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NO. 20

Literary Department.

Written for the Banner of Light. THE TWO LOOMS.

BY PRED. W. WEDBER.

THIS POEM WAS SUGGESTED BY ONE ENTITLED, "WEAVE A SHROUD," PUBLISHED IN THE BANNER OF LIGHT, OF JANUARY 18TH, 1864.

In that dark foom where cold, pale Death Fast weaves the web of fate, Oh! put a warp of human breath. And weave a shroud for hate-For angry word, for cutting jeer, For sinful cause of every tear; For unkind thought, or selfish deed. For envy, malice, sloth and greed: For all by kindness disallowed-Weave a shroud I weave a shroud i

In that great loom where day and night

The angels gladly weave, Place strands of silken warp, so white That snow might look and grieve: Then niv the shuttle to and fro. And toll with eagerness

Upon the dainty web, for lo!

Charlestown, Jan. 14, 1864.

You weave a spirit's dress.

Acts of kindness, deeds of love. Words which deep heart-throbbings prove. Kindly comfort to the grieving. Help to those who need relieving, Charity for those who err, Pity for the prisoner, Hate for wrong, in all its features, Love for all our fellow-creatures; All the things which God can bless, Weave into a spirit's dress !

THE PROPRETY.

AND ITS FULFILLMENT.

Written for the Banner of Light BY GRACE LELAND.

CHAPTER VI. .. Would I might die ! I were as well.

Ay, better, at my home in hell."

J. R. LOWBLL

" Enough, that we are parted-that there rolls A flood of headiong fate between our souls."

" Hal you are in my power, Eliza Bonn!" and a smile of malicious triumph distorted features which were regular and once attractive; and the woman around the meagerly furnished apartment, and listened to the hoarse whisperings of the wind, with a look of mingled rage and triumph; then orumpled the

paper in her hand with a flerce laugh of exultation. .. Ha! Eliza Bonn, or Hoyt, or whatever you call yourself; I think I see you Mrs. Travers! No. no. my lady, not so fast ! You robbed me of my husband-he was my husband. You say he was n't, because we never was married? Ha! ha! How much better was you, I wonder? This is a wonderful little paper I hold in my hand. Would n't you like it a moment? Would n't it go into the fire in a hurry? But we won't put it there, I guess. Oh no! I'll make a present of it to the sheriff. He'll appreciate it; and then where'll you be, Eliza? Hal hal You think you're going to be married all so fast to my Nathan Travers-but we'll see how we do it. You won't live in just the house you expect to. I see your fature home-a great dark building, and the windows have grates, and the doors have great padlocks on them ! Uould n't I tell your fortune with a telish now, Eliza Hoyt? Oh! I hate, hate, HATH you, because you took him away from me with all you arts and wites, and flung it in my face, too, with your own face full of hatred and triumph ! Won't the scales be turned now,

Did n't I manage well to get this letter into my possession? She thought she had destroyed it. Oh, Mr. and Mrs. Hoyt were excellent people, to be sure! Very pious, respectable people! We'll see. Won't there be a commotion when this little paper goes on its way? . Murder will out;' I wonder if Shakspeare wrote that; he wrote most everything; but I never read any, so I don't know. But murder will out, that's a fact. Here is this letter all in black and white, and in Eliza Bonn's own handwriting-she don't write much better than I do. either-and here she tells Mr. Hoyt that she has just bought the arsenic herself in D--, (to poison rats with, she told the. anothecary:) tells him to be sure and give enough to make quick work of it, and ends with all this sickish. sentimental stuff, that disgusts even me, low as I am. And then this threat that if he chooses to let his wife live he must take the consequences, for she will surely reveal everything. Ah, yes I I see. The man was led on by her, that is very evident. This letter will convict her of murder, and I will have my revenge !" The woman, putting on a shawl and bonnet, sallied

out, holding the letter tightly in her hand. Mrs. Hoyt, formerly Mrs. Bonn, sat busily sewing. Her third marriage was to take place in a few days, and she was in a turmoil of excitement and preparation. Her wicked passion for Mr. Hoyt had long since been transferred to Mr. Travers, a man as devoid of

principle as he, and much lower in social position. She heard a step in the yard. .. It is that contempt. ible Judith Nott !" she said with a sneer, as she looked up. The person walked with quick, uncerfain steps, and her motions were nervous. With a great show of cordiality Mrs. Hoyt ushered her in. "I am so glad

to see you, Judith. I wish you'd come oftener." "There's another person coming, maybe you'll be glad to see," said Judith, with a peculiar intonation.

" Who 's that?" "Oh, nobody, only a friend of yours, to take you to

a different home from what you're expecting. Iwo | She could not take her gaze away. Then, by that

nover be Mrs. Travers!" "What do you mean, Judith Nott? I won't have not, you may go as soon as you please !"

only Mr. Smith, the constable, is almost here, to take you up for murder. You thought you destroyed that letter to Mr. Hoyt about the arsenic, my lady; but it 's come to light, and so---'

Mrs. Hoyt sprang toward the other with a terrible threat; but she escaped from her into the street.

Mrs. Hoyt looked out and saw Mr. Smith in the yard. With a horrid imprecation she darted into the kitchen, and catching up a sharp knife, buried it so deeply in her throat that the carotid artery was cut. Another moment, and her guilty soul sped on to its own place.

Mr. Smith entered just in season to see her fall, as the door stood open; so there was no question as to the manner of her death. To the crime of murder she had added that of spicide.

We will turn to Lela, who with her aunt sat sewing. The servant came in, saying:

"There 's an Irish girl down stairs, who wants to see Miss Hovt."

"Tell her to come up here," said Mrs. Reynolds. A moment later the girl entered. Lela recognized her at once, having seen her at her father's house at the time of his death.

Lela asked her to sit down, saving: "You wished to speak with me?"

"Yis'm; but shure an' I did n't know there was af ther bein' another leddy here thin verself."

