed also, that this phe-

nomenon is more characteristic of the megnetic than This appears to have been a chemical manifestation electrical period. For during the latter, general obof the spirit, which, in the past, would have been of the servation has shown, that within these latitudes the Lord or of sorcery. The jealous waters of Moses, if storm-clouds make up from all points of the compass distilled from "eye of newt or toe of frog." were not between the southwest and southeast, except, perhaps, more potent than the love philter bequeathed by the in midsommer, when the northwestern horizon may be dying Neesus to Dejanira, nor less consuming than the overspread with angry looking Cumulo-Nimbus cloude; strange fire from the Lord, making burnt offerings of and not unfrequently storms of a most terrific nature Asron's sons, than was the saturated tunio in the will suddenly burst upon the unsuspecting from them. And as these clouds fully pass over, it is almost in-

variably followed by a lower temperature. Whereas, Pliny, in fact, says "that Medea, having robbed the in the magnetic period, which we are now in, after crown of her rival, whom she wished to destroy with storms, and, indeed, when northerly winds prevail, naptha, it caught fire at the instant when the unfortu- | the temperature oftener rises than falls under a clear

That the calms of Cancer and Capricorn occupy po-Thus in tracing the Lord and the Devil along the sitions somewhat nearer the equator during the prevaboundaries of the two worlds, we must take beed of lience of the electrical influence, than when under the the fire, whether it be of the Orthodox Devildom of opposite or magnetic, is quite significant, as has alour churches, the same as the strange fire from the ready been remarked, that the magnetic sure is much Lord. or "the Lord's fire in Sion, whose furnace is in more axially drawn into a bulging zone; or. in other words, is poramagnetic. Hence it covers a less longitudinal area than when diamagnetic; from which it come electrically or magnetically charged, so to speak, by a depression or elevation of its temperature. This may also account for the frequent and brilliant display As I before stated, the atmosphere of the earth is of the Aurora Borealis during what is here termed the

the phenomena of storms, the peculiar movements of It may now be well, in concluding this article, to alonds, and the wot and dry seasons. From which, it remark that this series of magnetic seasons commenced has been ascertained beyond a doubt, that immediately properly in 1850-T, although they are almost the cold under the equator, and about the thistists parallel of est seasons on record. Bat the reason for this is, briefly, that the maximum of cold will be at the clostermed calm-zones or doldrums; where currents of air ing out of this period, and, perhaps, trench upon the meet, cross each other, rise and fall, and continue in magnetic; which may account for the sudden transitheir course, either toward the equator or polar re. tion in the change of temperature; but the converse gions. And at these lines of crossing remarkable phe. of which is not the case in the magnetio, for that is nomens are known to occur-such as single atmo. the dominant force, and hence more equable in its manlifestation. If this calculation is correct, we have then as they leave the calms of Cancer and Capricorn. passed through quite half of the thirteen years of which this secular period is composed, but only shout

The maximum of best, or rising temperature, in this characteristic of these and adjacent latitudes during period, will be reached in the following year; after their transformation; after which their polar course is which a gradual deoline will be observed. Hence, resumed as surface and extra surface currents, until contrary to the popular opinion. the coming winter is fully within the semi-polar latitudes, when a partial to be a comparatively open or mild one. It will please be borne in mind that I have not atte plete solution of this difficult problem in this communication, but shall pursue it more analytically in a future article.

is somewhat ambiguous in its definition. It may be nay, even of that party and of that partisan ticketsaid, generally, to have reference to the love or duty which they happen to have esponsed; as though they, one owes to one's country, and is connected with the ides of paternity. Hence it probably originated dur. Divine coonomy. Need we assure you that this is a for the Patriarchal stage of society, when the chief of most permissions misapplication of clerical influence? the state stood in the relation of a father to his house- If men are to measure their duties in this respect by a hold, and exercised a care, which was really parental, strictly religious standard, let them at once adopt, to over all his dependents. It has come, however, to be their fullest extent, the emphatic and repeated comapplied to every form and system of government, under every possible species of control. The aspirations of corrupt politicians, and even the selfish ambition which is hidden under the garb of religion, are digutfied by the name of Patriotism. Indeed, so many are the phases of imposture presented to the mind under this imposing title, so many plausible appeals are designedly made to the feelings it represents; in a word. so many and so mischlevous are the villanies it is used to cover, that it behooves us to understand its genuine meaning, that we may be able to recognize it. where it really exists, and not bo led to regard it as a batter at each other with their ponderous engines of mere illusion-a cant watchword of faction, owing all controversy, charged with ... sulpbur and strange fire;" its power to the flattery of prejudices, which it invests and not a few will even condescend to snatch a more with the garb of disinterested virtue, and which will vulgar weapon from the grimy hands of their comrades Snally drag down the temple of our liberties to the of the porter-house and the stump. Yet nothing is dust.

The love which a human being beam to his native land, like the love of a child for his mother, in all cilmates and circumstances whatsoever, wherever his ry, uncontrolled personally by any of the thousand dwelling-place, whatever the principles of the govern. forms of doctrine and worship which have free play ment under which he is reared, becomes a feeling which, around him, and whose adoption, of, or by, the civil wherever he goes, remains fixed and rooted-a conviction that his own country is the best on earth. In the everywhere else under the sun-the American citizes. years of manhood, amid the conflicts of avarios and ambition, his mind still wanders back to that spot of lines of demarcation between his religious and his poearth which contains his early home, by whose fireside he gamboled beneath his mother's gentle smile, and | laid down for him. He is obliged to defend his conn. where his nature expanded under the sunshine of paternal love. Whatever rewards he may resp in the legally called upon to do so. This duty is absolute, battle of life, still no place seems so dear to him as his and cannot be set aside on the ground of any religions childhood's home-no friend so congenial as the loved scrupies. If, on whatever account, he does not think ones it sheltered. With these emotions is intimately proper to perform it, he has no alternative but to leave allied the feeling of patriotiam. and it is equally en. An country, and to seek some other whose civil require twined with the most sacred and deeply cherished of ments are more solied to his tastes. Bemaining, he all our hopes and reminiscences. The religions phil. must be content to bold his person and his property at anthropist, however, tells us that there is a higher af fection than this-that all these native impulses ought contingencies. When summoned to the field by the to yield to the grand cosmopolitan idea of universal voice of constitutional authority, he cannot refuse to frateralty-that the world should be our home, and all fight, however much at variance may be the occupamankind our brethren. As well might he tell you that there is for you a voice sweeter, more divine than that of your mother-that you should have no brother. no sister-that the worship of the family altar is an idolatry, and your remembrances of home a weak illusion. as that your devotion to the very magnet of exstence is false and vain. . The world, he will tell you. is all equally the work of Divine Perfection, and the na tions that inhabit it should form one yast and common people; the idea of patriotism is but maintained and flattered by cunning political leaders for their own if he is bound by no party organization, then let bim is not so. The idea can be proved false, from the faithful execution of every law of the land. With revery nature of existence, from the very foundation of human feeling. There is no such thing, in fact, as a common brotherhood, an equality of nations; there can be no such thing as blotting out the spirit of patriotism, and substituting the notion that the world is their country's honor and defrauders of her lawful one home, and all mankind our brethren. In vain do dues, we strive to tear up the foundations of our moral being-the institute of Nature are too strong for our utmost efforts to avail against their pure, spontaneous promptings.

Christians may condemn a class of emotions which as proved in all ages at once the root and the product of true, heroio greatness; but mankind, to this And even could all national boundaries be obliterated. Englishman, and the rest, be confounded in one hetethe resulting advantages compensate for the loss of the good or bad, in its sime and tendency, is an absointe, nucontrollable, uneradicable force in all the departments of life, although every feature of macality. very possible form of corruption, every shape of hypooriey may take shelter beneath its ssored name. And true it is that, under a republican form of gov In avary frand nractly these musbroom growth of politileat corruption-of these we shall have more to say by and bye. Very different from this is the principle inculcated by religious teachers-very different its application. and yet, by some strange comparison of ideas, cierical politicisns, even at the present day. often attempt to same-that Christ's mission on earth was that of a naligion, which involves the mind in uncertainty, and of earthly interests. to justice and restitude of conduct, and to regulate the manifestation of certain lofty emotions-strictly this. | hasty theories. Impede them for a single hour. and nothing more. It was not meant to apply to man's duty to his country. It is not a sense of religious duty which makes a man love his wife, his child, or his home, nor does it prompt him to the love of his country. It is religion which makes him love and trust in God. Religion bids us regard mankind as our brothers-patriotism tells us that our constrymen should stand nearest to our affections. Religion commands us to love our enemies-patriotism, to fight them. Beligion enjoins upon us to forgive those who ill-trest | interpreted, inculate any such system of unattainable us-pairiotism, to slay them without scruple. Christ teaches that our love is due to all the world-patriotism, that, in certain conjunctures, the land of our nativity and our home should have the first claim. There is no want of distinctures in the contrast bere, and there would seem no possibility of confounding such opposite obligations. The precepts of Christ and the lemanda of patriotic duty cannot, it is evident, be brought into consistency with each other. The followers of the meek and lowly Nanarene cannot, surely, mitate the ruthless disciples of Mahomet, and traverse the earth with the sword in one hand and the New Testament in the other; nor bas he who said, .. My kingdom is not of this world " sanctioned a sentiment of nerrow nationality so nearly skin to selfshness. Yet we shall soon try to discover whether the Divine Economy has not somewhere provided a bridge of union and compatibility between patriotiem and religion. Ministers of the Gospel blunderingly undertake to djust these condicting claims of jurisdiction, instead of enforcing the unsophisticated dootrines of their socalled Master. We are daily forced to witness the del grading and exasperating spectacle of divines enacting the part of politicians and demagogues, and inflaming the flercest passions of their heavers, as if the role of the ecolesiastic was but intended to hide the equip their respective utterances are blended into a voice of ments of the bravo. The exhartations of these mem bers of the Church Milliant might lead a beathen an. even in the darkest hour of national calamity-can ditor to suppose that Christ had been animated, in all support the spirit of the dying bero on the stricken bis appeals to the courage and fortitude of his disci | field, and convert the groans of expiring martyrs into fulldels, bip and thigh. , Of this class are those rev- that the powers of evil have outgeneraled those of Sec.18 111

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forsooth, were the sole authorized expounders of the mandments of the Savionr. But if, on the other hand, it is right to defend their country and all that they bold dear, by the arm of fish, for the sake of common sense and common consistency let them not be adjured to do this in the name of religion.

C. Stateman.

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Yet so it is, that, in these times, the various theories of government and the duties they impose, are so confounded with the leading topics of religious instruction that the two together enter, as almost innersrable ingredients, into every discourse from the pulpit and the rostram. Bival carineers of Gospel artillery clearer than that our American Constitution is a purely political instrument; and the American citizen, as each, pleased long ago from the physical thralidom of bigot. authorities as ailies, has wrought such cruel mischief we say, is bound, above all other men, to keep the litical duties clear and distinct, as they were long ago try-to ald her cause, by purse and sword, whenever the disposal of the government. in octiain understood tion of a warrior with bis habits and his principles. At all times, he is bound to see to it that, as far as his influence may avail, the best administration is placed in power. In order to do this, he must faithfally per form his duty at the polls. No man who habitually neglects to exercise bis right of sudrage, deserves to be called a good citizen. By voting in accordance with sound and unbiased judgment, he defends his constitution and protects his country, by the most harmiens. yet most potent, weapon which a freeman can employ. benefit; and finally the whole world will become a vote for the best man, on whatever side put forward. realm of equality, and subject to one universal law. It But siways let him be careful to aid in securing the gard to the great questions of the day, silence-neutrality-a cold indifference-is impossible to him; and all who endeavor to maintain such a position should be at once scouted and suppressed, as neglectful of

Now it is probable that of the whole number of voters smong us, one half seldom or never deposit a ballot. They may plead that they are disgusted and disheartened at the provalence of political corruption -that their single efforts can be of no avail in stem. ming the tide of faction, and that their private affairs absorb their whole time and attention. Such excuses, extent, must be selfleb, and are rightly so. All feel however, will not exonerate them while they continue and soknowledge the magic spell that lingers around to nestle comfortably in their homes, under the protect. the thought of home, and is this indusace to be con-ling wing of the government and institutions which demned? No; and neither is the equally inborn love of they refuse in their turn to lift a fluger or to spend an one's native land to be superseded by a vague generality. hour in serving. Are such men patriots? Is any man entitled to plume himself on his private and domestic and the loved countries of Frenchman. Frantard, virtues, while be sits an idle spectator of conflicts in volving such vast issues, both in the present and the togeneous mass of population-not even then would fature? Are those interests to be thus sacrificed to the solfish scruples, the timidity, or the contracted holiest feelings of the mind. Res. Patriotism, whether views of individuals? What would become of your commercial prosperity, the accumulations of your industry and thrift, your fireside case and elegant onjoyments, if the government to which you owe the secure pomension of thom all, were at length to fall under the unheeded annull of traitors? What were then the hopes of your posterity ? Where would be the liberty hich. hy long masses by designing demagogues, is committed in the to you a natural necessity that you regard as little as name of patriotism. These spawn of civil prosperity. you do the common air and sunshine? If. in some unhappy hour, the shelter and support of the Government were to be withdrawn, how vainly and how bitterly would you then wish for the opportunity you now despise of making an effort for its defence 1 No I your duties an citizens are too clearly defined for any evasion. You are bound to sustain your counshow that Religion and Patriolism are one and the try, and in doing so you must submit to such sacrifices as are domanded by the general welfare, bearing in triot. Not so. Such teaching is a desecration of re | mind, constantly, that it is the flowernment which you need as a defence, far more than the Government drage the awful theme down to a level with the vitest has need of you. Act, then, as if your existence and prosperity as a citizen of this glorious Republic de. The object and purpose of religion is to act as a guide pended solely upon your individual exertions, and les no creed, no dogma of sect or party, no crude and Yet we would not have you suppose that you cannot be at once intensely religious and intensely patriotics that you cannot at the same time love Christ and your country. Incompatible as the two may have hitherto seemed to you, we smert that a bridge may be thrown over the chasm which divides them. You know that there is absolutely no such thing as the posability of loving your enemics, of entirely eradicating all vindictive feelings-nor does Christianity, rightly perfection. It is indeed a perfect religion-but it is perfect by virtue of its exact adaptation to homen nature as it is, not to some supernatural substitute. All it requires is, that the passions and propensities should be wholly subordinated to the guidance and control of the moral and religious pature, to which when thus subordinated, they are most effective and indispensable auxiliaries. The efforts of a Christian minister should be directed, not to blowing up the fires of wrath and vengeance, but to maintaining the clear and steady flame of righteous indignation, by appeals against the sin, and not the person of the sin ner. It is not bls part to incite to the dreadful work of bloodshed and devastation, in any cause, however holy in ble eyes. He who uses the pulpit as a secure vantage-ground from whence to breathe out threatenings and slaughter against all who refuse to accept his views and those of his party-what is he but a faithless shepherd, who holds forth in one hand the allforgiving promises of immorial love, while with the other he opens wide the gateway to everiating perdition. Yet there is in reality a perfect and entire harmony and agreement between the dictates of patriotio duty and the requirements of pure and undefiled religion; ineffable consolution, which can reasure the soul ples, by the ferpoious fanaticism of an Eleazer, or a a joyful munio to the ear of faith. No effort of the Peter the Hermit, and that the highest display of Chris- | most sublimated piety can eradicate this united inflatian virtue was made by him who went, forth, as the | encer no preudo-religious zeal can blacken the record Jews were sent scalast the Canaanites, to smite the of mankind, by the stigms of insanity. or can prove erend frebrands who are constantly assuring us that good, in the order of mortal affairs. We cannot bethe Supreme Seing is on the side of those principles- | Here that humanity is to be held forever subject to.

enautments atterly opposed to the requirements of their nature." We held that the true patriet, the carmest Christian, is devoted to ble country first, and through that, indirectly, to all the world-and to all the while as true a Christian as some to-day, who would fain persuade him that his prefereton and his practice are inconcitable; or as these monthing. brawling oracles, whe assume the guidance of the pation's conscience, and salt is to how down before the shrine of their presemptions vanity.

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These it is whe have brought your country to the verge of ruin, and have undermined the very foundstion of her greatness. Buch as these are the so-called statesmen who have brought on this bloody and protracted war. Such are many of the mushroon heross, who, after every battle, hwery up to the seat d Government, te press their ciains for swift promotion, carned by the blood of better and braver men. whose names are never heard of. Huch are these who modently ask no higher recompense for their pilasleas devotion, than the privilege of serving their conntry in the anfer posts of legislators, or Ubief Excontive. Buch as these, and lowest, if not must dangerons of all-are those who "steal the livery of fleaven to serve the Davil in;" whose object is simply and merely personal emolument; and whe, while Diling their pockets from the public store by overy knowinh art, are loud in arrogating for themesives and their subservient party oliques, all the virtue and public apirit of the age. Buch as these are they who follow, rejoiding in the track of rain which a great army leaves slong its path, and shoff the taint of carmage with a wolfish joy. Buch are they who have set up the great image of Moloch for you to fall down and worship; and who, after beaping up prevocations and indigolities, during years of wordy strife, now glory in the thought that they have at length succeeded in rending ecun. der the bonds of National Unity. Heaven only knows whether they are destined over to be renewed !

This, then, is Patriotism, par excellence. This is the upshot and the end of all the turmoil and confusion of many preceding years; of the pompous blandlehments of your invorties and heroes of the hour, and the faithful endeavors and prophotic warnings of the homest and angacious among your servants too often condemued to oblogny and silence. The hearts of the people are almost dead within them; and their only hope is in the warkings of sorrow and heresvement, which may call them to repentance and renewed endeavor in the spirit of Faith and Charity, after a true National life. If there he not effectual, then indeed is the voice of l'atriction allest forever, and your rule will be swift and irremediable. But let us hope that your present calamities may work thus much of good.

Meantimo, remember, that between your practical obligations as cilizens, and your accidental, initvidual theories of religion, there is a great guit fixed. You may indulge whatever visions may arise-you may cherish the most transcendental ideas of human rela. tions in the abstract, provided you do not allow them to influence you in the performance of your duties to the Biate, as clearly expounded to you by her lawful authorities. Fulfill those duties, and you have carned the meed of true pathiotism. Neglect them, and the proudest assumptions of moral superiority are but sol emn mockeries and hypocritical pretence.

There was a time when the American sitizen's char. acter was modeled after the standard we have shown you-before his grave and sturdy manbood had been exposed to the corrupting influences of avarice and ambition. or the golden prizes won in his glosious race for empire had been flicked from him by the vile hands of political adventorers. Then was the age of true, sterling devotion to his country-to his homewhich made the individual forgetten in reliance upon the integrity of the whole. Until this rafeguard is restored, the sound of rejuiring will nover more he heard among you; until this spirit prevails again, there is no consolution for the mourner in your midet.