"Never mind." said Lela. "You can speak before her just the same." "Well, thin, Miss, I've a thing to tell yees that's

almost a killin' me. It's a great sacret that I can't kape from yees at all at all.' " Well," said Lela kindly, as the girl paused-"go

" it's like a murtherer meself I'm falin', wid the horrid owld sacret at me heart l Well, thin, do yees see, I was afther livin' at Miss Hoyt's about a month, an' she was as crass as a baste to me the whoole time, an' I was as afeard of her as if she 'd been a black cat wid the divil himself in him! An' thin, do yees see. Mr. Hoyt tuk sick, an' Miss Hoyt was crass to him, an' scooldin', and frettin' at him the whoole blissid time. Thin the doother himself tuk sick wid the faver. an' that day I said to Miss Hoyt, sez f, . Ye'll be afther sendin' for another docther, shure, won't yees?' An' she strook me, an' telled me to mind me own business. I minded that she looked kinder quare, so l jist minded iverything she did an' sald. Afther a while she wint to the closet an' tuk down a little box. Thin she tuk out something that looked like a kind of powdther and put it into a glass, and I minded she niver a bit; an' thin she wint right to Mr. Hoyt's room. Well, do yees see, I wint in a minute afther an' he'd drunk it all up; an' she was jist afther takin' the place awa' from his line - the owld murtherin' basic that she was! I thought to meself mabbe 't was pizen, an' I thrembled jist like a lafe. Thin it was meself that thought I'd find out whither she pizened him or box; so I tuk it down, an' fetched it to Miss Hoytan' she was out in the kitchen—an' I sez to her, sez I. Miss Hoyt, only see the luck that 's in me! It 's meself that's found this saleratus in the closet yonder. an' we're jist out of the crathur.' An' that owld murtherin' baste sprung at me as if she 'd tear me oyes out. an' sez she, 'Yees owld fool! that's arsenic! i bought it last week to pizen the rats wid!" an' she gev me a box on the ear. An' thin Mr. Hoyt growed wass and wass, an' thin before night yees came home

"Why did n't you tell some one at once what you saw, so that his life might have been saved perhaps?" asked Lela, with a trembling voice.

yerself. Miss Hoyt. I was minded to tell yees what I

see, but share he was dead so quick it warn't no use at

all, an' thin yees seemed so kinder sorry-like that I

couldn't find it in me heart to tell vees. But I'm

most bust wid the sacret, Miss, an' the owld murther-

ing woman's dead an' gone, an' I could n't slape

killed me dead if I'd a towld l''

Lela had sat pale and still while this new page in the dark chapter of crime was opened to her. She asked some questions, and learned that her father had indeed suffered from the cruel treatment of his wife. She also learned more particulars of the suicide of Mrs. Hoyt, which had taken place about a week previous. The girl went home with a lightened heart. When she was gone, Lela threw herself upon the carpet, and burying her face in her aunt's lap, wept long and bitterly.

So near, and yet apart! Breathing the same air, fanned by the same breezes, treading the same streets, mingling in the same crowd, seeing the same sights, hearing the same sounds, feeling the same influencesyet apart! Separated by an impassable gulf, over which no bridge spanned, as arches over Jordan's tide ! Death would not have separated them thus unkindly. Then they would have been near to each other, blest in each other's andying affection; but now, a destiny, oruel, inexorable, held them apart, while the distance between them grew wider ever.

Thus it seemed to Lela, as for the third time she caught a glimpse of form and features dear to her. conscious of her near presence.

ened, as if by magic, on those dear, familiar features. duct is explained."

der if you'll like it as well! and I reckon you'll mysterious power which often attends a fixed look, seeming like a soul-seeking and a soul-recognition, he looked down to meet that gaze which had touched his you coming here insulting me in this way. Speak so soul. A look of glad surprise irradiated his face, and I can understand you, if you've anything to say; if a bow and smile of recognition passed between them. Lela, however, could no longer glance that way, for Oh. well, I 'll tell you in good plain English. It's she was sure to meet his earnest gaze which would only a small affair. You won't mind it. Nothing bring a warm flush to her face and quicken the throbbings of her heart.

At last the lecture closed. Lels looked up at Mr. Hamilton. He made a slight motion indicating his desire to speak with her, and at the same time pushed through the crowd as fast as possible.

"Uncle. will you wait a few moments?" she asked. · I see a friend in the gallery who wishes to speak with me."

"Certainly," said he. "He will find us if we remain where we are."

Mr. Hamilton was soon with them, looking down into Lela's face with his wonted tenderness of expression, and holding her hand in the same warm, lingering pressure. She drew it away a little quickly, for it was agony to feel the touch of his hand and to know that she must drop it. and go forth into the unlighted future—alone l

Individuals are so differently constituted that what is pleasure and comfort to one, is pain and agony to another. Some find a sad consolation in looking upon the features, listening to the tones, grasping the hand, and living if only for a short time in the presence of the beloved, while yet destiny marks out for each a different path in life. Others cannot endure this. The presence of the beloved one only deepens the despair hidden in the heart, only makes it feel the more intensely its need of that presence constantly, and without it its own loneliness and anguish. The darkness which follows the bright flash is darker, deeper by contrast !

Thus it was with Lela. Mr. Hamilton little imagined how her heart quivered in its anguish. There were no tokens of it in her calm manner, her beaming smile and gentle tones.

" May I call on you to morrow evening?" he asked, after a few moments of conversation, and added, ... I have a mystery for you to fathom. I hope you will be both able and willing to unrayel it for me.

Lela hesitated a moment, then answered, amiling: "Certainly, if it is in my power. Although, as I m not clairvoyant. I shall hardly take upon myself

the office of secress." "Well, we will see. I believe I will let you take, to-night, the mysterious message which has perplexed me so much, and made me so anxious to see you. I think you are a believer in Spiritualism, so It will not surprise you so much. And if it is incorrect, you will pardon me, Lela," be added, in a low tone, "remembering that my hope was revived by this, because I could not forget!"

Tears rushed to Lela's eyes, and her hand trembled as she took the paper and deposited it in her pocket memorandum-book; and they bade each other .. good-

Although their ride home was a short one, the moments seemed cruelly long to Lela, who yearned to learn the contents of the mysterious communication. On reaching home she hastened to her own room, and lighting the gas, read the paper at once.

The joy, the thankfulness, the new, strange happiness which weiled up in her soul was still, from its very no. So afther a while I wint to the cupboard to git a intensity. Kneeling, she raised her soul, too grateful dish that was on a high shilf, an' there was this little for words, in silent, pure adoration to the infinite One ! It was long that night before she slept; for Joy. a new guest in her heart, led her ever away from the land of dreams.

> The following day was a bright oasis in the desert of her life. It was a day replete with happiness, on whose walls Hope hung her brightest pictures i The next evening Lloyd Hamilton and Lela were

seated in the parlor. .. Lela, will you tell me what kind of a looking

man your father was?" asked Mr. Hamilton. "This will tell you," said Lela, taking from the

table an ambrotype, "The description was very correct," he said. " I

can just detect the scar on his cheek." "Yes, it was a singular scar, in the shape of a triangle. It was caused by an injury received in his

nights wid thinking on 't, an' so I came and telled childhood." .. Did he bave any personal peculiarities, Lela? You will excuse my inquisitiveness, I trust, for I am

testing the truth of the spirits, you will observe." "Yes," said Lela, "He sat, when absorbed in "And shure, Miss, she'd a killed me dead! I was thought, generally in this way, throwing his head as afeared of her as of the divil himself, an' she'd a back and nearly closing his eyes, with his hands in this position."

> .. That is exactly as described," said Mr. Hamilton. . I shall begin to think pretty well of the spirits. after all, if everything else proves as correct. And now, Lela, little magician, interpreter of dreams, reader of veiled mysteries, propound, if you please, the meaning of this strange communication."

> The assumed playfulness with which Mr. Hamilton spoke but half concealed the depth and earnestness of his feelings. Lela smiled sadly.

> .. It is a sad task for me, Mr. Hamilton, and yet one which I am thankful that I am permitted to fulfill, as it will clear my conduct toward you of its mystery. Yet it is hard to exonerate ourselves at the expense of those dear to us. It is hard for a child to confess a father's crime !"

> Lloyd Hamilton started. "At the same time a pang of agony shot through Leia's heart:
> —— a forewarning.

A blast from the winter to be." She continued:

"A tragedy was enacted many years ago in my father's family, of which I have never spoken to any one: but my unreserved confidence is due to you, and I linked with her every thought, dwelling constantly in give it. My mother-words cannot tell how dear she the holiest recesses of her woman's heart. Once, was to me, how pure and angelic she was even in her twice, thrice she had seen him thus, in the crowd, and learth life-my mother died anddenly, mysterionaly. on the busy street—once so near that for an instant her By accident I discovered that my father, led on by the dress touched him, and yet he remained wholly un- wiles and energs of a person in woman's form and garb, caused her death by polson. My poor father was Once more she saw him. She was with her uncle at | beside himself-a slave to the will of that bad, powera lecture, and the building was filled to overflowing. ful woman. He bound me by a promise never to re-On glancing up into the galieries, her eyes were fast- veal his crime. I would not deceive you. My con-

mpidly back and forth across the room. He held in brightness into the eternal mansions, and takes on forhis hand when he arose some flowers which he had ever there a light more glorious, because nearer to the brought to Lela. He dropped them, but heeded it Great Soul of Love and Wisdom! not. He crushed them as he stepped unconsciously upon them. Just so he was trampling on the blossoms of hope and happiness which had sprung up in that evening when he tore himself so harshly from Lela's heart! The moments passed slowly, solemnly, as he continued his rapid tramp, while Lela sat mo, are planted there, and a few gray hairs have blossomed tionless, her eyes, as if by fascination, following his motions. At last he paused before, Leia, and for the Oh! It is painful sometimes to see what struggles arise first time looked upon her. An expression of pain convulsed his features for a moment. Then he saidand his deep tones were deeper for his conflicting emo-

"Forgive me, Lela. Know that this confession. showing as it does your own love of truth and purity of soul, raises you even higher in my esteem than before. But I will not wrong so pure and noble a nature health was failing, that the sea-breezes did not suit as yours by a show of tenderness, which, although him. Frank Hovey, however, looked deeper than I still feel it, I must, by the will-power that is mine, they, and saw the hidden conflict below. With a tear out from my heart. Henceforth I walk alone in soul intent on doing good, he often sought his comlife. I shall never seek another to love. My memory pany, and in a quiet, indirect way, strove to strengthen shall hold you sacred, Lela, in its purest, deepest recesses. I bid you farewell, with my best wishes for poses the right direction. With such perfect adaptaour welfare and bappiness. May you be happier than tion and unconsciousness did he exert his influence can ever be !"

He took her hand. Lela arose, calm, pale, with her head thrown slightly back; her lips curled a little for the first time with a consciousness of superiority to him, and said, calmly:

"Good-by, Mr. Hamilton. It is well for us to part. Life needs us in separate vocations. My best wishes go with you.''

There was one more class of the hand, one more glance into Lela's eyes, which met his, clear, firm, un shrinking and tearless, and Mr. Hamilton was gone! And Lela? When, a short time afterward, Mrs. Reynolds entered the room, she found Leia seated on the sofa, looking forward into vacancy with a strange, calm gaze. She went to her anxiously.

" Lela, darling, what is the matter?" There was no reply. Lela seemed unconscious of he

" Are you sick, darling? Tell me. Lela, are you sick ?''

"I think not; I do n't know," dropped passively

from her lips. Mrs. Reynolds took her hand; it was almost icy cold. She placed her hand on her forehead; it burne

with a fearful heat. the was alarmed. The doctor was just passing out through the hall bing temples. Taking her up, unresisting, in his your image which has haunted it so long.

strong arms, he carried her up to her own room. And there, in the weeks which came afterward, fol Land, and gazing into those shining realms of beauty. I the command of the Holy Une, pointing it back, back past in view of the present?

caught glimpses of celestial glories, and echoes from and loved you. angels' harps. They faded and died away as her steps The next day Lela sat with her aunt in their pleascommand, " Return !"

to its earth home !

CHAPTER VII.

" Still onward winds the weary way; I with it, for I long to prove
No lapse of years can canker Love,
Whatever fickle tongues may say." TENNYSON.

now that deep, inner strain of divinest music, reveal rests like a little child. ing the will and the purpose of the Infinite One-that holy, hidden melody, which only those can hear who have heard the voice of Jehovah speaking to their

Was earth more dim for the celestial brightness which had greeted her vision? Nay. There rested from the Divine Countenance, whose glance is only lously.

That light streamed in mon her sonly that music gushed in purest strains thence to the Great All-Father! And not only so, but her heart took in every creature of His and blessed it with her love.

Did she love Lloyd Hamilton still?

Does the sun forget to shine and bless the waiting earth? to deck the early east and the evening west have." with robes of gold and crimson? to kiss the tiny waving grain that nods to a plentiful harvest? to pure light? to enter with its holy whisperings the wearied human soul?

Do the dews forget to fill the tiny chalices the flowers hold up for them? to revive the parched earth with their tiny, invisible drops? Do the gentle calm. Now you shall read it." breezes forget to fan the brow of poverty and toil. the brow of sickness, suffering and want?

Does music forget to breathe its spirit out in nature's of joy and gratitude. vast domain? Does beauty forget to smile throughout the universe of God?

throb for throb?

Does the mind forget to think?

love i Lela loved Lloyd Hamilton still-the more deeply.

that her soul had been fathomed to a greater depth. labyrinths of suffering, through dim, damp vales, over the more nurely, that her spirit walked ever in the which the night brooded sullenly, were united, and purity of the Divine Presence! It was a love pure, unchangeable, as it had been from the first-but sanctified through suffering and pain and anguish, through dwelling ever in the light and life of God I

itself finite? Shall love be found false, a dim. bitter sweet word—Reunion! mockery? a fleeting emotion, which is born, and lives. and dies, on the dim shores of time? Love is eternal; soundings of the word? Only the line and plummet

Lloyd Hamilton started from his seat. He walked and no true affection is born on earth; but carries its

The sorrows of the past year, and, more the struggles and the darkness of the past few months since Lela-have left their traces on his face. New wrinkles on his head, the ontgrowth of the flerce strife within. between love and pride, each so deeply rooted in the nature-this fastened securely there by birth, that the outgrowth of manly years, weaving itself into the fibers of the soul. Which shall give place to the other? Which is the stronger? Which is eternal?