#### LECTURERS' APPOINTMENTS.

[We deales to keep this List perfectly reliable, and in order to do this it is necessary that Apenhors notify we presigily of their ampointments to lecture. Locture Committees will please inform us of any change in the regular appenditmente. as published. As we publish the appointments of Lecturers gratuitously, we hape they will reclyments by calling the stiention of their bearses to the Bauman or Liens 1

Man. Cons L. V. Haron will mesh in Lycrum Hall, Boo-ton, during December, the will recive calls in being work evenings in the vicinity of Booten during that month. Present address, Boston, care Banner of Light.

Mas, Jusuia L. Maapanas, of New York, speaks in Quincy Dec. 20 and 37. Is at liberty to empres elevabere, at cur-ventent distances, after the above. Address immediately at the lines of Light office. Mas. August M. Braves will lecture in Charlestown Dec. 20 and 37. Address, New York Oily. Man BARAN A. Honron will speak in Chicopes during Jan; in Wernes or Feb. 2 and 34; in Lowell during March Jan.: in Wornen er Fel Address Brandon, Vt. Man. M. S. Townerss's address for the present in Bridge

The polar current, at first, is but little elevated above the earth's surface; but as it approaches the magnetic latitudes, it gradually rises into the upper channels of definite circulation, and pursues its course thereafter uninterrupted, until meeting the opposing equatorial magnetic current polewards, when the calm belts of Cancer and Capricorn are the result.

Here the exchanging positions of these opposing course, however changed its properties: the poleward into the magnetic series.

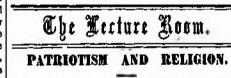
of the Stratas Into the Camalus, Nimbus, Ciro-Camuent directions of motion, as they rise from one sphere will most readily be accepted, in principle at least.

magnetic and electrical perturbations? We assume earth.

Hence, such a change would necessarily involve a storme, and various other manifest indications that endiess ages. Amen. the series of cold seasons were approaching.

In order to make this a little cleaver, by way of illustration, we will suppose an ellipse to be drawn, and a gion." elrole so struck as to fall within the lines of its greatprobstructed toward the equator, fareinto the semi- takes. tropical latitudes as surface corrents, as before re- The word Patriotism is derived from the Latin, and

Whitewater, Wis., Nov. 22+1863.



Discourse delivered by Mrs. Corn L. V. Hatcheln Clinton Hall, New York, Sunday, Nov. 7th and 8th, 1863. [Reported for the Banner of Light.]

INVOCATION

Our Father, who art the Influite source of Life-Being above all beings-whose power and wondrous currents are continuous, neither varying its natural love flow forth unbounded and unceasing, we bow before thes in adoration and praise. Thy influence, like current bisected, while that toward the equatorial calm. a divine emanation, hovers ever near and around us. zone is a trade-wind, and quite highly electrical in its We would fain learn more of thes and of thins existsuperior portion, especially on the approach, and far ence. Earth and heaven, redolent of light and gladness, testify through all their myriad forms and This view-aside from the support it receives from changes, that thou art everiasting, and thy power suobservation, to those who have carefully watched the preme. Oh Spirit of all Life, we would draw near to movement of clouds, become familiar with their many lay the offerings of our devotion on the altar of Inchanging forms, observing closely the transformation fulte Love, which pours, like a glad tide of radiance, over the universe. We meet in joy before thee, not in ias and Ulrrus, all the phenomena of change, from one humiliation of spirit, but in deep consciousness of thy form to the other, their varying alliudes and differ power and strength and matchless wisdom. As Earth performs her journey around the central sun, and all or current of air to another, many times making use the solar system revolves in perfect barmony with thy of them as tags placed upon the wind to more defin. life, so would we be ever drawn nearer and nearer to Stely detormine the different channels of circulation - thee, rejolcing in thy life and in the harmony of thy undying presence. Oh Spirit, we praise thee for this Then what special relationship have they to these universe, fraught with beauty and blessings; for this earth, teeming with radiance and life; the voices of the that they are the direct medium, and have an oscillat. | mountains praise thee, and the wide ocean blends with ing motion obedient to these influences. And that as them the thunderous dispason of its never ceasing the protate or magnetic zone, extending to certain symphony. We, poor dwellers amid the rocks and latitudes either side of the equator, scems to move | quicksands of Time, would swell the chorus of all Naslong in its orbits, it will be observed, that all that ture's praise. All praise thes, the highest and the lowportion of the earth outside a perfect magnetic circle | est, the joyons and the sai, as Pather of Greation and would be under the electrical influence, as that portion | Buler of all things. The nations, proud in the glad of the eilipse was withdrawn; or, as this magnetle consciousness of excellence, yet humble themselves sone became an oblate spheroid, as related to the before thy footstool. All lift their voices and praise thee, oh God, for everything. Thou art near our

thanks, our sorrows, our rejoicings. Oh, gather us marked annual depression of temperature. Prevailing all into the treasure boure of thine infinite favor, and cold northerly winds would ewcep down far into the grant us the untold blessings of thy love and to thy temperate latitudes as surface currents, especially after name shall be all praise and thanksgiving through

# Our subject, this morning, is " Patriotism and Bell-

The two ideas implied in these terms are in wide-i est lateral or mittor axis; all that portion then with. opposition, and their opposite, meanings are to be out the circle is that which juts out poleward during carefully examined and compared. 'It is certainly no the magnetic period, lifting, pp or driving back the new theme, and yot in this connection we may be able electrical currents that otherwise continue their course to expose some very prevalent perversions and mis-

....

Pales, VL.

Mins Kung Houston will lesture in Taunion, Mass, and Gomouville. Et. during Dec : in Misfield. Conno., Jan. 8 and 10; in Warcester, Mass., Jan 17, 28 and 31; in Hanger, Me., fom Pab 1 to July 31. Address as above, or East Haughton, Mass.

Mas. MARY M. Wood will speak in famers, Ci., the third and fourth Bundava in January; in Staffind, the month of April. Address, West Killingly, Conn. Bhe will make her fall and winter engagements immediately.

Mas. Launa Dafence Geneous will socah in Bangar, Na., daring Decomier; in UM Town and Bradley, during January and February. Advisor as above, or at Front-donce, M. J., caro of Copk C. B. Cordon.

Miss Manuta L. Boowing, trade openher, will ino-ture in Lowell during Dec.; in SpringSold, Masa., during January; in StaMord, CL. during Jab. Address at New Ha-roo, care of George Bechwith. Reference, H. B. Burer, Boston.

J. M. Paurtus will speak in Rechford Mt. the first two Sundays of early month. Athleres as shove.

Ma. A. B. WHITTHE WIII make a tour through the Eastern States neal appling and summer, appabling at Providence, R. L. the Syndays of April Thread desiring his services should address him at once at Albies, Mich.

Man HEATH, of Lockport, N. Y. will speak in Lowen, Mich., the Seal Bouley in such masth; in Ottorn, the second do, ; in Laphamville, third do ; in Alphan, fourth do.

Mithe Banan A, Norr will speak in Bridgeport, Conn. In Dict. in Worcevier. Mars. Jan. 3 and 30; in Bridgeport, in March. Address as shows or Clarement, N. II.

Man. Auma M. Minnanaeoux, Bon 439, Bridgeport, Gon-, will lectore in Buffale, N. V. in Bor in Bridge-port, Conn., Jan and Sch. Intends visiting Versaux in March, and will receive proposals to feature in that State Auring the month. during the month.

auring the monin. Mine Naktin J. Tampan will speak in Chlospen, Mana daring December; in Lowell, dueleg January; in Port-and, Me., during Schwasy; in Worcester, Mase., March 6 during Decembe and 13.

PROF. JAMPA M. and Mas C. FARMER ALLER will speak in East Bridgewaler, Mass., during Dos. Formamout midrees, East Bridgewales, Mass.

Wannen Guass is lectoring in Southorn and Central It. linois and Misseuri. Ille addiese will be as Boush Pass. III. till Jammery Jat. He will receive enbeeriptions for the Basnor of Linhs

Man, H. F. M. Bnews's present address is Oleveland, O.,

where she is engaged by speak for the present. Issue P. Germany will speak for the present. Issue P. Germany will speak in Portland, Me., Dec. 90 and 37. Will speak in Massachusetts or New Hampohre the month of January, if desired. Address, Exster Mills or Bandor. Mo. Bangor, Me.

Hangler, Me. W. K. PIPERT will speak in Little River Village, Me. Jan B and Dir; in Rionkpert, N. Y. during Pebruary. Ad dress and hiova. or Show's Palls, Me. Man. F. M. Wolderr will speak in Letter, Vi , Ján. 10; in Kast Middlebury, Jan. 34. Address on above, or Reshes-ter V.

Lor. YL

Man. B. A. Beiss, Spring Bold, Mass., will speak in Wor-coster, Dos. 18, 20 and 27.

P. L. 1. WILLIS WHI speak at 508 Breadway, New York, through Dec. Address, New York, cars Herald of Progress, AUSTEN R. BIMMODE will speak to Roth Bethel, VL. on the second Runday of every month during the couling year. Ad-dress, Woodstock, VL.

DR. L. E. Goosawa will speak in Uiles. N. T. Dec. 80; In Harrisburg, Pa. during January. In sgath for the Ram-ner of Light, and else for the sale of Spitkunl and Metapus

publications, Max Launa M. Hozzis will speak in Bioshien, De., the first Synday in each won'h ; in Overius, Doo, Di ; in West warland, Doo, S7 ; in Factor Overnor, Jam. R.

Gao. A. Parson, brasse medium, will bethre (N requested so to do) and attend function in the visibility of Lewisson and Ayburg. No. the present winter and coming opring Ad-circus Auburg, Mo.

# BANNER OF LIGHT.

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

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#### WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

And in case of the local division of the loc LUTHER COLBY, · · · · EDITOR. the second state of the second

#### The Imur.

"I cannot believe that civilization in its journey with-the agn will sink into endless night to gratify the ambition of the leaders of this revolu, who seek to

### . Wade through slaughter to a throne

And shed the gate of mercy on mankind "; bot I have a far other and far brighter vision before my gate. but laws a far other and far brighter vision before my gaza-is may be but a tislog, but 1 still therish 1. I see one task Confisiention structure from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Atlanule weaven to the colone waters of the Paofic; and face one propis, and one is such one is nguage, and one faith, and, user all that vast Coulinest, the home of freehom and refuge for the oppressed of every rate and of every glime."- Exit act from John Bright's Speech on American Action eligence of Winnessen, England. Affairs, delivered at Birmingham, England.

#### The Increase of Spiritualists.

Occasional passages in the new and powerful novel. " Peculiar." from the pen of Mr. Epes Sargent, recall our thoughts to a great many facts of a cumulative character in respect to Spiritualism; and, among others, it is as well that we be put in mind again of the great and impressive fact, that Spiritualists, as such peculiarly, are increasing everywhere over the country and throughout the world. The array of prominent names, all of them belonging to persons of culture, of weight, and of distinction, which is cited in that book, suggests to the reader, as well as to the carper and unbeliever, that the world does indeed move in this matter, and that progress is making, whether some people will or no. Fortunately, it has been demonstrated that this great spiritual upheaval can go on, with or without the aid of patrone ; it lives, even when science opposes it; it progresses, even in the face of philosophy: sectarianism has no power to obstruct its path. for it works silently, but powerfally, as well in the charch as out: prejudice cannot withstand its advances; and passion turns blind and gropes about in the dark. when it seeks to stop its march with its wild words and angry gesticulations.

People will believe, because they are fally prepared to believe and cannot help believing, that disembodied spirits do communicate with those in the form. And those who have been trained to an exclusive faith in the creeds are the more ready to believe it. in many cases, than those whose faith has had no training or discipline stall: fir they remember that their old faith Healf rested entirely on the authenticated stories of spirit manifestations. There is, too, an irrepressible yearding in tens of thousands of hearts for a nearer. and attll nearer, approach to the life which they all know ought to be felt directly by them. They are praying in silence for what they have never yet enjoyed, but what they are almost sure of being able to reach forth and grasp. As a consequence, there are more actual believers in the spiritual phenomena to day, in the churches, than ever before, and more than pastors and descons have a real suspicion of. But it is nothing these men can hinder, or even help; when men can st y the coming of the eastern light by holding up their bands against it, they may be giad to know that they have it in their power to stop the progress of spiritual faith and its redeeming consequences.

But the spread of Spiritualism as a new and lasting power manifests itself quite as much in the new line of topics which are raised for discussion, and in the implying motives that milmate their discussion, as in any show of numbers of which it can boast as converts. There is where the matter is tusted. We can readily see that the public mind is much more spiritualized than ever before; that topics of a spiritual and exalted character are brought up oftener, and dwelt on more persistently; that all public and popular matters are regarded more from a spiritual standpoint. These considerations form a more satisfactory test than any other. They tell a story whose meaning cannot be put anide. We can see it plainly enough in the current literature: In the writings of men who are habitually regard. ed as the leading thinkers and writers. Even though the preachers pretend to revolt at open affiliation, they unconsciously lend their power to the advancement of the spiritual ideas, and they do it because by doing something else they would detach themselves from all epuppity from those around them. They must keep as ropport with their parishes, or there will not be left even the bond of a salary to hold them. Our popular tales recognize the new gospel at all points; and so does the current poetry; and the essays, and addresses, and editorials, and speech. In fact, one can see for bimself, by comparing the character of public discusslops on political topics to day with those of political topics ten and filteen years ago, that there has been a very great change wrought in the matter, and that it bas been wrought, too. in a spiritual direction. This fine aroma of Spiritualism pervades the very atmosphere in which we all live. It is something that we breathe, and do not know it. It crops out in man's expressions, and they do not seem to know it. They are impelled by its silent influences, and they cannot tell by what power they are made to act. No more proof is required, by a penetrating mind, to show that the visible and invisible worlds have indeed come into contact at this period of the world's history, and that the contact forms a new spoch for us all. It would prove a much more bleased epoch than it yet has, and would produce its evangelising results much sooner, were men to recognize and publish the truth as fast as It dawns upon their receptive souls and cooperate with the invisible powers who are waiting at all times to do for man more than be could ever think to pray for. Let us take care that none of us binder the spread of the new and parer religion in the bearts of all.

#### Opening of Congress---Important Dec- The President's Message and Amnesty. materis.

The Thirty-Eighth Congress of the United States opens under pecaliar circumstances. It will probably be called on to put in the process of final settlement.

the most momentous questions aver taked in our history. It is therefore to be hoped that its members will address themselves to their task with all possible seriousness. The President's Iliness was not esiculated to lighten the load of responsibility which attaches to the members of this body, but the intelli gence of his mending state had a tendency to restore wonted cheerfolness. Just at the opening of the present Congress, two important occorrences are noted ; one, the completion of the Goddem of Liberty on the dome of the capitol, and the other, the introduction of freeh water from Potomao Palls, some ten miles away. We trust both will prove emblematic in the most pure and exalted sense. Unr raises can neither become too pure from temperance, nor can they devote themselves with too much singleness of purpose to the spirit of Liberty. The doings of the new Congress we shall

that concern the great interests of a free and progress. tre people. The Rouse was duly organized by the election of Mr. Colfax, of Indiana, as speaker, by a majority of twen ty-one votes, thus showing a working majority on the alde of the Administration.

The President delivered his Message to both houses of Congress on Wednesday, Deo. Bib. After briefly the course adopted by the executive. It says, " the alluding to our foreign relations, and some other matters, he speaks encouragingly of our funncial affairs. He says the receipts during the year from all sources. and the balance in the Treasury at its commencement, were \$901.125.074 60, and the aggregate disbarrements \$395.796.630 65. And in allosion to our armies, he says no considerable body of troops, it is believed, were ever more amply provided and more liberally and punctually paid; and it may be added that by no people were the burdens incident to a great war ever more cheerfully borne.

Perhaps the most important document, just at this opment and gradual change by which it was brought sbout-it will undoubtedly dem it a wise, judicions and timely movement. We feel assured that no settlement of this great national struggle can be effected without securing the final abolition of slavery.

The following extracts from the Proclamation give Its main features:

and conditional pardon accords with well established not be long before we reach the goal toward which we judicial exposition of the pardoning power: and where, have so long wearly tolled." as, with reference to said rebellion, the President of United States has issued several proclamations with provisions in regard to the liberation of slaves. and whereas it is now desired by some persons herein-fore engaged in said rebellion to resume their silegiance to the United States, and to re-insugarate loyal State Governments within and for their respective States:

Therefore, I, Abraham Lincoln, President of the after excepted, that a full pardon is grapted to them where rights of third partles have intervened, and upcondition that every such person shall take and subscribe an oath, and thenceforward keep and main-tain said oath inviolable, and which eath shall be reglatered for permanent preservation. [Here follows

the form of each.] The persons excepted from the benefits of the fore-roing provisions are all who are or shall have been civil or diplomatic officers. or agents of the so-salid Confederate Government; all who have left judicj...] stations under the United States, to ald rebelling; all be an aball have been will the control of the solution. who are or shall have been military or naval officers of so called Confederate Government above the rauk of all who left seats in the United States Congress to aid the rebellion.

All who resigned commissions in the Army or Navy of the United States and afterwards aided the rebelion. and all who have engaged in any way maltreating colored persons or white persons in obarge of such. otherwise than lawfully a prisoner of war, and which persons may have been found in the United States serice as soldiers, seamen, or in other capacity; and I do. the voles cast in such States at the Presidential elec-tion of the year of our Lord one thousand eight hou part of the united American Republic. That they will dred and sixty, having taken the oath aforesald, and not having since violated it, and bring a qualified vo ter of the election law of the State existing immediate by before the so-called act of screension, and excluding anmitigated wrong into the comments of the Govern-all others, shall re-establish a State Government which ment, is pretty thoroughly assured. The President reshall be Republican, and in no wise contravening said

Our exchanges are discussing these important documents, and, as a general thing, side with the President's views as every sensible person ought. We make a few extracts:

The Boston Post says "the position taken with regard to the retarn of the Southern people to their allegiance, is liberal to every interest but to elavery; and, instead of letting this slone. It presents the Proclamation as on a par with the Constitution.

Blavery may be left to the mercy of events. The great difficulty begins as it passes away, and in the questions arising out of race. The message rather announces conclusions than discusses principles. The territorial theory is rejected, and the ground taken that when the requisite number of legsl voters under existing State Constitutions, take the oath, they shall be the State. The specification is, the qualified voters according to the election law of the States existing immediately before the so-called act of Becession, and excluding all others. Any number of persons, not less than one-tenth in number of the votes cast in 1860, comment upon, from time to time, as it offers topics on taking the prescribed onto, may be the State. Thus while the President recommends a condition as to slavery, on the return of States, he proposes to put the

political power of the returned States in the hands of the white race."