Lloyd Hamfiton's acquaintances, whom he chanced to meet, thought he was growing old rapidly, that his the good in him and give to his thoughts and purupon his friend that Lloyd Hamilton not once suspected it.

Frank Hovey now and then also passed an hour with Dr. Reynolds' family, and his presence always cheered and strengthened Lela. He saw his prophecy of several years before fulfilled in Lela's life. He caught bright glimpses of the high beauty of her soul, the outgrowth of her life-discipline, the rich blossom of the tears and pains of weary years!

We will see Lloyd Hamilton. It is midnight, and we find him with pen in hand, which moves rapidly over the sheet before him. I am sure we shall be pardoned if we look over his shoulder.

.. LELA-I did not know three months ago when I tore myself from your presence, that the pride in my nature could ever be rooted out-could ever give place even to the holler emotion of love which was striving and struggling there. I knew that I loved you, but I thought I could put aside, though painfully, my affection for you, and make it yield to the principle of pride implanted by birth in my character. I was mistaken. My pride has crumbled to atoms, nothing of it remains; and I come to you once more, a humbled. repentant man, whose strong affection for you has ontlived a strong natural pride, who bows before the spell which you in your high and beautiful womanhood and she called to him. She knew the alarm he felt, bave unconsolously thrown around me, and offer again although he spoke not a word, as he took Leia's wrist to you the tried, tested affection of a heart that cannot in one hand, while he placed the other over her throb. forget, that cannot tear from its most sacred recesses

"Lela, am I forgiven? Know that I now feel that Lela, though walking under the shadow of a father's lowed that mysterious strife between life and death_ crime, is in no wise a partaker of the stigma resting a human soul breaking almost from its tenement of on him. Your high purity and nobleness of soul are clay, standing with one hand on its earthly existence, not dimmed by another's sin; and I now know that a the other pushing open the portals of the Unseen union with you, could it be mine, would reflect only ionor on one too unworthy of it. Yet I with wondering, earth-wearied eyes; then listening to ask you, will you be my wife? Can you forgive the

"If you refuse me, I will strive to boar my fate In those days of physical exhaustion, Lela's soul manfully, knowing that I deserve it, and shall be, I wandered very near to the spirit land, so that she trust, a better, though a sadder man for having known LLOYD HAMILTON "

again turned earthward, in obedience to the Divine ant sitting-room. You would have recognized her. notwithstanding her beautiful luxuriant hair is gone, and in its place a wealth of short curls which give her face a more childlike look than it has worn for many vears. She is still pale, and somewhat thin, and as she sews she now and then lays down her work wearlly, and you perhaps detect a sigh. Yet there is a peaceful expression on her face, which you know is the reflection of a light not of earth, but Heaven. Her Was earth more discordant, because of the heavenly | uncle and aunt know now all the trials through which echoes Lela had listened to? Not so; for she heard she has passed, and in their tender love and care she

> Her uncle enters, with a bright, beaming face. Going back of Lela's chair, he bends over her with a smile, drawing her face up in his bands, and drop. ping a kiss on her lips.

"I wonder if our Lela is feeling strong to day : strong enough to bear some good news, some very good now even upon its darkest scenes a holy light reflected news?" he asked, scanning her countenance anx-A slight flush warmed either cheek. "Tell me,

uncle, please !" .. Will you promise to be a good girl, and not, com.

mit a, swoon, or a fit of paralysis or hysterics, or another fever, or any of the ills that human flesh is heir to?" "Yes, uncle. You shall see how well I will Le-

. Well, I have a letter for you ; but first I'll just tell flower that looks up asking for his smile, and the you that I met with an old friend of yours this morning. I thought from his looks I'd got another patient.

drop its smile on peaceful lake and flewing river and but found that his complaint is quite beyond my skill. dancing rill? to baptize the moon and stars in its own | and that the medicine he needs is only such as this little lady berself can administer." "Oh, let me read it l" cried Lela. "Not if you tremble so, my child. I promise you

it contains what you most wish to have it. There, be Lela read the letter twice, then rising, went to her

aunt, and laying her face in her lap wept blessed tears Evening came, and with it at an early hour came

Lloyd Hamilton. No one witnessed the meeting of Does the heart forget to beat? the pulse to answer those tried, faithful hearts. Their words were few because their hearts were full. Then followed explanations, and assurances of affection, and many sweet. No more does the human soul forget its own pure precious things which you can imagine, reader, better than I can relate.

Their diverging paths, winding back through dark smiled in the glad sunshine of true wedded affection. which knew no distrust, no failing, no change.

Looking back they saw their Father's guiding hand wanderings near to the celestial spheres, through through all, his infinite presence cheering all, his unfathomable tenderness keeping them through all, and. And Lloyd Hamilton-has his love for Lela proved at last, writing in their hearts and their lives the

Reunion! Do you know, reader, all the deep, hidden

which has reached far down into the depths of loneliness and sorrow, can sound the smiling, placid deeps of this simple word! A world of beauty lies within it, a baven of rest, a life if music blending sweetly with the echoes of angels' harps, which even now vibrate against the walls of Time. It lies in the brooding presence of the Holy of Holles, catching from thence a light more of Heaven than earth.

Thus it was with Lela and Lloyd Hamilton. United, they went forward into the future, meeting its trial and cares with calm, brave, patient hearts, caring little for the burdens which each could share and lighten. taking unto themselves the beauty and the harmony of life, and ever blending together in a more perfect, more blessed union.

Written for the Banner of Light. GRANDFATHER.

Grandfather! How I reverenced that name in my boyhood days. Grandfather was then of another race and age to my imagination. I would run to meet him as though an angel was coming, and he was an angel to me. I never ceased wondering when I saw his white hairs float on the passing wind, and at the deep wrinkles in his face. How old he looked! Was it possible I ever should look so white and aged? Never! I then thought it a vast interval of time before I reached manhood! How slow, slow we climb the ascent of life; how swift we rush down its decline! A day, and the child becomes a child again! Grandfather was far passed the threescore and ten, assigned to mortal life. He had almost outlived a century. All the companions of his youth were gone. Like autumn leaves they had been scattered. Disease had claimed some, others had met violent deaths, others calmly lived their appointed time. Some had died amid the quiet of home, others in foreign lands. I might almost repeat the same of his many children. They were scattered from one side of the continent to the other. One built his ranch on the golden Pacific slope, others lived in the great Mississippi valley, others dwelt on the Atlantic, and many had passed to a brighter clime, where we all in the end are garnered.

Grandfather had outlived them all. He lived with his best beloved child, and was well cared for; but he was restless, and ever seemed desiring the companionship of those who were departed. Everything he wanted he had, and his wants were many. He had the warmest corner in the house-between the stove and the great chimney-a great armed chair, with a high cushion, for he was rheumatic, and had to have a high seat. His cane leaned against the wall in reach. He drank tea, two cups at each meal. You could not make him believe any of your " new-fangled notions" about its injurious effects. "He had drank it eighty years, and it always done him good." Tea was a necessity: for in it be softened his bread-crust, his crackers, and often his cake. He by necessity, often in his latest years, in this manner made many dishes un known to cookery, but which his declining taste seemed to relish.

When we were young, and before he became very old, he always had presents for us. A dive into his pockets was sure to reveal nuts or candies or toys. He had a faculty of accumulating such. But as we grew older, grandfather grew very old, and became confined to the house. We needed toys no longer, and he gave us none. He then inquired of us how we succeeded in study or labor; if we studied "Daball's," and if we had reached the "Rule of Three"; if we could "reckon interest," etc., and often gave us what he considered puzzles to "work out." Grandfather was very anxious about us, especially when we went skating. He "feared we would break through." He remembered "of a great many boys getting drowned by the ice breaking;" and "air holes" were his especial trouble. He always cautioned us against them when we sallied out.

In the winter we never dressed warm enough to please him. If we were going out to a party, "Oh," he would say, "You'll surely freeze i" But he would reflectingly remark, "Young folks are not like old." Everybody was young, in his estimation. He never for a moment considered himself old, or his faculties impaired. He would say, .. When I was young," but he did not mean to have anybody consider himself old, by no means. "Just see," he would say, holding out his trembling hand, .. how steady my hand is."

He forgot the occurrences of yesterday, but events a He would repeat them to us, and they were as marvelous as Arabian tales.

This reminds me of his stories. He told stories to us children-before he became so very old. How he would frighten us with " Fee, fil, foo, fum!" and " if all the trees in the world were in one tree," bringing out the final "splash," so vehemently that we would all jump! Then grandfather would laugh. "Red Ridinghood," .. The Boy and Bean," and "sailor stories"-for he had once been a sailor-furnished never exhausted themes.

But grandfather became too old to tell stories. He sat in his chair and read. He placed his . speticles" away out on his nose, and held his book at arm's length, or else laid it on his knees and leaned back in his chair. He almost always read in the Bible-a large one, with coarse type. He often would read a page, drop to sleep a moment, awake and read it again. and so for half a day, forgetting that he had read it. One time he had been reading in Matthew. Father asked him what he had been reading about. He replied, " About the hand-writing on the wall."

Grandfather's body had lost all its strength. He could just sit in his chair. His mind had lost its vicer: it could not remember an hour the occurrences of the preceding hour. He found it so difficult to move, he ate from a little stand by his side, and he drank his tea very hot.

With our support he tottered to his bed. One day about noon we assisted him for the last time. He did not recognize us any more, but after a while sank into a profound slumber, from which he never awoke. I did not see him, but some one said he stopped breathing, there was a convulsive struggle, very slight, he breathed again, then stopped, a quiver, and he did not breathe any more.

As we gathered around his narrow house, and gazed on the physical wreck of a hundred years, the deep lines of care, the wasted face and wrinkled brow. over which floated a few silvery hairs. I think there was Au a dry eye or a heart that did not sorrow.

and we asked, is this all? Did his mind go out with the death of his body? It appeared to, it flickered and grew dim. dimmer, until seemingly it expired. Nay, we cannot think thus.

I had a vision that night. I saw grandfather on the shining shore of the immortal land. Far beyond spread green fields, and in the distance purple monntains, from which silver streams flowed down. He appeared of middle age, in perfect health, and a radiance of joy beamed from his countenance. He was no longer bent and stooping, but stood perfectly erect. He held his staff in his hand, but did not use it. I forgot that he was dead, and exclaimed, .. Why, grandfather, you have renewed your age. You appear young again i" 'Yes," he answered, "I have taken a wonderful medicine. It is the real elixir of life. Bee," he said. " I need a cane no longer." and threw

I looked again, and the companions of his early days were around him; the children gone before, and the wife of his youth, were all with him. They had all drank of the fountain of eternal youth-Death had filled the goblet, and placed it to their lips.

Original Essays.

WHAT IS CLAIRVOANCE?

BY B. C. DUNN.

Hearing much said and seeing but little written upon the above subject. I pen a few ideas for insertion in the columns of your excellent paper.

In discussing this subject, the first proposition preonly answer in accordance with the common acceptation of the term: clear seeing, or seeing with the spirit-eye. Being a clairvoyant (or what I suppose to be such) from birth, it is a subject of much interest to me. And in traveling through the country, and coming into companionship with an almost innumerable number of mediums. I find they nearly all claim to be independent clairvoyants. With what experience have had with seers and secresses, I have divided them into three classes: independent, dependent and psychological. The first having these powers at all times and under all circumstances, and whose vision distance upon this earth presents no barrier thereto. distant. His vision can penetrate the walls of old of martyrs. Tadmos, or behold the contents of the miser's iron chests. In fact, his vision cannot be obstructed. Put out his eyes, and still he sees with the same distinct-

The dependent is one who is obliged to rely upon conditions, both physical and mental. He can only use his powers by awaiting the action of some spirit guide, or controlling influence. The psychological condition is in reality no clairvoyance at all, but the magination's picturings of a positive mind acting upon the so-called clairvoyant. We very frequently hear mediums speak of seeing spirits so transparent that they can behold objects beyond them. This is but a psychological presentation, and is not true with the Independent clairvoyant. Neither can it be true in accordance with natural law. It would be just as consistent to say that the physical eye can see through s physical man, as that the spirit-eye can see through the spirit-man. The sight of man is governed by law. and the laws which govern the physical hold good with the spiritual, only advanced in the same ratio as the vision is unfolded; the one being upon the mate rial, the other upon the spiritual plane.

The ignorance relative to true and false clairvoyance is the prime cause of so much conflicting evidence as given in regard to spirit, spirit-scenery, and the things seen only by those possessing these powers. Man kind, at the present day, are too apt to swallow every thing that comes from spirits and mediums, without giving it one moment's candid thought. I find many claiming that in the elimination of the spirit from the body it becomes disorganized, passing out in an unor ganized condition, and is again re-formed just above the body. I once thought this true; but from frequent observation find it not so.