While the Journal endorses both the message and proclamation, the Advertiser fears that the President would sustain the State suicide polloy: but rejoices in offer now made to the rebellious, is made at a moment which sufficiently proves the magnanimous spirit by which the proposition was distated. With wise statesmanship our success is turned at this critical instant to such use as may tend to divide the enemy, to separate the misled from the treacherous leaders, and to make the interests of the many our powerful ally in defeating the purposes and punishing the crimes of the selfish. It holds out the prospect of a reference to the Supreme Court, as the asnotion for insisting upon the great social revolution accomplished by the military power and for military purjuncture of affairs, is the Proclamation of Annesty poses alone. And it prepares the way for that rewhich accompanies the Bessage. It is a document of storation of the Union, which holds the dearest great national importance, and pregnant with vast place in the hopes of every patriot. A calm and wise consequences. The country was hardly prepared for Judgment, a penetrating ineight into the conditions of it, perbaps, just at this time; but now that it has the problem, and a heart atrengthened by courageous come-and as the country more fally realizes the devel patriotiam. have brought this great measure before the nation. We pray that a united people may support the efforts of their Chief Magistrate for the settlement of this upparalished question, and that the rebellious may be brought to realize their condition, and to accept the hand now extended to them. The hour is full of high promise, when statesmanship joins its efforts so wheely with those of our heroic and triumphant ar-Whereas, the Congressional declaration for limited mies. With firm courage and united purpose, it shall

The Traveler says of the Message, that wit is a most satisfactory document, and will please all but those persons who are determined to flud fault with everything that proceeds from the administration; and those conservatives are bitterly disappointed who predicted that Mr. Lincoln had abandoned his "radical" views. and was about to fall back upon, and fall down before, United States, do proclaim, clare and make known to all persons who have directly or by implication par-ticipated in the existing rebellion, except as herein, men of sense have given them up. On the subject of slavery and emancipation, the President is as clear and each of them, with restorsion of all rights of and as emphatic as it is possible for man to be, his property, except as to slaves and in property cases opinions having undergone as change, and his deter. mination to uphold the rights of all men in the country being without abatement."

In reference to the Amnesty Proclamation, this jourhal remarks :--- "The question of the acceptance of the offered olive branch by the people of the South, opens a wide field for discussion, with some difference of opinion; but whether accepted or not. It demonstrates to the world the desire of the Government and of the people of the North to deal gently with their erring fellow countrymen, as far as is compatible with their Colonel in the Army. of Licutemant in the Navy, and doties to the nation, humanity, liberty and posterity." The Worcester Spy says .-... The President accompa-

nies his message with a proclamation, contemplating the return of certain States to the Union, and defining the conditions on which they will be recognized. The chief interest of this most important step consists in the fact that the acceptance of the proclamation of Jan. 1, 1863, and of the various acts of Congress relating to further proclaim, declare and make known, that when-ever, io any of the States of Arkansas, Texas, Louisi-ever, io any of the States of Arkansas, Texas, Louisi-ana, Mississippi, Tennessee, Alabama, Georgia, Fiori-da, South Carolina and North Carolina, a nam-ber of persons not less than onstenth in number of the charce of the states of the state of t part of the united American Republic. That they will not return as slave States-that they will never again introduce that element of mischief, dissension, and cognizes the full scope of the results attained by his proclamation of emancipation, and the country would have trusted him to stand by it without the assorance that to abandon it now would be to abandon a . lever of great power, and be also a cruel and astounding breach of faith.' By the proclamation published this morning he makes assurance doubly sure, and gives a bond to fate itself." The New York Times, after polating out the efficacy of the several parts of the President's plan to secure the end in view, says it balleves "that the closer it is examined, the more it will be discovered to be com pletely adapted to the great end desired." The Tribune says that " Teonessee, Louisiana and Arkansas may be reorganized and restored to the Union on this basis at an early day, and that the residue will gradually follow." and it thinks that the favorable effect of the proclamation abroad will be equally marked and decisive."

Miss Doten's New Volume of Peems, Our friends everywhere will hall with delight this volume of choice geme from the " inner life." Mine in the interest of what is claimed to be Orthodox and Lizzis Doten is widely known in this country as one Erangelical Christianity, has a notice of Mr. Bargent's of the most remarkable mediums of the age, and the new novel of "Peculiar." in which, while generously ceive ther peculiar inspiration from the spirit world. "thoroughly home-bred " quality-its " wild view" Under this influence she has given utterance to some of the finest poems in the English language, many of "conception and delinestion of female buman nature," then having slready undergone the criticism of the de.-it fods fault with the author's " attempted de. secular press, and received their highest encomiums. We speak strongly in regard to these poems, for we it pronounces " a blemish and a bore." That was to feel sare the verdict of the public will fully sustain as be expected. And so a defence of monogamy would in so doing, especially in reference to those from Poe. Burns, Miss Sprague; and others.

Each of the contents of the volume has never before appeared in print. We particularly allude to the in. tial of faith, should read with patience Mr. Bargani's spirational address on "The Mysteries of Godiluess," concise and readable summing up of reasons for bethe same time. In which he bide .. Farewell to Earth." latter is eliminated from the former, it has no more Both of these productions are said by those who heard occasion for it again than for the excrementions money them to possess more than ordinary merit.

In an interesting prefatory to the work, in which Eternity."

leatimes, and particularly under the influence of Poe. would awake in the night from a deep slumber, and detached fragments of those poems would be floating would vanish like a dream. I have sometimes awakenleast interference of their own intellect."

The book will be ready for delivery on Monday next. will feel proud of this volume, and very naturally de sire to possess a copy of it.

#### Mrs. Hatch in Boston.

Mrs. Cors L. V. Hatch commenced a course of lectures in Lyceum Hall, in this city, the first Sunday of this month, to continue for four weeks. Mrs. Hatch's hardly believe that thore have been such apparitions, popularity, and the general interest felt in Spiritual ism, do not appear to have diminished, for she was each of defunions, yet having been very diligently in. greated with crowded audiences, who listened to her eloquent discourses with close attention. Previous to her lecture in the afternoon, as usual, she gave atterance to an invocation which carried the souls of many of her listeners out toward the great Father of life, with an earnest desire to know more of him. She then announced her subject as "God and Manthe Creator and the Created." After quoting from Scripture the text. .. Thou shall love the Lord thy God," &c., she proceeded to give a portraiture of the God we were commanded to love, as he was represented in the Bible. She then dwelt upon the emotion of love, defining its true nature, and showed how absolute liveth a fier death, because they see nothing go from ly impossible it was to love a being whose leading that bin but his breath; and they come to that impirity, that traits were jealousy, hate, revenge, do., as the Hebraw they long at all that is said of another life. But we resolute the devils (spirits); and yet it is clearer than the that the she the she the burner of the she they have been that the she the she they have been they be the she they have been they hav love, defining its true nature, and showed how absolute God was made to appear from the records of " Holy son that the of the first of devils; because God was made to appear from the through fear. She God's word, experience itself doth teach it." then gave a warm and glowing description of the Infiatte, Absolute, All-loving Father, whom finite man cannot comprehend, but who is everywhere where the soul recognizes him, and whom we instinctively love from a sense of his goodness, and his ever-loving and trom a sense of the goodness, and the ever-toving and watchful care over us. We should love him from the depths of our soul, and with that earnestness and love which a foud mother bestows upon her darling child. He is a God of infinite love. We should love him in good deeds of charity; we should love him in all bis works; in the song of the birds; and for his attributes which dwell in the human soul. And in the presence | tights or apparitions himself. Lavater also himself.

# DEO. 19, 1861

Orthodoxy versus Spiritualland The Boston Recorder, a weekly newspaper, published postio organisation of her brain is well adapted to re- admitting some of the great merits of that work-in -the "clear individuality of the characters "-the fence of spirit phenomens and manifestations," which be regarded as " a blemish and a bore" by a Mormon saint. It is not to be supposed that one brought up to regard the resurrection of the natural body as an enen.

delivered by Miss Doten in New York in the early part | lieving with St. Paul that there is a natural body and of November last, and also the poem by Poe given at a spiritual body; the inference being that when the which that body has parted with.

The beauty of Mr. Bargent's use of the spiritest Mine D. gives a minute account of her mediumistic facts in his novel is, that so far from being extraneous powers, she says: "I have given to this work the title to the story, they are radically interwoven with it. of . Poems from the Inner Life;' for, aside from the The whole nodue depends for its disentangling apon external phenomena of Modern Spiritualiam -which, the verity of these phenomena; and yet this is so in. compared to the great principles underlying them, are geniously brought about, that the general reader hard, but mere froth and foam on the ocean of Truth-I have Iy detects it. So far from the Spiritualiam being a realized that in the mysterious depths of the inner " blemish," every unprejudiced reader will admit that Life, all souis can hold communion with those lavisi- the very spirit of immortal life is breathed into the ble beings, who are our companions both in Time and story by the full and hearty faith of the author and his apt employment of the phenomena which are so dia. Speaking of Poe's poems, she further remarks: " Of. | tasteful to modern theologians claiming to be " Orthon dog" and " Evangelical."

How do these critics get over the fact that these " phenomens," at which they are so disturbed, were through my mind, through Ia aview moments after they as fully oredited by the founders of their sects as by Mr. Sargent himself? John Calvin and Martin Lother ed myself by repeating them aloud. I have been both believed in them. Mr. Sargent quotes in support informed, also, by these influences, that all their of one of his instances the testimony of Cotton Mather, poems are as complete and finished in spirit-life as a Boston man, who was a shining light in the church they are in this, and the only reason why they cannot to which the Recorder is supposed to be loyal. Blch. be repeated again and again is because of the difficulty and Baxter, whose "Saint's Rest" the Becorder will of bringing a human organism always into the same not deny is revered among Presbyterians as few books state of exsitation-s state in which mediums readily are except the Bible, not only believed in these phereceive inspiration-and render the poems with the nomens, but bases much of the weight of his argument for the immortality of the soul upon the fact of their occurrence I In this very " Saint's Rest," which It will be bound in elegant style. All Spiritualists the Recorder has probably endorsed and commended many a time, and without which no "evangelical" Sabbath School library would be regarded as complete, Baxter atters, in regard to phenomena precisely analogous to those which Mr. Bargent is rebuked for admit. ting, this remarkable declaration:

" I know many are very incredulons berein, and will quisitive in all such cases. I have received undoubted testimony of the truth of such apparitions; some from the mouths of men of undoubted bonesty and godii. ness, and some from the report of multitudes of persons who beard or saw. Were it fit here to name the persons, I could send you to then yet living, by whom you would be as faily satisfied as 1: houses that have been so frequently baunted with such terrors, that the inhabitants successively have been withesses of them."

And then Baxter goes on to quote approvingly from godly Zanchins" these words, which the Recorder will no doubt regard as .. a blemish and a bore":

" Many deny that the soul of man remainsth and

Baxter further says:

"The writings of Gregory. Ambrose. Austin. Chry-sostom, Nicephorus. &c., make frequent mention of apparitions, and relate the several stories at large. You may read in Lavater de Spectris, several other relations of apparitions, out of Alexander ab Alex-endre Hacilta Engenies and other Underland Vince which dwell in the human sonl. And in the presence signed or appartitions himself. Lavater also himself, of death we should love him, for he gives us death, that who hat written a book wholly of apparitions, a we may enjoy life eternal. The above is but a faint idea of the tenor of the integral of many b nest and credible persons, both mea

#### The New Statue of Freedom.

This crowning ornament to the new dome of the ersended national capitol has been duly raised to its place, the head taking its position last. The entire work is spoken of as being two feet and seven inches taller than President Lincoln is, in his stockings, and is made very largely of copper. It is mentioned that during the repairs and extension of the capitol, there has been nothing but trouble and grief of the nation; and we know that with the setting up of this crownlog statue of freedom on the top of the dome, Grant's successes have lifted the weight from the nation heart forever. We hope there is something substantial in the sign. There have been signs based on very much sienderer foundations. This, too, happens to be one which makes us every one wish to believe in its reall. ty. After this, therefore, may we not look for our ecentry's triumph in every future struggis?

#### Blossems of Our Spring."

This obseming semenie, by Hudson and Emma Tatrie, will be published on the 16th of the present month. If no socident interrence. If any of our reeden ir. tend to make their friends a Christmas or New Year's Present. this is just the book to buy. Price (in cloth) \$1.00: postage 20 orata. Address BANNER OF LIGHT. Bestor, Mass.

#### Napoleon's Proposition.

A Paris letter to a New York journal says of the French Emperor's proposition for a European Conress.... I need not tell you that everybody in France. every political faction, favors the scheme, and that if the affair goes no further. Napoleon will at least have gained an increased popularity for himself and his dynasty at home-which is a consideration not at all to be disdained. But what will Europe decide about It 7 All we know certainly at present is, that certain powers which are sure to gain by such a congress, as or example Italy and Spain, have already accepted or will accept the invitation, while as regards the more important powers, Ebgland, Austria and Prossia are low negotiating in order to decide what questions, they shall ask Napoleon before sgreeing to come into the scheme. The mesting of the congress, if it ever takes place. is therefore a long way off, and we shall have plenty of time to pass in review the movements that take place in regard to it. For the present the congress is deemed by most people an impossibility; nevertheless the imperialist papers try to make it appear that there are, on the contrary, great chances of ta success."

#### The Skating Pleasures.

The winter is here with its pinchings and its enjoy. nents. From outside appearances, the skating foo is to be as wild as ever before. Irons are already well up in the market, and the sprace young fellows are coneldering of fixing up their old ones, or of purchasing new, or of presenting a pair to some baxom lassic skater who was known as the nonparell on ice, the iast winter. The windows of all the stores where such things are to be found for sale, now hang as thickly with them as trees do with fruit in their season. The sight is rather inspiring, even to one who cannot conceal the fact that be carries about with him a " frosty new." As a New York paper has it, there is many an one to-day, who, seeing these sights and feeling the influences of the time, are longing to be where Hamlet's father was when he smote the sledded Polackon the los."

#### The Second Edition of the Plain Guide to Spiritualim.

This work, by Uriah Clark, is a predict addition to the spiritual literature of the day. As a book of reference it is invaluable, and we are pleased to know that it is meeting with general acceptance everywhere. For they could n't think of making the hounds good again. te contente in brief, see advertisement.

The moond edition has just been issued by the Bas-HER OF LIGHT Publishing House. Orders by mail or otherwise promptly filed. Whelesale booksellers will be aspplied on favorable terms.

#### The French in Mexico, etc.

The most recent news from Havana, Mexico, and St. Domingo, is of great interest, especially that which Telers to what the French are doing in Mexico." If we may put faith in their stories, Juares is now ready to take his flight from San Luis Potosi, having packed up his archives and freasures, ready for the expected migratory movement. The French forces were gradually pushing into the interior, and the star of empire seemed to be succending to the senith. The advices from St. Domingo are not very exciting. The struggle between the Spaniards and the people still continued; but, as the former were rapidly ponring fresh troops and supplies into the Island, while the resources of the natives were being rapidly exhausted, there is scarcely a doubt where the final triumph will be.

#### Rebel Bloodhounds.

The rebels have recently been trying an experiment with some of their bloodhounds on a detachment of black troops, doubtiess thinking that the soldiers would run from them just as they did when they had nothing like guns in their hands. But they swoke to their mistake. Not only did the colored fellows turn and kill their gang of dogs, but they pitched in and killed a goodly share of the men who operated them ! It was a poor experiment, considered in any light. One of the slaughtered dogs was to be skinned, and his hide to be forwarded to New York, where skillfal taxidermists would staff and properly mount it for public exhibition. The rebets said they could replace the men they lost, without a great deal of trouble; but The creatures were valued at several hundred dollars each. . 1 ×.

Newspapers are "memoryhe of the land," according to Beary Ward Beecher.

#### discourse.

In the evening a committee from the audience so. lected this subject: " The Destiny of the Earth." Sho said the earth had no destiny-it w and will ever continue. She then spoke of the planetary systems into a chaotic mass. It can never change its place in not clearly manifest that they were such." the solar system.

At the close of the lecture, the audience availed bemselves very generally of the privilege of asking questions bearing on the subject, occupying about three quarters of an hour. Some very nice points and metaphysical questions were discussed by the leoturer with an ability, freedom and fluency which astonished many of the audience.

#### Another Gem from "Birdle."

We invite the attention of our readers to a sweet ttle poem, that will be found on our sixth page, un. der the " Message Department," which was composed in spirit-life and given through the organism of Mrs. I. H. Cousat, on Monday afternoon, Nov. 9th, by Anna Cors. daughter of Mr. L. B. Wilson. - It is from | Spiritualism, please explain to us why it is that it was the same spirit who gave that gem of a poem through the organism of Miss Lizzle Doten, which we pab. lished last April, entitled " BIRDIN'S SPIRIT SORG," and was very generally copied by the secular press, The following two stanzas are from that peem. as in 1863? Will Methodists explain why John Weeley many of our readers will remember:

With resebuds in my band, Fresh from the summer ian Pather, I come and stand Close by your side. You cannot see me here, er land, Or feel my presence near And yet your " Birdie " dear, Never has died. . . . Mother I I could not stay ; In a sweet dream I lay. Wafied to heaven away. Far from the night ; Then with a glad surprise Did I unclose my eyes Under those cloudless shies. Smilling with light. . . . .

ive years since, after having lived nearly thirteen anti-orthodox and anti-evangelical. years in earth life to bless and comfort her devoted This amertion will surprise our friends of the Escarts' [do]."

#### Psychometry.

al different

Mrs. A. B. Severance, the psychometrist, of Whitewater, Wis., desires us to announce to these who have written for psychometrio delinerions, that she has more orders on hand than als can fill at present; but York, diversing her from Dr. B. F. Haich, and that each shall be attended to an repidly as possible. hereafter als will resume her former minis of Boots.

and women, some alive and some dead, that sometimes by night, and sometimes by day, have both seen and heard such things; some, that going to bed had the clothes plucked off them, do. Who can give any natural cause of men's speaking

Hebrew or Greek, which they never learned or spake before; of their versifying; their telling persons that before: of their versifying: their telling persons that are present their secrets; discovering what is done at erned and regulated all their movements, and of the utter impossibility of disturbing or annihilating one of these planets without throwing the whole system of these planets without throwing the whole system

All the above quotations are from that high prices of Orthodoxy, and that good and learned man, Richard Baxter, of whom Coleridge says, "I should as soon think of doubting the Scripture verity, as his veracity."

John Weeley, the founder of Methodism, died only seventy-two years ago. The spiritual phenomena were manifested for a succession of years, in his own house, and from him Mr. Sargent quotes this impressive remark: "With my latest breath will I bear testimony against giving up to infidels one great proof of the invisible world, that, namely, of witchcraft and apparitions, confirmed by the testimony of all ages."

Now will the Recorder and journals of a similar stripe, which are availing "Peculiar" because of its quite Orthodox and right for Richard Baxter to believe certain phenomens in 1691; but sltogether beterodox and wrong. "a blemish and a bore." for Epes Bergent to parrate the occurrence of precisely the same thiog was all right in believing these things, and the author of "Peculiar" all wroug ?

We really do not understand these grom inconsistenoies, this quiet ignoring of notorious fasts, in the speculations of our Orthodox cotemporaries. The trath is, they are groping in the fog of that materialism which has been sweeping over the civilized world during the last century and a hair, and they shut their eyes even to the teachings of the founders of their own . sects, when those teachings come in Schflict with their own preconceived notions on the subject of spiritual existence and sgenoy. We can prove to the Becorder, by the affirmations of the great leaders and sothorities of its own sect, that is regard to these pleasest ena it is Mr. Sargent, the povelist, who is orthodox and evangelical, and these modern revilers of Spirit-This lovely child-who passed to the spirit world aslism-Doctors of Divinity though they be-who are

parents-was remarkable for her amiable, happy and corder, but it is literally true. It was deemed down angel-like disposition; at once winning the admiration right implay by the fathers and founders of the Becord and love of all who came within her sphere; and she er's set to deny these very things that a novelist is appears to be a like favorite in the summer-land, judg. now assailed by degenerate sectarians for affirming 1 ing from the many spirit messages ber parents have re- Into such gross contradictions' will theological sea ceived, descriptive of the "sugelic loveliness of their sometimes precipitate worthy and well-meaning men. unconsciously blassed by the materialism of the age is which they live.

Cora L. V. Scott.

We are informed that Mrs. Hatch has received the necessary documents from the Supreme Court of New

# TDEC.19; 1865.

elrest.

saling.

on clear type.

11 60

New Publications, and all

DEAR WATERS. By Ann H. Drary, author of " Mis-representations," " Friends and Portuge," etc. Borien I T. O. H. P. Burgham, 148 Washington

This English work is finely written, and gives a faithful portraiture of both humble and fashionable

life, exhibiting a skillful delineation of character and

a comprehensive knowledge of, human nature rarely

displayed by novel writers. its teachings are of an

elevated moral tone, and the plot is intensely inter-

" Bumor" is not a tale of everyday life, but displays

more of the Oriental charm of imagination in its mas-

torly analysis of obaraoter. The author has such a per-

fect command of language that the reader cannot bein

being exceedingly interested in the story. Both

Here is a book full of startling adventure and hair

breadth escapes which befell a bold adventurer while

on a journey through the Bouthern and Western por-

tions of North America to California. He portrays in

a vivid and fascinating manner bla various encounters

with the indiana who inhabit that region of country.

together with his exciting tussles with buffalos, bears.

wolves, panthers, jaguars, alligators and rattlesnakes.

sitogether making a narrative of sufficient interest to

satisfy the cravings of almost any mind which delights

in the romance of wild and daring adventure. The

book is splendidly got up, and contains over three hun-

THE FARMER BOY, AND HOW HE BROAMS COMMANDER-IN-CHIRP. By Uncle Juvinell. Edited by William M. Thayer. Boston: Walker, Wise & Co., 245 Wash

This is a work edited by the author of the "Pionees

Boy," "The Printer Boy," and other popular books

written expressly for the youth of our country. It is

previous interesting works, as well as those who

have not. It is a good sized volume of over three

hundred pages, elegantly printed with illustrations,

and handsomely bound. A timely and appropriate

SPECTACLES FOR YOUNG EYES. MOSCOW. By Sarah W. Lander. Boston: Walker, Wise & Co., 245 Wash-

Here is another elegant volume of over two hun

dred pages, with illustrations, for the young student.

. It portrays, in a familiar, conversational style, sights

of scenes in the Russian city of Moscow. Much in-

THE LADY'S FRIEND. A monthly magazine of Litera-ture and Fashion. Edited by Mrs. Henry Peterson. Terms, two dollars a year. Published by Bescon & Peterson, 319 Walnut street, Philadelphia. Janu-

ary. Vol. 1, No 1. A. Williams & Co., 100 Wash ington street, Boston.

The ladies will no doubt hall this new monthly with

pleasure, as it is especially devoted to their interests

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and contains nearly one hundred pages of entertaining

reading matter, a double plate of fashions, with four

figures in full costume, a fine steel engraving, repre-

senting an interesting scene, and four pages of music.

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caps, sleeves, etc. If this is not sufficient inducement

to invest two dollars for twelve installments, then we

advise all to add fifty come to the amount, and order

fig-two numbers of the BANNER OF LOURT, and they

will be sure to receive tenfold light for the slight in-

The above is the title of a pamphlet of thirty-seven

pages, and purports to be a spiritual production.

through the mediumship of William Brown, of Buffa-

HISTORICAL WAR-MAP .-- B. B. Russell, 515 Wash-

ington street, has issued a new edition of his popular

little history of the war, which contains an accurate

THE A TROIVIDUALITY; or. Reason in Search of God. The

lo, N. Y., by profession a sallor.

dred pages, with illustrations.

ington street.

gift for the holidays.

ington street.

restment.

struction can be gained from it.

# BANNER OF LIGHT.

Among the treatles to come before the Senate for

ratification, is one made last summer by the Commis-

missioner of Indian Athins with the Chiefs of the

Oreeks, by which those who joined the rebels are per-

mitted to retorn to their allegiance, but are to be for.

ever disqualified from bolding offices of honor, emolu-

ment or trust smong the Indians; and the treaty en-

gages to abolish slavery, as the Cherokee Nation has

done alteady, and to colonize freedmen on land he-

It is sold that Gen. Meade's Army is quietly en-

camped in Calpepper County, on the south bank of

the Bappahannock. Lee occupies his old position at

Orange Court House, his advance line guarding the

Rapidan fords. The pickets are sgain on friendly terms.

There is but little firing, and few casualties on either

elde. Bushwhaokers, of course, are beginning to

Recruiting goes on slowly in Massachusetts. The

quota, if more efforts are not made soon, will not be

filled by the 5th of January. There are too many "un-

derground railroads" at work. We heard a reorniting

agent offer, a day or two since. \$525 per man for forty

men, to be mustered into the service in a neighboring

State. He was willing to give bonds to fulfill the con-

tract. The authorities here should be on the alert, if

Jeff Davis issued his annual message to the rebel

Mr. J. M. Peobles, one of our best lecturers on Boir.

itualism, has accepted a clerkship in the Commissary

Department of Gen. Grant's army, from which, it is

hoped, be will return improved in health, and rich

Bev. H. W. Beecher's speech at the New York Acad-

emy of Music occupies over a page of the Independent.

Natural Remedics--- Dr. Bryant.

We copy the following remarks respecting Dr. Bry-

ant, from the Bachester, N. Y., Daily Express, Dec.

"Discoveries in medical science are no longer inter

dicted by the faculty. Improvement in the methods of treatment, and preparation and administration of

tering to human like ar apt to run into quackery. Experieuce has exploded some of the modern excession of the modern excession and out of it some good things have come, which com-

and trappings designed to humbug ' the patient who

expects some great thing, instead of the simple prescription of washing seven times in Jordan. The

megnetic principle bas + something in it. ' however pre-tenders have distorted and perverted it to + base uses.'

The intelligent physician who is now practicing it here, has shown by many successes that poor humani-ty often perishes from mero neglect of the simplest

and most natural means of cure. He makes the lame

and most natural means of cure. The marks the fame to walk; and that is enough for one man's ambition. We saw in his room a collection of crutches and canes, sufficient to build a pyre for 'Old Galen' or more ancient Hippocrates, which those disabled by

hip disease, contracted muscles, rheumatiam, or pa ralysis occasioned by drogs, have left behind them,

trophics to the doctor, who taught them how to walk without such aids. We chanced to winess an opera-tion upon a lad who had been conflued to a rocking

tion apoin a list who has been bounded in writering to har, beloes and softering greatly. for a long time, from inflammatory rheumatism, who in half a dozen operations had been invested with new life, and eas bled to walk a mile to visit the dootor. This is one of many veritable cases treated successfully without a

particle of medicine, instruments or machinery what-ever. Dr. Bryant is a young man of very intelligent

and pleanant appearance, his face resembling the por traits of the late Dr. Elisha Kano, the Arctic Adven

torer. He has practiced his method of cure with suc

ecess everywhere. To his rooms at the Waverly Hotel, scores of people go. daily, to be treated, and we think he is accomplianing much good."

Dr. B. will practice at the Waverly House, Roches

ter, N. Y., until March 1864, after which he will visit

To Correspondents.

We cannot engage to return rejected manusorints.)

L. K. C., UTIDA. N. Y .- \$2.50 received Dec. 9.

S. M .- Did n't have room far your article.

C. P. R., WORDESTER, MASS .- Agreeable, of course.

Baffalo, N. Y.

with the experience he will there necessarily encoun-

they would avoid the trouble of another draft."

Congress on Monday. It is mournful in its tone,

longing to the Orecks.

swarm on our flanks and rear.

ter.

2. 1863 :

NEW ENGLAND BANITARY

COMMISSION FAIR!

THE Great Fair for the Benaft of the Samitary Commis-sion, will open as the BOSTON MUSIC HALL,

On MONDAY, December 14, at 6 P. M.

The first evening will be devoted to a GRAND GBGAN CONCERT, and Exhibition of the Articles on the Tables. No articles will be sold on this evening By this novel feature in Firm, as opportunity will be offered to all to see the rare and beautiful articles, bofore any of them have been

the fore and backturus articles, bolors any or them have used removed. Mr. Measaw, the accomplished Organizi at Grace Ohurch, N. X., has kindly volusiteered to preside at the Organ. No other Concert will be given daring the Fair. The hall will be spleudidly decurated. The battle flags of the Maischusetts resiments, attended by a guard of honor of voteran soldiers, will be displayed above pyramide of arms. The Paintings and Soulpture at the Electus Athenneum will be on athibition during the Fair Week. for the benefit of the Fair, together with a flag collection of Paintings housed for the normal by various citizens of Boston.

the sair, togener with a net collection of Faintings humed for the purpue by warking titenes of Boston. Through the work, the Sair will open at 11 A. M., and close at 10 - M. Tickets at 30 cents on Tuesday, and after Tues-day for 35 cents, must be oblighted at the ticket office, and at Mesars. Ticknor & Sields, 135 Washington street. Tickets will be for sale on Wedneeday, Dec. 9th. No season tickets will be add.

LOVE AND MOOR LOVE!

() B. BOW TO MARRY TO OONJUGAL SATISFAOTION. () by GROBES BTRARM. The is the name of what the Boston investigator calls " a very handsome little work." and of which the Boston Cultivator says. " a more unique, racy and pressionlessay has not often been written." Its

racy and practical easay has not onen wrown, leading topics are:-I. Yuiger Gonosis of Love. [6. The Pathetiam of Love's f. Whitthe Posts asy of Love. ] B. Conflicting Notions of Love 7. Perils of Courtebins. 3. Conflicting Notions of Love 7. Perils of Courtebins. 4. Obstactistics of Moct 8. When and Whone to Marry. 5. Estionate of True Love. 10. Wedding Without Weslag. Price, 55 conte; postage, 5 conts. For sale at this office.

THE MISTAKE OF CHRISTENDOM

( ) India AND HIS COURTEL BEFORE FAUL AND ( ) OHUIGTIANITY. BY GROEDE DYNAME "The Truth shall make you Free." Price, SI; postage, S0 cents. For sale at this office. Dec. 19.

DYSPEPSIA AND FITS.

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A SURE OURE

A SUBRE OURSE For these districtions complaints is now made known in a "TREATISE OF JURICH AND NATUR HEREAL PREPARA-tions," published by DH. O. PHELPS BROWN. The pre-scription, formished bin by a young clairroyant gil, white in a state of transo, has quied everybody who has taken it, never having falled in a single case. It is equally sore in cases of Fits as of Dysposia; and the ingredients may be found in any drug store. Sent free to all on receipt of one etamp to pro-pay postage. Address Dr. O. Pattyre BROWN, No. 19 Grand street, Jersoy City, N. J. SW<sup>®</sup> Dec. 10.

WANTED : A SWART AMERICAN GIRL, to do the work of a small family. Apply to C. H OROWELL, at this office.

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A POETIC WORK,

BY HUDSON AND EMMA TUTTLE.

IN LN THR

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Ou December 16th, 1863.

IN PRESS I

AND WILL BE ISTURD ON

MONDAY, DECEMBER 21., 1863,

A SPLENDID VOLUME. ENTITLED

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BY LIZZIE DOTEN.

Parcs, in cloth, \$1.00; postage, 16 cents. Full gilt, \$1,75.

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THE WONDERVOL

STORY OF RAVALETTE.

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TOM OLARK AND HIS WIFE,

THBIR double Dreams and the Ourlous Things that telel ThBIR double Dreams and the Ourlous Things that telel them Therein; or, the The Ensteration's Guay. By Dr. P. B. RANDOLPH, author of "Pre-Adimite Man," "Dusi-ings with the Dead," "It is n'i All kight." "The Unveil-ing of Spiritism," etc., etc. Price, \$1.25; postage, 10 cents. For rale at this office. Dec. 12.

THE ROSICRUCIAN'S STORY :

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LITTLE WINDOW AT THE FOOT OF THE BED.

AND THE

Very Strange Thiogs that Came Through It.

BY DR. P. B. RANDOLPH.

treet, Boston.

E.

Pares, in closh, \$1.00; pastage, 30 cents. For sale at this

Dec. 12.

Dec, 18.

will be sold.

## JUST PUBLISHED.

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## "PECULIAR." A NEW AMERICAN NOVEL

#### BY EPES SARUENT.

NOVEL of rare power in respect to plot, characters and A MUY DL or the previliar."

The materials have been supplied in the testimony of Gen. Batler, Gov. Shepley, the Provoet Marshal, and others, in regard to certain social developments consequent upon the seupation of New Orieans by the United States forces. In ble ironement of these thrilling and entraordinary facts, the author has exhibited at once a delicary and a beldness that commands admiration.

The enthusiasm of the few to whom "Peculiar" has been submitted, has a ring of genuineness which cannot be mistaken. "I scruple," writes one, " to say all I think about it, less I should seem extravagant. I have so wept and laughed over it, that I could not criticise it if I would. It is in truth a most charming book. Few purels can I name in which the interest is so early exclud, and so absorbingly kept up to the end."

"I wish." writes another, "every woman in the land could read "Poculiar ;" for it is a work that goes home to the femfaine heart, and elequently interprets much that has never before been so well expressed. The book has all the elements of a large and striking success."

"'Poculiar' gets its name from one of the characters, who has been named, by his whimsical master, Piculiar Jastinfrom,"

". . . . . This is eminently a book for reading aloud; so spirited and facile, so elegant and natural is the style; so clearly dollnested and grouped are the characters; so throbbing with vitality and interest is the whole wonderful story. Read the interview at the While House, in which the President appears; the scene in which Mr. Jefferson Davis is photographed; the scene at Mr. Pompliard's: the vendue at New Orleans, at once so humorous and pathelic; those in-. mitable scense at the BL Charles Hotel, in which George Sanders and Senator Wigfall glorionaly figure; the steambost scope on the Mississioni ; and that unnamiteled story of Estelle-which we dely any one with heart of flesh to read without tears."

"We have rarely read a novel so startlingly bold, and yet o gentle; so truthful, and yot so tender; so glowing with unfingging interest as a story, and at the same time so vivid and overflowing with ideas. The scene lies half in New York and half in New Orleans."

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THE PERSONAL MEMOIRS

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CONTENTS:

Introduction.

Chapter 11 -A Diary and Letter. Chapter 12.-In Memor.am.

Price, 25 cents ; postage, 4 cents. For sale at this office. Dec. 19. Dec. 19. A USEFUL BOOK. PACTS AND IMPORTANT INFORMATION FOR YOUNG MEN. BT SAMUEL GREGORT, M. D. Price, 12 cents; postage free. Set sale by BELA MARSH, 16 Bromfield Bt. 1 Dec. 12. The extraordinary Life and History of Daniel Home. (or Hume, as he is cometimes called.) the Bpirit Me-lium, from his hamble birth through a series of asso-

ALL SORTS OF PARAGRAPHS.

A war demoerat "recruiting afficer" remarked to us the other day that in his opinion the only true patriots and honest men engaged in the war are the private soldlers, who have shouldered the musket and gone into the field for \$18 per month. No wonder the war is " dragging its slow length along," when men in the emply of the Government entertain such sentitiments.

" Consin Benja" made us a call recently, for which we thank him. We always feel better when such peo-ple visit us. We need not invoke the blassings of the Roxon By the author of "Charles Auchester," ple visit us. We need not invoke the blowings of the "Counterparts," etc. Boston : T. O. H. P. Burn-ham, 143 Washington street. dally.

Go to the Fair at Music Hall, this muck, in ald of the Sanitasy Commission. See notice in another column. The names of spirit friends daily appears on Mr. Foster's arm, in scarlet letters, at No. 6 Suffolk Place, " Bamor" and " Deep Waters " are elegantly printed Mr. F. courts the scrutiny of the scientific.

Friends of the Gospel of Charity will meet every ADVENTURES OF DICK ONSLOW AMONG THE REDEXTNS. A Book for Boys. With illestrations. By William B. G. Kingston. Boston : J. E. Tilton & Co. Monday evening, at Fraternity Hall, Bromfield, corner of Province street, Boston. Spiritualists are invited.

Admission free. The new steined glass windows for King's Chape', Boston, presented by John A. Lowell and made in Munich, have arrived, and will be uncovered to the public for the first time on Obristmas day.

The Bank of the Metropolis, at Boston, has surrendered its charter and closed its business.

MINISTER DATTON'S POSITION .- A Paris letter says: You will not fail to observe the handsome and wellmerited (as we know here) compliment paid to Mr. Dayton by M. Drouyn de Lbuys in his despatch of the 13th of September. Bach compliments from a Foreign Secretary are rare, and will oreate for the American Minister a high position in the Diplomatio Corps. I may say here that Mr. Dayton, although not an optimist in politics, is not at all fearful of any rupture between France and the United States, neither upon the question of the rebellion nor upon that of Mexico. His relations with this government are now such that he need not fear the machinations of Blidell, Mason a fitting companion for his others, and abould be in & Co.4

the hands of all those who have read Mr. "Thayer's Digby says if he could find a good finding store, he do not know but he'd patronize it liberally. He has been shaved so much in purchasing his shirts, dickles, bosoms, etc , that he do n't know where to buy without getting cheated. Poor Digby! Who will enlighten bim?

> "Peculiar, a Tale of the Great Transition." by Epes Sargent, is one of the most interesting novels we have read in many a day. The story is founded on facts brought to light by the present war. It is a tale of the times, and thrills one with the viscorous power, the in tonne sympathics of this passionate, pulsing present. -Boston True Flag.

The Philadelphia Bulletin says that coal is coming down in price. This will be grate full news to the poor, just now.

Gen. Isano F. Shepherd was presented by bis friends in this city, last week, with an elegant sword, belt and sash, and horse equipments, and \$300 in cash to buy a horse when he returns to the battle-field; as a mark of their esteem for his patriotism and bravery in the cause of his country.

The receipts of the Great Fair at Chicago, in behalf of the Sanitary Commission, are stated at sixty thousand dollars.

The free colored schools in Washington are well attended, and are accompliableg great good. .

PRICES IN ENGLAND .- The high prices rolling in the United States, contrast strongly with those that content the London dealers. Good stont Brussels carpets are sold in London at 62 1-2 cents per yard, and velvet carpets at 75 cents per yard. A "Prince of Wales" couch costs \$17.50; a Prince's easy chair \$7.50; and full sized iron bedsteads, \$1.6212.

light so long looked for is before you. God is Lore. Light and Parity. A Revelation. Buffalo: J. War-ren & Co., printers. Price 25 cents. An Irish paper has the following remark :---- The Americans and English educate their children in the

lear of God and the love of money." It is stated that a large number of cargoes of bitaminous coal have been contracted for in the British

Provinces and England, and will soon arrive at Boston.

A lady in Richmond advertises in the Dispatch

that she will sell a second-hand merino dress for two

undred and fity dollars. map of the Border and Bouthern States, with all the prominent places and scenes of conflict-all for the moderate sum of twenty-five cents.