The first spirit I saw leave the body, seemed to re ceive its form from a misty vapor, or cloud, just above the old organization, which I mistook for the unorganized spirit. But I found, on subsequent examinations, that this vaporish cloud was but a dense atmosphere, formed around the dying man by his spiritfriends, in which the new-born spirit was received; and that then they, (the parents), having learned the and as this atmosphere cleared away, or was dispersed, I saw the spirit, though dimly at first.

The reasoner will see at once that it is an absurd idea that a spirit is necessitated to disorganize in order to leave the body; spirits pass and re pass the walls of our apartments without this process of dis ers go the devil in their own way, is about "played organization; and are they not as dense as the walls of out." It has been tried at the Five Points, and a good flesh and blood that surround the spirit-man? And many other points that I know of, with eminent failagain, by what power does it reorganize again, after being once disorganized? We well understand that in order to separate particled matter there must be ome repellant force; and when an organization is de stroyed, there is no power in itself to reëstablish its former functional condition again. There is no such law. Is the child, when born into this world, obliged to disorganize, or become particled? Not so; stop one function, and all is lost. All the powers of earth sire to protect from immediate evil, and do immediate cannot again recatablish functional process as a life- good to those whom Providence has placed in his perpetuating oneness. It seems to me necessary for hands, not only for support, but for education. It is man to look upon all subjects, whether advanced by better than a doctrine or precept—it is instinct; and spirit or mortal, with an eye of reason, as governed by this also is right. And by the way, let me tell laws, the fixed and established laws of Nature For you, Optimist, whatever is is-right-man! I know you, thus is the physical and mental universe governed, and for I am one of you. If you touch, with one of your deviations therefrom are positively impossible. Reason should be to man what the crucible is to the chem ist. By it all theories must be tested, and all mental gain. and moral equations balanced and demonstrated; for all heaven's blessings.

THE PRINCIPLE OF WORSHIP.

BY H. S. BROWN, M. D.

Rockford, Ill.

It is said there was an age of STONE, when people did not know the use of BRONZE, and they worshiped hideous, slimy reptiles, and sacrificed themselves and children to appease an angry God who made such

It is said there was an age of BRONZE, when people did not know the use of Ison, and they worshiped animals and their imaginary images, and sacrificed themselves, their children and property to gain the favor of a loving, jealous, revengeful God.

There is an age of lRON, and people do not under stand the use of Gold, and they worship Wealth, and will sacrifice themselves, their families, and every goodness and virtue to obtain it, believing that their sins will be pardoned, and they be made happy by the in his endeavors to find the right. There is in all nathey of this, and that good works will not be of any dvantage to them, that they refuse to adopt laws consistent with his first and great commands, and have sainted some of his murders.

their might, mind and strength, and be ready to sac truth, and establish the rule of Justice in the land? man, or his spirit, in heaven or earth, and is an abreviation of Good, which means the principles by which Deity is known, felt and understood, so far as we can inderstand him. Theologians have defined God as a

Who will join a society to establish an age of GOLD.

person not material, a spirit without matter; that is, a person made of nothing, a form without substance. sitting on a throne in the heavens, and at the same time is everywhere present. When they get people to believe this jumble of contradictions, they are prepared to believe themselves shaped like God, and that one man was so perfect in form and pure in pur nose as to be the very God. So they continue the idel worship that was commenced among the most ignorant for the immortal and eternal. people in the earliest ages that we have any account

I prefer the word Good for worship; not only because it represents a principle, and prevents people from adopting some animal, stone, or man formed like it, and thus stops idelatry, but also because Christians have told me that they could love Good with all their might and mind, but could not love God so. This and charlatana in its own ranks, than from the oper shows that people can comprehend and practice goodness but not Godness, and that we must take his principles that are understood for worship; because principles low that there was a bright side to the moon.

are greater than persons, and will bear rule over them in time and eternity. They are fixed and unchanga-ble, and if Deity talks to us at all, it is by his laws, or principles; his augel-messengers, our brother spirits. tell us so, and the experience of all the ages of mankind confirm their testimony.

Beientific men have long since discovered that Delty never told the people a natural truth, and that they were never known until persons began to use their facts and reason to discover them. So all the assumptions that he told them, how and when the heavens senting itself is, "What is Clairvoyance?" We can and earth were made, and the time and manner that animals and man were formed and received the breath of life, is false. Christians have affirmed that the earth was a plain, but it proves to be a ball; still they have persecuted every person, to the extent of their power, for making the truth known, either in natural or spiritual philosophy; but saying all the time, that God never taught them natural truths. Yet for the purpose of governing mankind, they have pretended that God has given them all knowledge and wisdom, and have enforced their claims by instituting the slowest and most excruciating tortures that they could invent upon those who would not follow them: thus adding crime to duplicity, and covering all the He can behold his friend upon the opposite side of the centuries, since Constantine the Great, with a pall of Atlantic, as clearly as though he were but one yard black, and striping it red with the warm, living blood

Spiritualists find the same want of truth in what is said to be God's spiritual instruction. Not a single word of it is considered reliable until proved by observation and reason. Because they have taken the words of men and spirits to be Gods, and their truth must be tested by his laws, or principles, which are always the same, and the only eternal truths that we have powers to examine. If God has a throne, the way to it is by laying hold of these principles, as we would to a chain attached to an anchor, and drawing ourselves up to him by them; for he must be the centre and energizing essence of these, if they have any centre, or any person to give them power.

SUNDAY SCHOOLS.

BY G. L. BURNSIDE.

Some of your readers, (at least writers), seem to be sorely puzzled as to whether it is proper to have children taught spiritual truths in Sunday Schools. Sunday being as good as any other day, it is only a question of convenience as to the time. The question is then reduced to this: whether children ought to be taught spiritual truths.

The question, "What is truth?" is hard to answer, as the answer itself might be false: but the principal objection that I have seen urged against teaching Spiritualism to children is, that we adults are liable to get more light, and change our minds on many points. and that, therefore, our cfforts will prove worse than uscless. This seems reasonable; but it ought to be considered, that truth is of no importance for its own sake, but only as a means of human happiness; and that if falsehood, sincerely taught as truth, answers, provisionally, the same purpose, it is much better than that our children should run wild under the tuition of those who will teach them what they themselves know to be false and pernicious.