#### New Music.

From Ditson's. 217 Washington street, we have re crived the following musical compositions: "When in my beart with (riendship true," from Donizetti's opera of Robert Deverenz: " Major General II. S. Grant's Grand March," composed by Josef Gung'l ; "The Swamp Angel." words and music by Frank Wilder; " Tony Pastor's Combination Bong"-funny; & comic song by H. S. Thompson, entitled "Cousin Jededlah."

#### Dr. Dio Lewis's Normal School.

This institute was incorporated in 1860, and under the judicious management of Dr. Lewis, it has become very popular. We consider it one of the most useful Institutions extant. Proper attention has never been paid to physical education in this country, and we are indeed gratified that Dr. Lowis has located such an establishment in Boston, where those so disposed may qualify themselves as teachers. In the department of Gymnastics, Dr. L. personally trains every candidate for the new profession. The sixth session of the institale will open January 2, 1864. On application to Dr. L., a circular containing full particulars will be forwarded to any address.

#### Mrs: Chappell.

We had a pleasant call from Mrs. Sophia L. Ohsppell, of New York State, last week. This favorite lecturer has come on here to fulfill engagements to lecture in this and neighboring office. She spoke in Charleston, last Sunday, and will probably speak in this city the first of January.

#### Grove Meeting.

A report of the proceedings of the Grove Meeting at Dexter, Me., Sept. 26th and 27th, which we regret to my did not come into our possession until recently. will appear in our next. Bro. D. H. Hamilton sent it promptly.

#### Warren Chase in Egypt.

We copy the following from the Cairo Dally News of Dec. 4th :

"The meeting of the Union men last night, to lis "The meeting of the Union men last night, to is ien to an address by the Hon. Warren Chase, was largely atlended, a number of ladies filling the front scats. The house was descepted, and scores went away unable to obtain admination. Mr. Chase was listened to with close attention, and his remarks elicited much applaase. We regret our inability to give even a synopeis of his speech, but it was one of the soundest, met logical discourses we have ever i listened to in this eity."

Announcements.

Mrs. A. M. Spence speaks in Charlestown next Sanday, and Mrs. Chappell, of New York, in Quincy. Mrs. Clars A. Fields, of Hawport, Me., will speak in Troy, in that State, on Banday, Dec. 30th. She would her home during the winter, day, 550 2-4, 11

The Boston Investigator says ..... Perhaps some of our readers are not aware of the object to which The World's Crisis is devoted. It is a Second Advent publication, and its chief purpose seems to be to prove that Christ is soon to come and reign on the earth. Where he is to reside when he gets here, is not stated: but if he has no more to do with priests than he had when he was on earth before, they will not be very glad to see him."

A vein of ochre of immense breadth has been discovered recently in Amader county, Nev., by a miner named Capps. A field of sulphur. covering sixty sores, has also been discovered in Lassan Meadows, at the foot of Humboldt Canon. The stratum of sulphur is from one to three feet thick, and will furnish an inexhaustible supply of the raw material for the manufac ture of sulphurio acid, now coming into great demand in the territory. Several manufactories have been started, which expect to furnish the sold from this bed of sulphur at one half the cost at which it can be imported from California. This discovery must be of immense value to Nevada.

Fine crops of cotton, it is said, can be grown in the Southern settlements of Utab Territory. An experiment has been tried, which establishes the fact beyond controversy, says the Farmer's Oracle. Next year a large crop is anticipated.

They have a "Honey Lake" in California. Digby thinks it must be a very sweet place.-

The Freedmen of South Carolina are making large inrestments in the land of rebels about to be sold by order of the Government. A letter in the New York Post. says that "the negroes are marking out their twenty acre lots all over the department, and I have been informed by Mr. Ketchum, who receives the deposits. that on this island alone, over two thousand dollars bave been paid in by the freedmen to secure their homes The idea that they can become landholders fills them with delight, and there is no doubt but the soil will be well cultivated. The negroes who bought lands last year have done well.

Wednesday, Nov. 25th, completed eighty years since the British forces left New York, a proceeding that closed what is especially called the American Revolution. The great lederal victory won on that day, in

per month, while their families are to be furnished enbeistence.

Brecial dispatches say that the rumor of the death of John C. Brecklaridge, from wennds received in bettle, is confirmed. 1 1 m

The recent great fire smong the shipping at New like to make engagements to lecture in the vicinity of York, destroyed property to the amount of not less than \$200,000. 344

ceived. Please receive our thanks for the interest you standing the circulation of the Rawy

G. C. G., DUBUQUE .- Your letter and money re-

C. A. D., WORDESTER .- The manuscripts are safe, and will be returned in the course of the present week. If we decide not to use them.

W. C., CAIRO, ILL .- \$5,00 received.

Condense as much as possible.

#### A Word to the Boys Going South.

It would not be strange if, with the change of climate and exposure to which you will be exposed in the land of \*Dixie," you should stand in need of some medicine to be used imme diately ; such a remedy is Perry Davis's Vegetable Pain Killer. The Pain Killer has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant friend of the missionary and the tray. fr on sea and land-for the cure of Golds, Goughs, Weak Stomach and General Debility, Indigestion, Gramp a d Pain is the Stomach, Bowel Complaint, Golls, Diarrhea, Cholera, ste. Do n't go without a bottle in your knapacks. To be bad at the Drug stores .- [ Prescott Journal.

255 Goldrass TO THE Resourd -- Toung men, rushing nuto the exposures and daugers of a soldier's life, should pre-pert themselves for the text Perset, the Detentery, the Sores and Soury, which are simulateristic to follow. HOL-LOWAY'S PILLS, used occasionally during the employed, will insure sound health to every man. Unly 25 cents per hor. DOI.



and eight cents per line for each anbsequent invertion. Payment invariably in Advance.

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**A** Grand Holiday Present! On MONDAY, December 21st. WILL BE ISSUED A SPLENDID VOLUME ENTITLED, POEMS

THE INNER LIFE!

PROX

BY MISS LIZZIE DOTEN.

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cintions with personages distinguished in scientific and literary circles throughout Europe, to even a famil-1000 AGENTS WANTED 1 A GOOD reliable Agent wanted in every town, to take the A entire control, for he merghoorhood, of one of the bert and most profitable articles ever presented to the public. The right man or woman can make from \$10 to \$20 a week. easily. For circular, with full description, address JACUE LEWIS & CO., 82 and 84 Nassan 61, New York. 8m Dec. 11 BOOKS ! ' DELA MARSH, at No. 14 BROMFIELD STREET, keeps con-binanity for ease a full supply of all the Spiritual and Re-ionmatory Works, at publishers' prices, SP ALL Outpust Preservery ATTENDED TO. If Dec. 19 Western Depot for Spiritual Books! [FIRST DOOR NORTH OF THE POST OFFICE.] Aug. 15. tf GENOY FOR THE DANNER OF LIGHT, and all other Spiritual Publications. Numerarans, Maganings, Stationsur, do, supplied A Adress, TALLNADGE & Cu. Box 19393, Det. S. Chicago, ILLINGT, Co. S. Chicago, ILLINGT, Det. S. Chicago, ILLINGT, A. I. FENN, M. D., No. 148 PLEASANT STREET, - - - BOSTON, GIVES SPECIAL ATTENTION to Consumption, Bronchilie, G Catarrh, Asthma, and all Discoses of the Lungs. Charges reasonable, and examination and prescription free to those who are unable to pay, . Creton Roves from 8 to 4 p. u Swo Dec, 5, OHICAGO INFIRMARY 480 HEALING INSTITUTE, No. 139 South Bucker st., cor. of West Van Buren St., CHICAGO, ····· ILLINOIS. HER OF RUCKER STREET, THEN GO 5 1-S BLOCKS BOUTH. WHERE efflicted and suffering homanity are Clairroy-watty Examined and Medically. Electrically and Mac-osticelly treated for all diseases to which the human system is heir, of both chronic and soute form. We in a special manner invite the attention of indice who have Obronic Life

ficulties peculiar to the r sex such as Private Weal nesses, Heart Disease, Neuralyis, Nervousbreas, Loss of Vitality, Ac. Ac. to our Female Physician, Mas. Janux Durros, Chairroyast.

Clairvoyast. N. B.-Examination Sec. \$1. City or transient patients accommodated with board and treatment at this institute. N. B.-Medicines prepared and forwarded by express to transient patients. After one examinations. We visit pro-fessionally all the afficied, when called, at their homes. Address P. O Box 4567. Nov. 31. Sm Pacpaisross

#### ADELPHIAN INSTITUTE.

BOARDING AND DAY SCHOOL FOR YOUNG LADING Induced in Northstown, Monigomery Co., Pa., will com-mence its Winter Term on Tuesday, October Stih, continue incident to whoth from on respect, denote the denoted and healthy: the mode of instruction therough, comprising all the studies uscally taught to our first class schools. For Circolars giving details, address, Missis BUAR, Parseirals Nerrisions, Fa. Sec. 18.

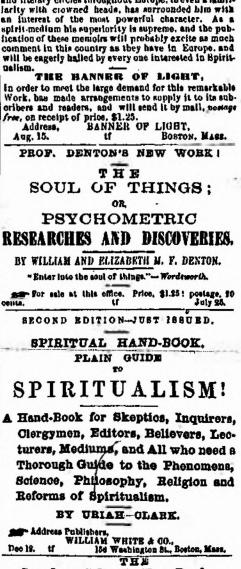
#### UNION SOCIABLES!

THE third course of the Union formation at Lyceum Hell, will commence on Tuesday evenlor, Oct. 20th, 1863, and continue every Tuesday evenlor, the sesson, Music by Bolloway and Edmand's Quadrille Band. San Oct. 10

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#### BOOKS FOR THE HOLIDAYS AT MRS. H. F. M. BROWN.

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# Message Department.

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Each Heaving in this Department of the Rawran we claim was spoken by the Heirit whose name in bears, through the instromentality of

#### Mrs. J. H. Coonsi,

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

These Mes ages indicate that spirits carry with them the characteristics of their earth-life to that beyoud-whether for good or evil. But those who leave the earth aphene in an undereloped state. eventually proearth aphere gress 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.

THRAE CINCLES ARE FREE TO THE PUBLIC. 07 Banner Establishment is subjected to considerable extra expense in consequence. Therefore these who feel disposed to aid as from time to time, by doustloas, to dispense the bread of life thus freely to its bunger-ing multitude, will please address \*\* BANSER OF LIGHT," Boston, Mass. Funds so received promptly acknowledged.

The Seances are held at the BANNER OF LIGHT OF. FICE, No. 158 WASHINGTON STREET. ROOM NO. 3. (up stairs.) On MONDAY. TURSDAY and THURSDAY AFTER-NOUNS. The doors are closed at precisely three o'clock, and no person admitted after that time.

#### MESSAGES TO BE PUBLISHED.

MEDDIAGED TO BD FORDED. Theseday, Ner. 17 --Invocation; "Can a man cuntrol hie own deatiny" Questions and Answers; Enuch Owons, to bis triends in Cleveland, ubio; Elder Caleb M. Har, of Kn-Seld, N. H.; Evelyn Knox of Brooklyn, N. T., to hor patents, Thursday, Nos H. --Invocation; "The Resurrection of Spirits," Questions and Answers; Jam Walting ord, if Lon-tions and Answers; Jam Walting ord, if Lon-

Thursday, Nov III - Invocation: "The Resurrection of Buriday, Nov III - Invocation: "The Resurrection of Burida, Eog. to bis son, in the United Bates: Catharhne Tilson, to ber brother, William, and mother, resulting in Auburn, N. T; Walter Emanuel, (colored), late of the 54th Mass. Regi-ment, to his risends, in Boston. "Hanny Nos 33 --Invocation; Questien---" When a Burn leaves its natural body, how dues it take on the splitt-body, and frum whence is that body derived T" Questions and As-ewers; Wm. Illgra, who did yesterized at Annayolls, Md, to his parents, in Kithart, Ind; Ben Amos, to bis friends at the Vermont; Col. Anderw F. Puwers, rebel to his filends at the North; Leoni, a slave daughter of Major Thomas Gurney, of New Urleans, La. of New Orleans,

New Orleans, La. Turainy, Nor 24 -Invocation : Where people remain unconscious for a thousand years, is the cause constitutional, or seguired, or both ?" Questions an ( Auswers : Geo, B. Li tie, su his friends; Julin Gallagher, to his wifs, in Frederick town; Henry Vancour, of Frankfull. Ky., to his father.

Honry Vancour, of Frankfort, Ky., to his father. Most Nov. 30 --Invocation: "The manner of spirit progression in the spirit spheres:" Quotions and Answers: Liout. Col. Riskiel Mason to his father, in or near Charles-ton, G.; Carl Zammerman to Riward Casey. In New York City: Emily Austin Williams, to her histher, Josison Wil Hams, at prosent sick in the Hospital at Port Hidson.

Hama, at present sick in the Hospital at Part Hudson. Tarstay, Inc. 1 - Invocation: "The unconsciousness of Spirits." Questions and Answers; Philip Reviewed, in his friends in his ... Mass; Lord Lindhurst, of England; Advi-line Etwicels, to ber mether, in Utica N. T. Thursday Dec. 3 - Invocation: Questions and Answers about the Spirite who control at these circles; Margaret Wa-terhouse, of Liverpeel, Eng., to ber soms: Patrick Quinn, to bis wife, in Boston Mass; Lucy Lee, to her father, General Butter Lee; Timothy R. Yandyke, of Mostgomery, Als., to friends in New York Blate. Musday, Inc. 3. - Invocation: "God a progressive being, and his relation to unprogressed things:" Questions and An-

friends in New York Gues. Mundoy. Net C.-Investion: "God a progressive being, and his relation to unprogressed thinge;" Questions and An-swers; Ben, Frazer, to his father, Henj. Frazer, of Koox wills, Tenn: A theyander Hipps, of Koultand, why divid in Hampion, Rog., to his two some: Theo. Golins, to his brother, William. In the army: A mela Truman Davis, of Hs. Louis, Mo. Thusan, Dav. S.-Invocation: "Are not under, all spiration

ID the army; Amel.a Truman Davis, of N. Laus, Mo. Turaiday, Dr. 8 — Incontion; "Are not order, adaptation and law wridences of conscious intelligence"? Questions and Anawers; John Graut, to bis fri-nits, in Terre Hauto, Ind.; Ann L-ulea Wiggin, of South Berwick, Maine, to the stop-mother of her shild; Calvin Obbson, of Biobmond, Va., to bis wife and to Bichard Crane.

#### Invocation.

Father, Spirit of Life, we are conscious of ever dwelling in thy presence: conscious of being surrounded by thee, conscious of being sustained by thee. But oh, we can call thee by no name. Yet we will worship thee none the less. Though we can see thee in no especial form, yet we will adore thee in all forms; and wherever there is thought. beauty, goodness or form thy finger hath touched. these we will wombin and pay homage to. Oh our Father, the human soul bath ever sought for thee in form, ever worshiped thee in the external, and in the past has failed to recognize that it bath lived in thre, and hath been fashioned by thee. Ob Spirit of the Present, of the Past, and of that Future into which we are hastening, we bring all the offerings that our souls have gathered from the past and present; all we tay upon the altar of life, and we expect in that glad future to find these offerings perfected and made more Leautiful, awaiting our me They shall become unto us as ministering angels. They shall become as heavenly messengers to teach us still deeper and grander lessons. Every offering the human soul makes to its Deity is not made in vala, for all are treasured up in the mighty storehouse of the Pather. For this we adore theo. For all things in life we praise thee. For those things that are imperfect and evil we praise thee, oh our Father, for we know that every undeveloped form or thought of life is very good; for all things must be good, else thou art not the flod we believe thes to be; else thy power of good ness is limited in some things. But thanks to thee. Infinite Presence, we know thou art infinite Good. We rest confidently in thy arms, knowing that though storms sarrounds as in the present, yet in the future we shall bail the morning of rest.

do no good. They, to a certain extent, very great extent, are happy; and as their spirits have been separated from their mortal bodies, you cannot reinstate them in the physical temple again. Therefore it is best that you mourn as little as possible; that you do your best toward siding them in their return to earth. Return they will, and though you do not recognize it in the external, yet your spirit will know that they come to you to gain, through your physical bodies, auch earthly experiences as they failed to acquire when in the form themselves.

Mourning is always an obstacle to the returning child spirit. for it looks upon the clouds of mourning with distrust and fear. It dares not approach, for it dreads the darkness by which you are surrounded. It lears to come in rapport with you, mourning ones, be cause, perchance, it may partake of your sorrow and unhappiness. Thus it were far better to rejoice than to mourn for your departed ones. Mourn as much as you may while they are here with you, but as little as possible when separated from the body.

The condition of these little ones after death is in n way unlike what it was when on the earth, except in the loss of the physical form. Aside from that physi cal form it is very much the same. They must have to see her cry so. It makes me not sick like as I was teachers to unfold their stroggling intellects by thought. They must learn by experience, by all the storms and supleams of life.

Do you have books ? queries one. Certainly we do. They are not records of earth life, but records of soulexperiences, quite as tangible and real as any of your earthly volumes. It has been said by some of the me diams of werth who, have visited the spirit-world while In a clairvoyant state, that they saw volumes of vast records of human experiences, that have the semblance of books used by those dwelling in earth-life. Now it would be impossible to represent the true idea to the clairvoyant medium, saide from forms such as the eye had become familiarized with in earthlife. Therefore. should we wish to present them to the gaze of the clairroyant.it must be through book form, as that and that alone will appeal most directly to their senses. They are as yet subject to the conditions of carth life, and cannot be detached from those coud! tions, however much they may desire to be, until Ood decrees it. If, therefore, you desire to exhibit these soul records to the vision of the clairvoyant, it must be through the form of the book, or scroll, or whatever form their carthly vision has been familiar with.

When a little one has left its parchts in earth-life, i must, of necessity, return to them in order to gain for itself a solritual sustenance. The material they have been deprived of-the spiritual they must have; and. as we have said before, they must gain a certain smount of earth's experiences, and we know of no better way by which to aid them spiritually, than by calling upon them to return to earth again.

Therefore, oh ye mothers and ye fathers, who have little ones in the spirit-spheres, know that they are still with you, still being sustained by your spirit; and as that spirit acts, so they gain their experiences of earthly life Do not suppose that by such an arrangement Nature has robbed you of your proper post tion. This cannot be, for Nature pever makes a mit take, but is very exact in all her plans. Therefore, I she gave those little ones nuto your charge in carth life, through you or some other body, they must retarn to earth to tell you that they are still with you, still demand that you sustain them in spirit.

Oh. could I fully impress you and every one ele with the grandness of this theory, you would live different lives. Holy and pure would be every thought emanating from your physical sonses. Nov. 9.

According to announcement made last week, one who came to us in childhood a few years since. will Improvise a brief poem, that i am told is dedicated to the fond parents left on earth.