It shows great presumption to suppose that the world will be so much wiser ten years hence that folks can afford to let their children grow up in ignorance; exact truth about everything, can teach it to them. I say it is presumptuous, because the children, having had no taste for such things formed in them. will probably trample them under their feet, and turn again and rend you. This plan of letting children and oth-

To be sure, everything is right. Everything is in God-in the Universe, and there is no danger of the bottom getting knocked out, and if it did, we should all fall out together, good, bad, and indifferent; everything will be right and for the best in the long run; and. therefore, philosophically speaking, is so now. But every man who is elevated above the beasts, has a defingers, the moral order of things, you will violate the whole system, and your own doctrine into the bar-

This is, perhaps, not to the point; but a digression it is the crowning glory of man, and the divinest of is often on the right track, and an episode the best part of the story. Children must and will learn something, good or bad; and those can best judge what is good for them, who have the responsibility. I have tried to figure to myself what sort of persons probably write against juvenile instruction in matters of faith -for positive knowledge is generally out of the question—and I have concluded that it must be some old bachelors-not to say maids-who, not having a parents' cares and consolations, cannot know their feelings of duty in these matters. I would not be so cruel, even if it lay in my power, as to deprive such of the satisfaction of scribbling, knowing that the time must often lay heavy on their hands. But I would recommend to them when they take pen and ink, to choose some subject on which they have had a better opportunity of informing themselves.

Omego, N. Y., Jan.

A Spiritual Thought.

The God that teaches all men is to be revealed in the spiritual world. Man is not right. The wrong is man atoning blood of a son of God, who, they say, allowed ture the only true interpretations of God's designs for himself to be murdered for that purpose. So sure are bringing man to understand His true intentions. God lives in every man to teach the right. The wrong is in man's misinterpretations of God's true laws.

There is in all nature's laws, the fulfillment of all the written and unwritten commandments of God's intentions toward the children of earth. Men are in and try to induce people to worship Good with all communion with the God of Heaven when they see the right. The only life of Heaven is mind in correspondrifice every wrong and error to obtain knowledge and ence with God; the only salvation that man can experience, is to know the first and last of what truly is, God stands for a person who has never been seen by and must forever remain. God's eternal laws is God's eternity of immortal existences, each in his own condition, and each fulfilling his own life of right. All men are but God in degrees of power and omniscence.

The mind of man is God in His spiritual improvision of what man requires to make all things harmonize with a future spiritual condition; where all men will experience the reconstruction of God's world of imperfections. There is in all men a desire for life. Life is a real entity of thought and desire. Life is the immortal principle which seeks to find its own condition of happiness. Life is the true spiritual in the natural, progressing in truth, confirming in realities, hoping E. G. L.

Portsmouth, N. H., Jan. 16, 1864.

We find the following sharp paragraph in one of our exchanges:

There never was a reformation among men, there never was a truth announced to the world, there never was a good cause on earth that did not suffer vastly more from the speculators, ignoramuses, time-servers

Douglass Jerrold once said a grumbler would n't al-

For the Banner of Light. POEM.

Time is fleeting, time is flying,
All are living, all are dying,
None can hope to stay forever on this sinfal, earthly

shore: Friends we loved have gone before us, Gone to join the heavenly chorus. Sung by angels sweet and glorious, singing praise for

From the heart that 's full of sadness. Turned by grief almost to madness.

Comes a voice of supplication, grant me mercy I im

plore; And the life-fire dimly burning For that heavenly rest is yearning, That is promised to the weary, on that sinless, happy Then the heart that knows contrition.

Feels a free and sure admission.

Through the heavenly gates of glory, where there 's joy forevermore;
And the heart so full of sadness, Finds relief in joy and gladness, meets the kindred spirit, which the sinking heart upbore.

Once, when all around seemed dreary, And life's burden made me weary.

Weary of myself and others, every joy seemed gone

Naught but darkness was around me, Earthly love was all that bound me, Bound me like some galling fetter to this sinful, earth

But with all this sinful sighing,
Vainly, I all hope denying.
Came a hope so pure and holy, that my spirit could
but soar To the angel-courts of heaven, For I felt my Pins forgiven, my soul was wrapped in glory, joy seemed mine

forevermore l Heavenly brightness gathered round me. Earthly scenes no longer bound me,

As I gazed upon life's river, soon to lave my spirit

To that better land of gladness, Far beyond an earth of sadness, to meet the pure and holy, who had crosse Death's flood before.

But again those tribulations. That a sinful heart awakens.

Took possession of my spirit, and it could no longer

To those realms of bliss and gladness, For my joy was turned to sadness,
And my joyless, sinful spirit felt the weight of sin
once more.

Thus my spirit oft grows weary. Then all things around are dreary feel like some poor creature chained upon

Then a ray of heavenly brightness, Turns my heart almost to lightness; Thus the scene is ever changing on this sinful, earthly · We are sisters—we are brothers-

All are each and one another's,
All are bound to cross Life's river to that bright, celestial shore—
To the land where bliss immortal Reigns supreme beyond the portal, Where our spirit-friends will meet us at the portals of

Father, God, we do adore thee, And in humbleness implore thee, thy light of Truth and Justice shine upon our earth once more.
Oh! from doubt and fear relieve us,
From sectarian bondage free us.
That all honor, praise and glory may be thine foreverHENRY.

The Mecture Room.

THE ERRORS AND FAILURE OF

that, that public speaking has formed no part of my business through life. This is all I bave to say by way

Theology, as it comes to us from the dim past, presents a fruitful theme for inquiry and speculation. Upon it, and subjects connected with it, an endless liversity of opinion exists, although the Christian world partially agree upon some of the more prominent articles of faith involved.

The subject I have chosen-" The Errors of Popular Theology, and its failure to meet the demands and as pirations of humanity in the present age "—has com-manded the most intense thought of some of the strongest intellects in the nineteenth century; and while, as I have remarked, an almost infinite diversity of opinion exists in the public mind in relation to it, still there is just enough of mystery attaching to the whole subject to make it an attractive theme to all

tion or desire of making proselytes or converts, but simply to state my views, and compare notes with those who may honestly differ from me in opinion, for only in this way can the world progress and the cause of truth be subserved. If I shall give utterance to any thought that shall meet your approval. accept it: If not, reject; for the highest attribute with which God has endowed humanity is Reason, and he who falls to exercise it, falls to fill the place his Creator de signed him to occupy. Here lies one of the errors of popular Theology. It does not teach man to rely upon