- POEM BY ANNA CORA WILSON.
- In the bowers of love supernal There your Birdle 's built ber nest,
- For the Father's hand eternal Led her from the carth's unrest.
- Hear you not my song of gladness. Swelling o'er Life's troubled ses ? Barely then it were but madness, E'er to mourn my loss to thee.
- I have gained a deathless morning-All my mortal woes are o'er.
- And the angels now are crowning ma from Heaven

those little ones that have left your ophers, for it will Adrienne Hapgood. My mother do n't come here, so I can't talk to her. Won't you please sond a letter from me to my mother? [Cortainly.] Bhe lives in Montpeller, in Vermont. I was six years old, and have been in the spirit-world two years. I had a fever, and died on the Tib day of January, between four and five o'clock in the after. noon. My father was away. My mother was with me, Aunt Charlotte, and some other folks. But they do n't know I can come, so I asked the

gentleman that takes care of things here if he would let me come and send word to them. He said, " Ob, yes, you can." Then I was put under tuition to learn bow to speak this way; so I 'm here to-day. I knew could learn to do what shybody else could.

My name was Hapgood-Adrienne Hapgood; Addie -I was called Addie. I have n't any brothers or sisters; nover did have any. My father's in the army. My mother 's in Montpeller. I wish you 'd ask her to let me come home and talk at home; get somebody I can learn to speak through, and let me come.

I was buried-no I was n't, but my body was buried -in my blue dress; and my mother cut off a piece off of the sash, and keeps it to ory over. I wish she would n't. It makes me sick-no, not sick, but sad, here, but sad.

My father's name was Amos. He's in the army. and I can't send any letters to him, because I do n't know where he is. Good-by. I died just like that other little girl did who recited the poem-with a long fever. Good-by. Nov. 9.

### Tom Sullivan.

Hailon I hallos I hallos I how's the war? [Progreasing.] Well, I don't know about that. Mathe it 's one thing you call progress, and another thing that I call it. Init backwards, or forwards? Faith, I suppose it's all progressing anyway, whether it's standing still, or t'other way. [The war do n't seem to be going backwards. ] I can't see much that looks like going forward about it.

i'm Tom Sullivan, or used to be when I was here. Faith. I wish I could go down Charlestown street. just for a short time, to talk with my friends. Faith, If I go with this sort of a rig. I know they 'd not believe it's myself at all. Well, how am I going to get where I want to go. anyway? [By giving such facts as will enable your friends to recognize yon ] Fact is. I 'm dead, sir; that 's one. Well, I am Tom Sullivan: that's two. Ab. I was twenty neven years old; that 's another. I belonged to the Ninth Massachusetts; that's

another. - Now about the getting shot business, and going out that way. I suppose my friends would like to bear about it. I was shot in three places-the left shoulder, and through the hand. The last shot I got, I suppose it was through the head. I take it it was there, from the way I felt when I was going out.

Well, you see I had left here, in Boston, my wife-I have no children-iwo brothers, three elaters, plenty of cousins, and the like. I was married only a short time before I went sway. Now you see I got much I like to say to my friends about this spiritual business Ah. I know all about the Church coming up to take sides against us in this thing, but I know its place is out to interfore with us after we go away from the body. I know they think it follows us to the other side, but you won't flad a Catholic Church, nor any one, in the spirit-world. There's neither Catholic. Orthodox, or Methodist, to be seen there, not even to the one kind to what you go to, I don't know exactly what you 'd call it.

Well, sir. I hear much said about how many of the boys go out with not a chance to say good by to their friends, and leaving things at loose ends, undone like, you know, on the earth. The most of us want to sweep up a little, that's it. and I suppose it 's right enough we should do so. [Have you children here 1] I left none at all, sir. Did n't I tell you I was married only a short time before I went to war? [We believe von did 1

I was recommended to come back here by our good Colonel. Tom Cass. [Were you ?] Yes, he recommends all the boys to come back this way. He fays it puts shoes on their feet, and uniforms on their backs. Faith, when we get back here, we have a queer kind ot a uniform.

What part of the city is this? | Washington street. near the Old South Church.] Faith. it's in Charlestown street my folks live. Well, it's agin the rule to take this body away from here, I suppose. [Yes.] Well, ask my folks to let me come in this way. so that I con talk with thom. [You can write. can't you?] Write? ob yes, sir. I could write. Well, sir, goodmorning to you. If there 's anything to pay, look to me when you come on this side. Nov. 9.

praise thes. For all the blessings of the present we Har circumstances. I spack of this to identify mysel praise they. For all blessings of the fatare we praise to my friends. aur. 10. theo. Infinite Father. .

The Premature Birth of Children. Brent -What subject will the friends ofbr for discussion this afternoon ?

Susser .-.... What is the condition of children prematurely born ? who have had no cartbly existence ?" We believe that the human becomes individualized about the seventh month of gestation. At or after that time its condition is precisely similar to that of the child who has received birth into the physical world. Previous to that time, there is no individuality. No ture bernelf proves this to yout' Buppose it were cast be born again and trained in the spirit world, precisely as those who are born into physical life.

Ouss .- Why have such mediums as Emma Hardings stated that children in the third or second months. perhaps, after gestation, have an individualized existance ?

Axs .--- We must beg leave to differ from our good als ter on this point, for we know positively that of which we speak. There can be no individualized life of the buman prior to that time. We care not what other minds may say to the contrary on this subject. for you and all mankind will learn the trath of our amerilan sconer or later. Look abroad in Nature, study her outer works, and learn from your own physical bodies the truth of this assertion. See if we have not given you truth. Consult Nature in her outer life, and if she tells you that the spirit receives individualized life prior to the seventh month of gestation, then we have no more to say. We stand corrected.

On .- Physiolana have assarted that children have lived an earibly life at the sixth or fifth month after gestation.

8 .- We think that must be a mistake. But, believe us, if such a statement was over made by physicians. they were mistagen. Nature is extremely exact, and we are always able to judge from her records with a very fair degree of certalaty. At least you are all aware-if you are not you should be-that the Medical Faculty are by no means perfect in their knowledge of the human body. They have studied in the past. and in the present they have been delving into the oruder elements of Mis. and have never thought they should deal with the spiritual as much as the physical. If they would understand the human form.

But the time is coming when the Medical Faculty will perceive that they have thus far lived in error and openly confess their supreme ignorance pertaining to the human body and the spiritual body. They cannot have a perfect understanding of one without the other: and we know as a class that they have little or no knowledge of the tendencies to which the spirit is beir.

Paul has told them of a spiritual body, but they have looked upon it with distrust, and never thought it had anything to do with the physical body; never thought they could relieve the diseases of the human body through the spiritual. It has been asserted with a great degree of truth, if not entire, that all diseases the physical body is heir to, come by and through the spirit forces first, or in harmony in the forces project ed through the spiritual body into the physical body. When the Medical Faculty shall learn this troth, ob what a great difference then. Instead of looking entirely to the demands of the physical, they will attend somewhat to the demands of the spiritual. Nov. 10.

#### Thomas Merton.

If you will allow me. I will tell you my story a briefly as I can. Then I want you to tell me whether er not you can help me. [We will.]

My name was Thomas Merton, of Holfingeworth, England. I was pentty high eighty five-little short of eighty-five when I died. Forty-five years before death I was Distried. Less than two years after that time 1 lost my wife and child.

I was very melancholy for awhile, and paid no attention to my business. I was a liner draver. The consequence was I lost everything, and became a beggar. After living in that way awhile, I commenced by picking up old odds and ends shout the streets and selling them. I knot in that business, together with asking aims occasionally, notil I died three years since; and I made at it, and left. as nigh as I am able to judge, the sum of between four and five thousand dollars.

Nobody knew 1 2071

I suppose you have accounts of the battle of Gettyn. burg? [Yos.] It was there I lost my blo. If I warn botter conversant with this moster, then I would wran my blends to meet me, but I can only shours them that I am here, and solt them to give ma the print. logs of identifying myself to them personally. Then I

will do what I can fer their happiness. I am under great abligations to you, sir, and to all these friends for their hindness. Good-day. Nov. 10.

## John Welsh.

So a rabel officer and a Union private can wear the ture benealf proves this to you: Bappose it were card off from the parent stem; would it live? No; because the spirit not being individualized to hold control of an immature body, would at once ratire, that is might The if I could, to get some chauce to soud some thoughts from this ere place to them. [We'll try to send them for yes.]

Well, str. my folks de n't know that I can come back, and if you were to go in and ask them where I was, they 'd tell you that I was hilled dead; and I come here to-day for the purpose of telling my folks that I 'm jost as tauch alive at I ever was, barring my bedy: that I sint get now. I do n't know no I man much. Well, sir, I suppose from what I heard this is Boston. 1It is.] My folks live in Troy, and 1 like. if I could, to send name word to them.

You 'll say that John Welch, of the 137th Haw York, Company I. came back, and asked for a obasce to talk with his triends in Trey, New York Biate. Now ) set and so much to say to my friends as that robel thep had. He a in a devil of a way about speaking with his folks about what they "re get. Now what I want to talk about is about what some other persons have got; that is something, perhaps, of as much importance as ble.

Good God. women and ebildren can't be appieted to live on nothing in your world. It's all very well to say there 's a pension coming. But, good God, they might die and go away before they get it. [Yes mut not forget that Government has a great deal of basi-ness to attend to.] I suppose as, but I think if some of the Government officers, who are taking their care over a gians of champages and Havanas, would not about doing their duty, there would a"t be half the auffering there is.

Now I was siways doing very well. I leave my work to fight for my adopted country, become 1 al. wave got a good living here. Bo I went, and I lose my lifer so you see I'm out of busisess here. ] was a tailor, and I could make you as sice a cost or small lob. as any one. It's no use to blok for tas in this country, because there's no need of it, but that was the kind of business I followed when I was here on the earth.

Well, sir, whatever you do for me in this way, God. wherever he is, will pay you for, some time. I den't know as I can. [We only ask that you 'Il do the best you can.] Faith. 1 'll always do that.

You know, sometimes, when one thinks they 're doing right, another thinks they 're doing wreng. [You are to be your own judge on that point.] Philh, I think so teo. It's myself that's to be the judge is that matter.

My wife's name was Mary. One of the children was Mary, the other John. [Can you give their agen ?] Faith, I think I will make a mirtake.

Well, sir. ] want to ask, can I came again, supposing I fail this time? [We think yes can.] Good-day to you, or night, whatever it is. Nov. 10.

#### Alice Emery.

My mother lives in Brooklyn, and my father is sway. I have two brothers and a distor.

I was Alice Emery. I lived how ton yours, and died In September, 1885. I ned a fever and sore threat. My father is on his way to Texas with General Banks, and he 's seen in your paper that folks could tome back, and be wished if spirits could come. I would come and tell what he would know me by: then he should believe, and should be so happy.

When he was here in Jane, the last of June, he may me a present of a picture Photograph Albam, and I was to have it for favortie military men to put their photographs in. And he said. I must fill it before he got home again. It is n't filled; there 's only six in It and my mother has it. She will tell him it has only six in it. He may write to her and see. I could not fill H. because-because I went away- died.

If there is anybody like this where my father is, if he wishes. I will come to him this way, if he will let me; if he will go to an somehody like this, (allad-It has gone to the Grown: all of it has gone to the ing to the medium she was speaking through.) where I can, Can I go ? [Yes.] My mother did n't ask me to come, so I wen't go home. Bbe did n't ask mn to Nov. 10. topo.

Allow us to remark. in all kindness and love, that we regret to see any impatience manifested upon the part of those who seat the addlences here; and we regret also, to see impatience upon the part of those who attend here. We listened to a remark a few minutes since, that fell from the lips of a lady who was entering. Bhe says. .. Why not charge a fee? Then you will be tens crowded." That can never be. So long as the Infinite Father takes charge of these reauces, no pay can be taken at your doors. Learn to cultivate harmony, which is heaven, then all these little storing that you now experience will pass over your heads unbeeded and unfell. You will learn to look upon these ill conditions as but necessary to the time. You will not allow your spirit's interior being to be disturbed by them. Nov. 9.

The Condition of Infants in the Spirit-World,----BUBIECT .- " The condition of those who pass from earthly life in infancy."

"The condition of those who pass from earthly life in lolance" is the subject offered for considera tion. We oftumes bear remarks made over the inanimate remains of little once, that we know you would not make, did you fully understand the laws of life. It is often said, by those who wish to console fond parents for the loss of their little ones. " Oh. they have been removed from a world of ain and sufforiog, and it is far better. They are now rid of the incouveniences and storms of an earthly life, and you should reloice, should be happy, inasmuch as It is the will of the Father that they should be removed from earth."

We say, did you understand the law of life, you would never make such remarks as these; for we have said, and again repeat, that it is better, far better to gain your earthly experiences while in the form, than to return to earth in spirit and do so. A certain amount of earthly experience must be gained, else you are to all starnity imperfect.

It is to be supposed that if the human spirit is endow. ed with a body, by means of which to gain its earthly experiences; that that body was given for outworking s certain mission, or unfolding such faculties as fod had bestowed upon it. Now if it is robbed of that body before its\_experiences are gained, what is the consequence? But they are always hard at the best, for your little ones must retarn, and under very unfortunate conditions must gain the experiences of mortal life, that they were prevented from sequiring either prior to their birth or anterior to it.

": Yet w would not counsel that you mourn for

Cease your mourning, dearest mother. Let tears no more for Birdle fall:

God is Love-there is no other-And His mercy 's over all.

When the shades of Death are falling. And your mortal day is o'er, And you hear the angels calling You from earth to our bright shore-

Then your Birdie's song of welcome All your fears shall chase away.

And the bitter buds of morning Blossom into endless day.

Nov. 9. Enoch Aldridge.

I wish. I wish you would keep your cold out. Shut rour doors and windows, or I shall shiver to death. I come here, if I could, to get the priv-privilege of sending. if I could, a few words to my, my folks, my family. (You can ]

was Enoch Aldridge here. I do n't know what I am now. I died in camp. I shook with the chills four or five bours, and could n't stand it, so concluded to die. 1 do o' 'no how I took 'em, but I suppose in the swamps. We lay there almost an, eternity, and most of the boys had something of this sort. I belonged to the 11th Maine, and I should like if I

could to send some word to Thomaston, and to Augusis, too. I want the folks to know I can come back

and talk to them; that I 'm very well off in the spiritworld; but I should be a great deal better off than I am now if I could talk to them. I ought to tell them about that they ought to know about, and nobody else can tell 'em.

#### Margaret Hopkinson.

On the 20th of last March | was obliged to be sepsrated from my children. They were left orphane in the world. Since that time 1 have tried every possible way to get back, but 1 've never been able to till to day.

I lived on Centre street, in New York. They tell me this is in the East-Boston. [It is.] I left three children, the oldest but six years of age. 1 was told by some of your kind superintendents in the spiritworld. If I would come here and ask one Mr. Dovie-I do n't know him or where he is -but I 've been told that be knows something about my children, that be knows something about them, and believes in this thing. I want to ask him to get me, if he can, the privilege of talking with the matron of the institution where my children are. Oh. I would give the world to talk just a few minutes there.

My name was Margaret Hopkinson. I was born in New York, and died there. I lived in poverty all my life. I can't pay you, sir. I 've nothing to pay with. I hope that gentleman will give me what I ask for. They say he can. Nov. 9.

#### Invocation.

oh Father, will the morning of the Millennium come

Oh thou who art all goodness and all of what men call evil-for we cannot divide thy power-once more through human lips we essay to adore thee; once more through crude mortality we lift our aspirations unto thee, and ask that thou will shower down into our

I was thirty-eight years old, and used to my I was midet these wondrous thoughte that have their birth in the opheres of perfect wiedom. Oh, infinite Spirit of thirty-four. But I was thirty-eight. That 's according to the old Bible record, and I suppose you want all Time, we do not adore thee because thou demandest that we should adore, thes, but because we are things as exact as you can when we come back this way. It's no matter whether I said thirty-four or formed to worship thes. The human soul must lift thirty eight a little while ago; but now you must only itself unto a something above and beyond it. It must say just what the record can back you up in stating. worship, for that 'is a part of its interior life. Bo we praise thee, infinite Beirit, because there is a won-[Troth is what is needed.] Yes, sir, and if you 'll belp me to get word to my jolks in Maine, I il be under drous berp in our interior being, that is ever, ever atgreat abligations to you, great obligations to you, sir; tuned to thy praise. Oh, our Father and our Mother, and will do as much for you, if not a great deal more. as we stand upon the surface of this beautiful earth.

when you come to the spirit.world. Now every one, we see discord and death , salguing overywhere. But every drop in this great spiritual sea, must be the in the midal of all this desolation and human woe means of doing somebody or other good. still we she able to perceive thy smilling countenance,

I don't come here for nothing. You may think to know that this darkness is but unborn light, this that what I 've said here do n't amount to much; but sorrow joy. this human woe, that like a great river of then you know it may to my folks. Well, Cotonel, I fire is eweeping away the nation's eins, is not a curse. uppore I'll have to bid you good-day, seeing as the but a blessing. Oh, our Father, may we be able to folks I want to speak to are so far off. I should have impress the minds of thy children with thy neurness s good deal more to say if they were here, but it's to their interior being, that they shall no longer seek pretty doll masic, you know, to talk to those who are to learn of thee outside the boundaries of Nature, but strangers to yop. He L'il hope for a chance to say turn within their own sonl, and there, in that holy temple, hold sacrad communion with thee. Oh, our more than I do here to my folks, at some future time. Father, may they search no record to learn of thes and Do you shake out here, or bow? [Only wish your. self away.] Your superintendent here wishes me to thy mighty law, but may they cast aside all supersistary that if you 'il close your window here, and open those that belong to the past, and learn to live wholly

your t'other contrivance there, you'd save the lady. In the present; then will the darkness fice away; then, edium a good deal of after-trouble. Good-day. Nov. 1

12.10

Crown. I did not bequenth the money to the Crown. but it is gone, I having no relations to claim it. I had no relations to claim it, you see. Now what I want to know is this: Can you help me to reach a man at Hollingsworth, England, whose name is Trenton-James Trenton. [We will publish your message in our paper, and direct a copy to

him ] I have found out this much since I died, that I have a distant relative, who might by the proper process on his part, possess himself of that property. Now 'd rather he'd have it than to give it to dress Court ladies-I had. I feel indignant about all the things I see transsoled there, and I do n't want the Crown to have my property. I have seen wherein I did wrong, since I died, and I think it may not be too late to renent.

[You 'd better give the date of your death.] I will. You shall tell me what year it is now. fNovember. 1863.7 1803 | Then I have been dead two years and a Hitle over. 1863, you say? Bend to James Trenton. He's my lawyer, my couffdential man. [Ab 1] Yes; that's it. If you can help me, I shall do what I can for you. Good day. Nov.' 10.

#### Colonel Alfred M. Weldon.

I see from observation you are disposed to help the subjects of foreign powers. Are you disposed to help me? [We are.] I'm from South Carelina, ele. Allow me to ask, what is your usual mode of proced-

[ To identify yourself to your friends, by giving such facts as will enable them to recognize you.] It is said your papers gross the lines. [The paper containing your measure may not reach your friends at once. but it may fall into the hands of some person who will forward it to them.]

I have a father, two brothers, a wife and two children in Charleston. Do you suppose there's any possibility of my sending word to them ? [We think there is, for our papers frequently cross the lines into Richmond.

Well, sir, please say that Colonel Alfred M. Weldon, of the 10th Bouth Carolins, visited you to day, and was anxious to meet his friends at home. I'm not conversant with your spiritual theology. I know nothing of the manner of your receiving memages from this side, which I suppose I must call my side now. [It is necessary that you state some facts in order to identify yourself. I

Well, my name and age, I suppose ? [Yes.] I was thirty seven years, four months, eight days old. I think Are you very particular about the exact time? [Not the exact time, although you should come as near to it as possible.] Well, facts, I suppose are neces sary to identify one. [They are.]

Very well, I can think of no better one than this, When the what you term the rebellion, broke ent. I was in Oblesgo; and, in my baste to get home. lest my baggage, which by some strange mistake upon the part of some one-strange fortune 1.will say-il ve. to thy children. For all blessings of the past we | colved near five months afterwards under very pecu.

#### A FABLE FROM THE ITALIAN.

TRANSLATED FOR THE BANKER OF LIGHT.

The sephyre played in Ida's bower With the golden rays of the annest bear, And danced o'er many a floweret fair. That flourlabed under Ida's care. While gently, in a sheltered neok, With water from the purling brook. She freshened with its daily shower Her choicest, loviest, favorile flower, That late had ope'd upon her eight Its potals of the purset white, And shed around its perfame rare, More subtle, sweet than any there; And over as she loltered sear. Did Ida, to its listening car, With gentle tone and light carges. Her fondness for the fluwer express; Telling, with many a loving word, How much she had its charms preferred. While bending low, the flower replied, It owned no olber leve beside. Now when the evening hones drew on, The moon in bright refuigence abone, Arrayed in loce and silver sear. What doth the gay Amanika here ? What new adorament can enhance Her beauty for the evening dance? Shall it be Ida's favorite flower, Thes reigns the queen of all the bower ? Her eve had conght its snowy gleam, More lastrous in the moon's soft bram. And much she wished; yet loth to take The floral gem, for Ida's make. But here the flower impassioned spoke, Bolt on ber ear He accente broke: What beauty dawns upon my sight, Whh all this rich and allver light ? Than Ide, bow much fairer abe ! Alas ) that ornel dealiny Should link me with a persont's fate ! Am I not beautiful and great-Hom worthy to belong to her, Whose beanty I as much prefer ? What happier fortune than to rest With elivery spray upon her breast I's Amantha, won by fattery's power, Placed on her briast the charlehed flower.

A withered thing upon the floor. Amantha heeds not Its disgrace. A Boss, fresh gathered, fils its place.

Triumphant now, a few hours more

Deceived by fickle Portune's glare, . I - .... To most but perildy and blight ! . . . . . .

# DEC. 19, 1863 ]

## Passed to Spirit Life :

From Plymouth, Mass., Det. Sith. Alice Bonney, daughter of Jaiges 8., and hopkin M. Bonney, and in years, leaving a father and mother, and a band of prohers and aisters, to mourn for a time har depar-

Allor possessed a lovely nature, amiable in disposi 1079. Allos possessed a lovely nature, amanual in disposi-tics, and was one of whom it can be said she was boown only to be loved. Although abe had expe-rienced but 13 years earth-life, yet she realized one rienced but 13 years earth-life, yet she realized one demables and happiness, made such by the tender is said love of parents, and the affection of brothers and sisters.

and sisters. Never have we set a group of little ones live so hermoslonaly-siveys kind, and over true to each oth-er. Hes wilt be much missed and dreply moursed, yat we know if we have lost a dear friend, and earth out of its most loved children. that the spirit-land re-tates the gem, where it will become more beautiful and each 

the still lives, and will are long visit them, southing them in their bours of andness, making source even

We have slways associated the names Alice and Ar We have siveys memorate the names allos and ar. wills, for they seemingly had be band took the lead, and with their melody had been the somehime of that

- Ere her brow had trace of sorrow. Ers her bright eye learned to weep. With the trustlog beart of childhood. Loving Alice went to sleep.

- Death's dark stream did not söright her, For an angel id the way. To that hand where gleams the annehine Of one bright eternal day.
- You will miss her voice, her footsteps,
- You will mourn, but not despair. For heaven will seem nearer to you,
- Now that Alice loved, is there.
- Death is but the obange-the passing
- From a life of pain and toll; God transplanting witted flowers

#### To a more congenial soll. J. FRANCIS BAXTER. Plymouth, Muss.

From East Moreland, N. H., Nov. 17, 1803. Lott

From East Moroland, N. H., Nov. 17, 1803. Lott Woodbury Matthews. companion of Mrs. Farab Helea Mathews. aged 38 years, I month and 3 days. Mr. Mathews was a firm and zealows champion of the beantiful philosophy of apirit-intercourse, and by his even, coim and trabquil wolk in life, greatly abled bis wife, who is known by a large cicle of friends, as one of the best test mediums New England affords. A wife, child, and mother: feel andle the Ima of this wife, child, and mother, feel sadly the loss of this faithful co.worker in humanity's cause. He was zeal-cus in every good work, and faithfully performed his earthly mission.

Though he struggled hard for several years to baffle Though be struggied pard for several years to bame disease physically, be could no longer resist the sum-mons from the summer-land to exchange life physical for life spiritual. Welcomed to his bright and besuti-ful home in spirit land, be now finds rest, where disful home in spirit land, he now finds rest, where dis-ease can no longer torture the noble energies of his fine cultivated spirit, where the loving longs of heart-munious spirit in much outerances. Long this big aptitude with carbly violations, but nobly be performed his earth-mission. lovingly, faithful and true. Unce more the death-knell has sounded its shill notes in the house where his fait breath was mir-mered here the outer where his fait breath was mirbirli notes in the ratio where he include the was hir-rored upon the waits of his physical babilation. Onco more the silest likeness of family the stand around the hed of death, so hear the last word spoken of the loved brother and hubband, but cataly they felt that the splitt was more adapted to celestid dimea, where no discord reigns, than to the cold, tempestuous blasts and sad missiorume of carth-life, against which he long had struggled. We wait they consing, Woodbury 1 Al-realy we jeel thes knuck at the door of our hearts. reasy we seen then anothe at the upor of our destd. Heaven has opened unto us, and the angel stands waiting; yea, be is among us. The Dispension of the discrete the contry-the Gospel of Spiritualism, was fearlessly advocated by this brother of charity and good will to all. He stood before the portain of the Holy Sanctuary, where truth makes its utterances with steady and auffinching trust. His faith was strong, and we feel to-day that he is a worker among The wife hears the vibratory notes of his maniy spirit coming from his home in summer-land. Oft she bas been called to-administer confort and consolation to others under similar bereavements, and now she is to others inder with bereateness; and now all in her made to taske the bitter cop of sufficient. But in her solitude, she will bear his voice again, saying. "Heim, cheer up i in thy name i work in God's cause still i Be paient and all shall be right 1. The cup of suffic-tion in more large it then its tion is not long for theel's Farewell, dear brother, we listen to the Father's will,

and obey. Thy work on earth is sone; but still thy The Gospel of Harmony. By Mrs. E. Goodrick Willard epicit will come from thy home in the spheres, to inbor Proc. So. for string humanity, wherever it may be found. I stool by his bed side, and listened to the feeble tones of his gentle voice, while the Denth Angel stood wait. Woodman's Three Lectures on Spiritualism, in reply less to conduct his spirit to its immorial home: but colmly he attered the same affectionate words of heav-

coly sweetness, which characterised his earth life. He requested his wife to delay his funeral as long as possible, so that he might gain strength to speak on the occasion. He selected his pall-bearers. Hanvel Clark, of Westmurchand, was releated to conduct the fervices, and Mm. C. H. Roundy of Robkingham, Vs., and Mar. Barbara Allen, of Boston, Mass., wore select-

ed as speakers. The services were performed in the meeting-house Miss Allen, sister of Mrs. Matthews, tentive audience. was first controlled by a spirit purporting to be the deceased, and spoke in language and style so charac-teristic, that his friends were satisfied it was indeed blm

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 TVERT MEDHUM, 633 Washington street, in constrolled un-1 connectourly) to deliverse character and lidentify scenati-to friends. Hours from the bat and 21 to 5.
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 And Nor. 28.
 DR. WILLLAM U. WHITE,
 THEO FIT BECIAN, ourses all discases that are curable.
 Norrous and disagrouble for large primered. Advice, free-Bouth Dennet street, Buston. (Jamo Bicky 12.
 GAMUBL. GROV #R.

Bouth Bennel streat, Housen, (13), 6 Kept 12, BAMUBL, GROVER, TRANCE, RPEAKING AND HAALING MEDIUM No. 13 INX Flace, opposite Harrard st.) Boston, Hours from a to 19, and from 1 to 8 p. w. Will visit the sick at their homes, or stiend (unstais if requested, Heatdence 3 Emer-homes, or stiend (unstais if requested, Heatdence 3 Emer-bon streat, Bornerville, San July 11.

3m

July 11.

Autor at rest, Bornerville, Sm July 11. PROFESSOR LISTICH. A STROIGGER AND BOTAN C PHILSTONE. A STROIGGER AND BOTAN C PHILSTONE. Main Structural, So cents, or a few question anawered by mail for 30 cents, in stanue. A written Nativity for three yes a in center, \$1; all through life, ladies, \$3; gente, \$5. Urt. S. Borne

MILS, B K. LITTLDI, TTMR well known CLAINGYART Parstelaa and Ther Me-DIDE method was been by the street in few floors from Washington atreet.) Office hours, 0 to 12 and from 210 5. Terms, 81 each person. 3m<sup>2</sup> Nov 7.

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BB. T. H. PEADUDY. (VLA) RVOYAN C FILVAICIAN, at home from a for a schock V F M., No. 18 Davis stroct, Hostop. If June 21.

MIRS. M. W. BERRICK. (LAIRVOYANT ans TRANCK SPIDIUM, at No. 15 Drg. (Flore, (opposite Boreart street) Boston, Hunts (rom 9 to 12 and 2 to 8, Wednesdays excepted, July 11.

Urt. 8. MIKS. B K. LITTLE,

wa street, Bomerville,

OR PSYCHOMETRICAL DELINEATION OF CHARACTER. OR PSYCHOMETRICAL, HELINEATION OF CHARACTER, M HS A. R. REVENINGE would respectfully enhouses in the public that those who with and will visit her lo retain, or send their subgraph or lock of heir, she will give an a cursic description of their leading traits of char-acter and incutiantics of dispusition; marked charges in order and future IIG; physical disease with proscription therefor; what tummers they are boat adapted to pursue in order to be auccessful; the physical and monits designation of those into ding marriage, and fibts to the thermoscience. It married, whereby they can restore us posterious n conso inter ding marriage, and nible to the uniarmonicur-y married, whistoraby they can restore un perpetuate their womer lown. Rea will give instructions for self improvement, by felling

what faculties should be restrated, and what observed, as terming Bewen years as a refere warraots Bis. 8. In estimation, abe can do what abe advertises without full, so bunuede are willing to testify. Simplica are pasticularly lasticed to in-

restigata, Zwersthing of a privato character Eper oraicrer 4 a locu, Por writen Delineation of Character, 41 (4); Voibal-lo centa, Adurena, Mills, A. B. BEVT RANCH, July 23, 16 Whitewalur, Walworth Co., Wieconsto.

# JERIPL W. STEWART, CLAIRVOYANT, MAGNETIC AND STMPATHETIC PHYSICIAN.

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WM. L. JOHNSON, DENTIST, NAMADHALL. Wahington street, anticase on Common sireet Buston, Mass.

DR. J. T. GILMAN PIKE,

Hancook House, Court Square,

BOSTON.

April 1

# Children's Department.

8

al daily

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EDITED DY MRS. LOVE M. WILLIS.

- We think not that we delig too Aboat our bearths, angele that me to be, or may be if they will, and we prepare Their couls and ours to moot in bapuy sir." [Lunam Row.

and the second second second

### LETTER NO. 1.

I presume, dear children, you know what it is to feet sad sometimes. Every one has trials and sorrows. There are trials of nickness and pain, the trials of bad temper and unkindness, the trials of poverty and of selfishness, the trials of separation from those belored; these, and many more, most of us have to meet. and oftentimes they seem very hard to bear, and our spirits are so clouded by them that we cannot feel the besutiful, glad sunshine of love that ever surrounds us. any more than we can see the sun-gleams on a cloudy day.

If any of you have no trials you cannot understand what I am going to say: but if you have, you will like to listen to a short description of a spiritually cloudy day. Thanksgiving day is a day of joy: it is appoint ed for gladness, for the brightening of all sweet and tender memories, and all the hopes that the heart loves to cherish, just as you would brighten a chain of golden beads if they had become tarnished. I hope you all knew such a thanksgiving day, one full of the joy of kindness and love.

There was on my heart that day a shadow of serrow. and my spiritual sky was clouded, and as I looked up to the blue beavens and saw them bending over with their embrace of love. I could not reloice, but only tooked at it with dim eyes. The soft air biowed, but I could not feel its touch of life; the water gleamed in the sunshine, but I looked at its shadows; and although everything was outwardly beautiful, it did not enter my heart to make it thankful. I chanced to pass an unflutshed dwelling : it was rough with timbers and brick and mortar, and was not beautiful in any way, but on the gable end of the roof there was placed a branch of evergreen, Some one had put it there as an ensign of beauty. It lifted its green bead toward the blue sky, and seemed as if speaking its thanksgiving and praise.

I wondered who placed it there : was it some workman that was folling for his beloved ones, and felt the gladness of his work ? And as I wondered. I tried to fancy how the man looked who could spend his time and thought in that act. I began to feel the inspiration of his gladness; that is, I began to feel as I thought he must have felt when he put that branch up there over the rough timbers. It seemed to me as if it had been lifted to bear the heart shore the muddy street, toward the higher and more beautiful. Bome body had said. .. I will show my gladness by a beauti ful act, and others can see that there is one bear thankful this sunny, bright thanksgiving day."

I looked up again at the blue sky. It had not changed, for it was cloudless before; but now it seemed to hold many beautiful things for me-tender eyes of loving angels, and the brightness of loving thoughtsit seemed like the arch of heaven. The world changed. too. The water seemed rippling in gladness, the air seemed like a touch of kindness, and the voices of children at play expressed this gladness of Nature. My heart grow glad, spite of its trials, and felt thankfol. Perhaps you will think it strange that so slight a thing as that should have had such an effect; but it is often so, and a very little thing may sometimes have great power, and it was this that I wished to show you. Children often feel that they cannot do much good, particularly to older people. Now could you not have done as simple a thing as thet? Can you not every day make some unlovely thing more heautiful? A lit tie bunch of flowers, a violet, a green leaf, given in love, often cheers and blosses wise men and women.

I think it is strange that we do not all of us, old as well as young, understand how casy it is to do good and to bigs others. We should think it a great thing if we could make the clouds break away on a stormy day, and the sun shine forth in spiendor, but how much greater is it to make a cloud of sorrow or of trial break away from the sky of the heart, and leave all gladness and sunshine there. Will you try and remember this, and lift your branch of hope by some kind act or word, so that the world may be better, and a happier place to dwell in ? L. M. W.

. Your friend.

"I do n't allow little girls to touch the curtains, and her the hymn, so she began to ask for more of this love I do n't want any sunshine in my rooms-it draws the | and care.

files." Elsie put down the curtain and tried to alt still again, but she soon felt nneasy, and reached out to take a book.

"Put that down quick, Elsie," said her sunt. "I do n't allow little girls to touch my books."

Elsie thought she would not displease her sunt again and she fixed herself very carefully on her chair, and looked at the bright leaves and flowers on the carpet. and wondered how they happened to grow without stems and out of patches of blue, that she thought represented sky, and she was just beginning to wonder If they were not like the flowers the fatrice lived in. when she chanced to see a fly buzzing about. It seemed very pleasant to see even that, and she began to coax it to alight on her flager, by holding out her hand. "What are you doing Elsie? Kill that fly quick.

drive it out; I do n't allow any files in my house." Elsie began to run around the room, delighted that she could jump and skip, and be of some use to her anni.

"Stop, stop, Elsie, I don't allow little girls to run on my carpets, it makes dust, and wears out the carpeta: ait down quick."

Thus several days passed with Elsie, till she grew very homesick, and thought constantly of her own dear home, and of her mother, who had no carpets, but had annehine and love. These were Eisle's trisle, and they were more than she know how to bear. She had not wisdom enough to know how to overcome them, and she did not understand the law of love, so It is no wonder that she began to feel unkindnes in her heart. Bbe had many wrong thoughts about her aunt. and said:

"I will not live with her; I do not love her; I'll TUD SWAY.V

She could do nothing to please Mrs. Moody, but to set still, and she found nothing harder. When she went to bed she was not tired from romping, and therefore she could not go to sleep, and laid awake long hours, thinking how she loved her dear mother. and how she hated her aunt; and she wished the house would get on fire and burn up, or that her sunt would have to be tied in a obsir and sit still all day, or that a great wind would blow and open the windows, and break the blinds.

One day, as she sat in the kitchen, there came a little black and white kitten creeping softly in. Mrs. Moody happened to be in the other room, or she would THE BAD AND GOOD OF SPIRITUhave said. "Put her out quick. I do n't allow little girls to play with kittens:" and Elsie knew that she would say so if she saw it, therefore she caught the kilty, and covering it with her apron, she ran up stairs with it. She went into her closet and sat down on the floor and held the little creature close in her arms. Oh how good it stemed to have something to fant school of spirit culture. It is real truth falling love. She remained up stairs as long as she dared, into the shadows of matter. It is a dim recognition and then she shut the kliten up in the closet, and of the chart of a stream that is to bear us on forever. went down. By and by she stole up sgain, and gave It a little piece of her bread saved from dinner, and that it asserts, but proves nothing. shut it up again.

But kitty was no better contented in being shut up. than Elsie was in keeping still, so she cried and somtched, and Mrs. Moody going through the passage. heard her, and found her place of concealment.

"You naughty, naughty girl," said she to Eisle, "I shall punish you for this; I shall shut you up in the closet where you put the kliten."

When Elsie found herself alone in the darkness, she grew very angry, all her better thoughts and good wishes seemed to leave her. Bhe said to herself, "I away;" and her heart grow cold every moment.

She thought of her mother, and the thought calmed her, but she would not allow good thoughts or wishes to influence her, but kept repeating to herself. "I hate her. I'll run sway." She tried the door, but it was fastened, and abe thought, "Well, I shall have to wait, well exercised, consequently must claim that the but I 'll go when I get out."

When Mrs. Moody opened the door, it was only to put Elsie in bed. She lay very still until her sunt had there is nothing beyond this surface-world of surface gone 'down stairs, and the shadows began to creep philosophy. Philosophy alone would affirm the nonaround the bed, and then she said, "Now I will go. hate Aunt Moody, I'll run away from her."

She jumped up and dressed herself quickly. She did not know what it was to be away, far off alone in the damp air of night, but her heart had lost all its joy. back stairs, ran out through the garden, and jumped fields to the corner of the woods. Bow good it seemed | Philosophy is useful in matter. to run, how bright the gay leaves of Antumn looked

"Find me a pice bed, and somebody to kiss me, and some sweet mill, and some bread, and let the moon

shine brighter and the stars not go away, oh gentle Bbepberd." This was Eisie's prayer, and it seemed as if the

gentle Bhepherd did indeed hear, for as she tarned her head, she saw a light gleaming through the trees. Bhe did not stop to wonder where it came from, but ran, as fast as her litfle feet would carry her toward it.

[TO BE CONTINUED.]

DEAR BANNER-I have read you from No. 1. Vol. 1. to date. I cannot do without you if I would, and would not if I could. I venture to answer your Enig-Cosko. Yours, ms.

Lynn, Dec. 9, 1863.

Answer to the Baigms in our Last. With the ice below and the wind above, There 's nothing handler than a gloss. If the sluggard fears that he shall want, Let him learn wiedom of the ast, A useful mineral may be had. For the Iron home, or the Iron clad, When a schoolboy, I remember well In spelling I did much excel, But that was some fifty years ago: How I'd make out now. I do not know. Of all the Patriarchs, there was one I spolt, with great A, little a, ron. If you cannot well become a Hero, Then pray do try to be a she'ro. If I lived South I would not fight. But I 'spose whatever is, is right. With love I would all others bless, And thus enjoy true happiness. With all things else I fain would part. But I must keep & LOVING BEART.

#### Letters Received.

H. N. B., CONCORD. N. H .- Many thanks for your letter; it made me very happy, for it had the true spirit of progress in it. Do not forget to send me the picture, and remember that everything that you learn to do, that is useful, will benefit you and your dearly loved brother in the spirit-world.

# ALSM ---- NO. 2.

#### BT H. S. OHAPMAN AND A. B. CUILD.

A. B. C .- Spiritualism is the last sect of the material word. It is the a b c of spirit-life. It is the in-H. S. C .- It is enough for me to say of the above,

A. B. C .- Spiritual things only assort; they do not ask for or need any proof. It is philosophy that asks for and needs proof. Philosophy is for matter only. H. S. C --- What is a thing intellectually got together

without proof? To accept a thing without evidence is not philosophy.

A. B. C .- True. Spiritualism is too big for the arms of philosophy to hold, or for court-house evidence to prove or disprove.

H. S. C .- The coolness of my friend compensates for bis bad logic, and we have to make concessions to bate Aunt Moody, I'll not live with her. I'll ran him sometimes against the troth. That 's true, he says he is no philosopher, and he has no knowledge of what a thing could be intellectually got together with-

out proof. A. B. C .- The outward senses of men see nothing beyond the philosophy of matter, and these senses

spiritual world does not exist. Philosophy is only seen and felt by the outward senses. I do not say that immortality of the soul.

H. S. C .- Well, then, let us start fair. What is phil. osophy ?

A. B. C .- Philosophy is the exercise of man's un certain reason on what he calls the causes and effects and she fult afraid of nothing. She stole down the of his surface, inclpient existence. The soul, when out of matter and its love, does not need philosophy over the fence. Her little feet sped through the cora- any more than a man needs the bandages of babyhood.

B. S. C .- Philosophy is the conclusion of reasonin the light of the setting sun. "Oh." said she t ligion the conclusion of faith. It is well to hav

that is self-sustaining, that needs no carrying, nor antelds fast to keep it burning. s moment ago to be understood to know the top and bottom of this deep philosophy, for he told na with

all couldence that the soul created the outward senses. implying, of course, that he knew the philosophy. Now he tells us with comfortable assurance, that he. or rather perhaps Spiritualism, neither knows nor cares anything about this philosophy.

A. B. C .- My friend sticks to philosophy, and phi losophy sticks to matter. I supposed he would. If he quotes a little erroneous, it only gives spice. I did not say that I knew the top or bottom of Spiritualism, or that the soul orested the body. I only said that the body was produced by the soul. There is a difference between create and produce. I must again reassure my friend that Spiritualism, as I understand it, is not a philosophy. and needs nothing to do with It. It is something better. Philosophy cannot touch boltom or top in this world; and even where it goes, it is uncertain; it is most inappropriate, clumay and uscloss to handle anything with in the spirit-world. H. S. C .- You say Spiritualism has no philosophy. What do you call the great body of writings delivered through mediums by spirits?

A. B. C .- I call them, as you do, a great body of writings.

H. B. O .- What is the general character of this body of writings in respect to religion-that is, is it on the side of doubt or faith ? Does it distrust every. thing. or believe everything?

A. B. C .- I have never read the whole of this vast volume, but presume the obseractor is mostly consowere written, in respect to religion and faith. In this volume there is doubtless a great variety of opinions expressed; distrust and belief, too. in almost every thing. But these writings are only effects of Spiritualism; they do not tell what it is. All writings will go to the grave. These writings of mediums are so tinged with the provious opinions of mediums and splitte, that they are very uncertain indicators of the cheraoter of Spirituallem.

H B. C .- If my friend were to answer me without premeditation in respect to these writings, he would are coul-but this would not make for the purpose of his discourse. However, I do not desire to consider these writings under the head of trash, or absurdity. for they are more than that, else they are worth no man's notice: but I shall show that they are in their general drift. fiatly opposed to Christianity.

A. B. O .- All the writings in this great volume are true, and true only to the causes that have produced them. In Spirituellem, we first learn that no outside standard can be set up for the guidance of the soul.

Vermont Quarterly Convention. The friends of Progress and Reform in Vermont will hold a Quarterly Convention at Bridgewater, on Friday, Saturday and Sunday, the lat, 2d, and 3d days of Jan. 1864. They earnestly invite all seckers of truth to be present. Milums and normal speakers are espe-cially invited Bro. Simmone, Mrs. Townsend, Mrs. Wiley, Mrs. Works and Mr. Woolcott are expected to be present. Mrs. Mathews will take rooms at Dr. Wiley's, and

give tests to such as may desire. Arrangements have been made at the hotel for all who cannot be otherwise accommodated, at the moder ate price of 75 cents a day; fifty cents a day for horse keeping, with grain.

og, with grain,	
CHARLES WALKER,	NATHAN LAME.
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B. F. SOUTEGATE.	M E. KENNEDY,
E B. WILLIS.	AUSTIN E. SIMMONS.
THOMAS MIDDLETON,	GRO. G. RAYMOND,
Jos. E WILLIS.	CHARLES BARCOCE.

# Bridgewater, Vt., Dec. 1, 1863.

#### Answering Scaled Letters.

We have made arrangements with a competent me dium to answer Sealed Letters. The terms are Une Dollar for each lotter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory. as sometimes spirite addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misspprehension-as some suppose Mrs. Consulto be the medium for suswering the scaled letters sent to us for that purpose-it is proper to state that another lady mediam answers ibem. Address "BANNER OF LIGHT," 158 Washington street. Boston.

#### NOTICES OF MEETINGS.

BOSTOR.-SOCIETT OF SPIRITUALISTS, LYONDE HALL, TER-Now T St., (opposite hand of dehool street.)-Meetings are beid every Sunday, at 31-3 and 71-2 r. M. Admitsion fra ever Ladurers anagad:-Mrs. Cors L. V. Hatch through ever lad

[DEC, 19, 1868.

Wras Brann M. Jonnaco will abarrat calls in lastary. Mas. M. C. Tyoska will asswer mile to in Liberty Hill, Cous. Address Address Tal II. Ovarus speaks upon questions of guvernment Address, Earst.rd. Cosn. Bortl...... Man, Barnella, Louis specker, Brundewell, Van Barne

Mass B. Annis Bross, tranco speaker, Address, II Chas

Jons T. Anos, magnetic physician and progressive inter, 6 Pearl street, Kochester, N. Y., P. O. box 2001.

PARPIN BURNANE PALTON, Bouth Malden, Mass.

iamos Lawrence, and silend funerals, Mas. H. T. Brugang lecturel at Joursettin, Mich., Abernets Jabbaths for the winner. F. O. address, Joursettile, Mich. deol3-3me

deol3-sme Mas. C. M. Brows, locturer and medical clairyopant. - M anawer calls to locture, er visit the sick. Examinations hy lotter, on receipt of autograph, \$1. Address Janawille, Wisconsin. deol9-3 B. WRIPPLE, Mattawan, Van Boren Co., Mich.

desig.e

Mas. JULIA L. BROWS, trance speaker, will make engage-ments for the coming fall and winter in the West. Address Prophetstown Illinois. Will answer calls to attend for rais 10825

Mas. MARTHA RABSON, irance speaker. Adoress J. G. Howard, Milwaukte, Wis. Dorf-ene Mrss L. T. Wmirrisz will answer calls to loolure on Health and Dress Beform, in Wisconsin and Illinois. Address Whitewater, Walworth Co., Wis. Dorf-one

nd Dress Estorus, to Thitowater, Welworth Co., Wis. Mas. Basaw A. Byzmas, formerly Miss Sarah A. Marcos. Mas. Basaw A. Byzmas, formerly Miss Sarah A. Marcos. Mon speaker, will answer calls to locture. Address, Marcos. deco-ame

iranoe speaker, will answer calls to lecture. Addu Spring street, E. Cambridge, Mass. de

he laws of compatibility. Mr. and Mas. H. M. Millur, Elmirs, N. Y., care of Wm. oct24-3me

Boston, or for the present, Foxboro', Mass. HUDSON TUTTLE will recoive calls to lectuee, after the lat f December. Address, Berlin Heights, Ohio, octal-t 

J. S. LOVELAND, will answer calls to locibre. Address, for the present, Willimanulo, Conn. aplt-t Luo MILLUR, Worcesler, Mass. D0128-

BET. ADIN BALLOT, lecturer, Hopedale, Mass. apl1\_+ L. JUDD PARDEN's address is Cincipnell, Obio. apli-+ W. P. JAMINSON, STANCE Speaker, Paw Paw, Mich spli-1

A. B. WEITING, trance speaker, Albion, Mich. apil-t MISS MARY A. TRONAS, Oincinnati, Ohie.

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CTCS. 9 to 5 bottles are warranted to cure Bunning of the Lan

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2 to 5 bottles will cure Bealy Bruntion of the Skin. 2 to 8 bottles are warranted to cure the worst cases of Ring.

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a to 4 bottles are warraulod to cure Ball Rhoum. S to 8 bottles will cure the worst cases of Scrofula.

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Institute. A TREATISE on the above subject; the cause of Nervers Dobility, Marnemus and Consemption; wasting of the VinsFinds, the mysterious and hidden causes for Palpita-tion, Impaired Nutrition and digustion.

SET Fall not to send two red stamps and obtain this book. Address,

DR. ANDREW STONE,

# ELSIE: OL. THE BENEFIT OF TRIALS.

What a strange woman Mrs. Moody was I No one loved her, and no one could tell why. She lived in a large house with large windows, and she had a fine yard with a great many trees in it; but if you went into the house, you would find every blind closed, and every curtain down, so that not a ray of sunshine could send its gladness through the large rooms; and If you walked in the garden. you would see still rows of pinks and of bolivhocks that looked very unsocial. If you ventured into the kitchen, you would behold rows of shining dishes, but you would never dream that they could be made for use, so regular and stationary they looked. If you went up stairs, there was not a wrin kie to be found in the smooth, white counterpanes, or a particle of dast to be seen on bureau or stand. There was nowhere in the house a thing out of place, or a blemish to be seen.

Into this house came little Eiste, who was Mrs. Moody's niece. Her father and mother both went to heaven, and so she had no one to care for her in the place where she had been so tenderly love i, and every one said it would be an excellent place for the little orphan who needed a home, with Mrs. Moody, who lived in a fine house, and had no children. Eisle had a glad, happy heart, and felt so, too; for she thought that it would be a fine thing to live with ber sunt. whose house had such large windows and such very green blinds, and in which there were so many fine things. She thought to herself, " If I cannot live with my dear mother in the old cottage, I think I would be glad to go to Aunt Moody's, she has such fine carpets, and such red curtains, and such golden books."

Bisle was very quiet the first day, for she was wondoring what made her sunt so very busy, and what she could be doing in all her rooms, that looked so very clean and neat to ber. Bhe was very glad to hear the doors open and shut, and amused herself by counting the number of times her sunt drew her brush over a chair before she put it in its place and called it dusted. But after a day or two, when Elsie became better soquainted and began to feel like bereelf, she did not wish to sit atill, and she was not amused in watching ber sent, but she wished to sing, and jump, and run. Se she went into the gerden, and ran down the long watk, looking up at the tall hollyhocks, and wonder ing if she should ever grow as high; and she stretched up on tip.tos, to see how far she could reach.

" Bisie, Elsie." called her sunt, " come into the house directly. I do n't allow little girls to run in my garden -it marks the sanded walks; or to reach after plants-the plants are put there to look well from the street."

So Elsie went in again and sat down. But she soon grew tired of sitting still, and lifted the curtain a lit. tie, to see if she could look out and catch a gleam of avablae.

".Put the curtain down quick," said Mrs. Moody, 41 U

18

herself, .. how glad I am I ran away. 1'll never go philosophy. It is better to have religion. But we sat

But where could she go to ? It was growing chill, therefore propose to accept your definition of the suband darkness was creeping on; she could not sleep in ject to be, that Spiritualism is a school for spirit-culthe woods, and soon she could not see. What should she do T

Now Eble had not thought of this when she resolved "spirit culture." to leave hor sunt. A great lesson of wisdom was being very foolish things.

back."

The darkness came on very fast, and El-ie did not love the darkness; and ob how cold the air felt; and the wind began to whistle in the trees. She remembered then for the first time what her mother had told her about fod and his angels, but she remembered heart was cherishing wrong feelings, she could not hear the sweet voices from heaven. She knew that there was a great load of wrong feeling in her breast, for she did not want to be good. She did not wish to love her sout, or to have her sunt love her.

began to be a little anglous. She could just see the chimney of her aunt's house above the trees against the clear sky, but she could see no other dwelling. only the great plues and oaks, and soon, perhaps, she could not see even them. The dried leaves of corn restled, and the pines moaned, and she thought them very and tones. She was not much afraid, but she thought it would be dreadful to be out all night in the cold.

The stars one after another gleamed forth-oh how an old friend to Eisle. She remembered how it had shown into the door of the dear oottage home only a so. few months ago, and her mother had told her that the love of her heart was like the moonlight, and could make any place, bright, and that God's love was like

the sunlight. Eleis had often watched the stars from ber mother's cottage, and every time she had seen them since her mother died, she had fancled she was watching her. and that the brightest one was her loving eye. Bat to night she would not long think of anything pleasant or good, but kept repeating, ... Oh, how I hate Annt Moody."

Bbe fancled she grew warmer after this, and she called it being brave. It grew cold every moment, and although the moon shed her soft light about her. the shadows were dark and solemn. Finally she sat down to think. Bhe felt no more love for Mrs. Moody than before, but she longed more for her mother, and for her gentle care. Her little beart began repeating a sweet hymn her mother had taught her:

> ...Gentle, tender Shepherd hear me, Bless thy little lamb to-night;' Through the darkness be thou near me. Watch me till the morning light."

This soothed and comforted her. "Her mother know 2.97.2

ont with Spiritualian, and not philosophy; and I

are-and so in accordance with this, proceed to consider the teachers and the doctrines of this school of

A. B. C .- Your definition of philosophy is good, taught her, and she was learning that she must always and so it is of what the world calls religion. They think carefully before she acted, or else she might do are both good and useful in this world. Who are the teachers in Spiritpaliam ?

H. B. C.-It may be thought curious when I say that I claim a supernatural origin for the real teachers of Spiritualism; that organized bands of spirits assemble daily to deliver to the world, through their mediams, much that it would have been better that never also that her mother had taught her that while her had been heard of. I shall therefore claim a spiritual origin for those teachers and their doctrines-holding mediums not to be quotable as authors, or mentors; but as proclaimers of what is told them-bears of a message, if you please, not the maker.

A. B. C.-No man or woman, whether medium or She wandered about until she grow very tired, and otherwise, that writes, or speaks, or acts. is a teacher for any other man or woman in spiritual things. Whatever may be given, by spirits or otherwise through the lips, writing or sots of others, is no part or parcel of the teachings of another soul in the schoolhouse of Spiritualism. All outside teachings. to the soul are only blanks to the soul to which they are offered. TTTT

H. S. C .- When you say, " No man or woman who speaks or acts is a teacher for another in spiritual

things "-- if you mean by this simply to amert indibright they looked I-and far over the bill the light of viduality, that is well, enough in the abstract; but if the moon began to brighten the sky. It seemed like you mean to state a fact; touching spiritualistic communications, then you have said what is obviously not

> A. B. C .-- What has spiritualistic communication received from others to do with the culture of the soul of man?

H. S. C .- What business has the soul with the extornal senses?

A. B. C.-The soul has produced the external senses of man, and the soul will drop them. They are not the soul's educators or directors.

H. B. C .--- My friend here ventures upon a new and strange philosophy. No man has ever touched bottom either as to what the soul is in itself, or what it is in its relations to the body. Plato explored this region, and his disciples after him, and they, have told us a great deal about these things of which they know nothing, and we are just, as wise. But the central thought of our discourse must not be forgotten. Let me sak this, Whether Spiritualism, in its philosophy. takes its onious from a supposed spiritual world ?

A. B. C .-- Spiritualism does not take philosophy with it, or go after it, but leaves it to perish with the grains of sand it disks with. We may not pressure that man will ever touch bottom. or top, either, in the spiritual word. Spiritualiam does not take --and mus' along with it as an accompaniment to it, but who this Shepherd was, or she would not have laught the animus of Spiritualian is the thing itself-it is life

. .

December ; Mrs. M. S. Townsend, March 20 and 27, CONFERENCE HALL. NO. 148ROMPIRLDSTERET. BOATON. Conference meets every Thursday eve the Spiritual Confe

Gearnerstown,-The Spiritualists of Charlostown will hold meetings at City Hall, every Sunday afternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The public are invited. Speakers engaged -- Mrs. A. M. Spence, Dec. 20 and 27; Charles A. Hayden, Jan. 17 and Feb. 21. and 25.

LOWBLL .-- Spiritualists hold meetings in Loo Street Church The following lecturers are engaged to speak forencoe and afternoon :- Miss Martha L. Beckwith during December ; Miss Nellie J. Temple during Jan.; Austin B. Breventer, J. Brat two Rondays in Fob; Mrs. C. P. Works. last two Bun-lays in Feb.; Mrs Barah A. Horton ouring March; Charles A. Hayden, first two Bundays in April.

A Haynes, mrst two Sundays in April. Wonosstum.—Free meetings are held at florticultural Hall every Sabbath, afternoon and evening. Lecturers en-gaged:—Mrs. E. A. Biles, Dec. 30 and 37; Miss Barah A. Nutt. Jan. 3 and 10; Bruma Houston, Jan. 17, 34 and 31; Mrs. Barah A. Horion, Fob. 7 and 14; Mrs. Mary M. Wood, Fob. 31 and 38; Ohartes A. Haydon, March 6 and 18.

Quency.- Meetings every Bundey, at Johnson's Hall. larvices in the afternoon at 2 1-3, and in the evening at 8 1-2 o'clook. Speakers engaged :-- Mrs. S. L. Obspuell, Dec-10 and 27.

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