contained in it, after which, I will try to give some reasons why I think the Theology of the Past and Present falls to satisfy the needs of humanity to-day. reasons why I think the Theology of the Past and Present falls to satisfy the needs of humanity to-day. In the outset, before we have hardly commenced our investigations, we are struck with the assumption Divine Mind falfilled. our investigations, we are struck with the assumption that the book called the Bible, reverenced as divine by the civilized world, contains all of Truth that God intended man to know—that it is a perfect chart of life and conduct—and that within its sacred pages alone, are to be found the revelations of Divine Will to fallen, degraded man. This I conceive to be the grand fundamental error of the present system of The ology. It claims too much for the Bible. It is demanded of us that we fail down and worship this book in place of Divinity, without permitting us to examine it for ourselves, to see whether it contains all truth, or whether all it contains it truth of divine origin. We have been educated by our Theologic teachers to accept the whole without comment or examination as the revealed Will of God, and the moment wo begin to examine it, to test its claims upon our belief, we are denounced by the Church as heretics and heavendaring blasphemers. And if we find ought therein which we cannot understand, and hence cannot be-

lisve, and ought not to believe, (for we have no right to believe what we cannot understand), we are accused at once of throwing it away, and of dishelieving God's Word. I long since decided that no fear of such condemnation should prevent me from examining for myself, and judging for myself; and it does not follow that I throw away a single one of the grand truths of the Bible, because I find some things recorded in the present the former receives as such Let no ed in its pages that I cannot receive as such. Let us accept truth and reject error wherever we may find it, and never accept error because it is in the Bible, any sooner than we would reject a truth because it is not written on its pages. I trust I make myself under-

stood.

We often hear of New Truths. Zealous reformers, in the Church and out of it, are very fond of telling about new truths, as if there were such. There are no new truths. All truth, and all natural laws that govera the material and applitual worlds, are coëxistent with God—eternal and immutable—and are new to man only as he progresses to their discovery. Thus when it was discovered that there existed a gigantic man only as he progresses to their discovery. Thus when it was discovered that there existed a gigantic power in steam, which, obedient to the will of man, was destined to effect an entire revolution in the industrial world, who will dare to assert that it was more than the discovery of the operation of laws hitherto unknown to him. The same power existed in steam before, as since man learned that it could be controlled. It was not the law, but the application of the law that was new to him.

So when Copernicus and Galilleo first discovered some of the grand laws that govern the universe, they simply discovered the operation of laws that had been

some of the grand laws that govern the universe, they simply discovered the operation of laws that had been in force since worlds began to spring into existence at the flat of the Almighty. There is no new truth, then, but there may be, and constantly are occurring new developments of truth—new to man, simply because he has but just progressed to their discovery—just arrived to that point in his existence where he is capable of appreciating their application.

Little grains of truth are scattered all up and down the rough pathway of life, encased and enwrapped in many thicknesses of human thoughts and opinions. Those thoughts and opinions are constantly changing, and the little golden grains within seem to assume

and the little golden grains within seem to assume new forms, but it is only seeming—Truth is immuta-ble and never changes. The husks that surround it only assume different phases, and I apprehend that there is scarcely an error in the world, or that which men call error, that has not somewhere in its folds some little shining germ of truth. If this be true, shall man presumptuously arrogate that a book, originating among the crude, half-formed and imperfect opinions many centuries since, contains all of truth necessary for his spiritual welfare now?

The time has never been since man existed, that he could stand up and say that he had attained to all the knowledge of God's laws that are in operation in the material world, or to all which he was capable of attaining. He cannot to day make that arrogant declaration, for the next hour may startle the world with the discovery of the operation of some law of Nature which has been in full force since the world began. but which has hitherto been unknown to him. What is true of physical laws, is equally true of the laws that govern and control man's spiritual nature. If it be true, that man has not yet discovered all the causes that produce effects in the material world, may it not be equally true that there are constantly new developments likely to occur in the spiritual? If it be sheer arrogance for man to assume that he knows the opera-tion of all the laws that operate in the world of rense. arrogance for man to assume that he knows the operation of all the laws that operate in the world of sense,
how much more arrogant is it to assume that he has
knowledge of all that find action in the Unseen?—or,
that all of Truth he would ever be capable of receiving, was given him two thousand years ago, and the
book then closed forever? No, it is not, cannot be
so. Man is a progressive being, both in his material
and his spiritual nature. He is constantly reaching
forward to something to which he has not yet attained.
What satisfied him yesterday, does not fill the measure of his needs to-day. The amount of knowledge
with which he was content a hundred years ago, will
not satisfy him now. What of truth he was capable
of receiving and appreciating two thousand years ago,
does not satisfy the cravings of his spirit to-day, hecause he stands far above the plane he then occupied
as a race, physically, mentally, morally, and spiritually. As well expect to clothe the full-grown man in
the swaddling clothes of infancy, as to expect human
ity to-day to be content with the development of truth
suited to his condition a thousand years ago.
Here I wish to say that not only is man unsatisfied
now with that which contented him centuries ago, but
that some developments of truth which were absolute-

that some developments of truth which were absolutely essential to his well-being then are not now needed by him, for his condition has changed—he has pro-THE ERRORS AND FAILURE OF
POPULAR THEOLOGY.

A Discourse delivered by Hen J. B. Hall.
in Lyceum Hall, Beston, Sunday,

[Reported for the Banner of Light.]

The Errors of Popular Theology, and its failure to meet the demands and aspirations of humanity in the present age."

The In mot in the habit of making apologies, for I always thought when a man does as well as he can in any department of industry or literature, it were a waston of here it is a condition has changed—he has progressed beyond and above them. So, too, I believe that developments of truth necessary for us to-day, will be unthought of by and unnecessary to the generations to follow us. I et he truth itself will remain. For it is changeless and immutable. Go out into the warm earth that has protected its life principle warm earth that all of the plant? To day it is; but to-morrow you pass that way, and behold I it is changed, and instead of the little blade you will see two little green leaves looking up to heaven. Will you say that is all? Day after day you watch unfolding Nature in that little plant; you see leaf after leaf expanding, each differing from the last, yet, like it, necessary for its growth and maturity, until soon you department of industry or interature, it were a wasto in freach to applegize for not doing better. Man alloways judges his fellows by their deeds, not by their excuses.

In justice to myself, however, I desire to say that the time for preparation of these lectures was stolen from the active duties of official life, and more than that the that that public speaking here formed and so essential to the existence of the plant when it that that public speaking here formed and so essential to the existence of the plant when it is that that public speaking here formed and so essential to the existence of the plant when it is that that public speaking here formed and so essential to the existence of the plant when it is that the public speaking here formed and so essential to the existence of the plant when it is that the public speaking here formed and so essential to the existence of the plant when it is that the public speaking here. for its growth and maturity, until soon you and so essential to the existence of the plant when it first attracted your attention, and you will not find them. They have served their purpose; they have accomplished their mission, and they have withered and passed away. The little plant no longer needs them. It has grown beyond their capacity, and it is clothed now with leaves totally unlike the little tender ones that nursed it into life. And as it buds and blooms and ripens its seeds, there ceaseless changes are contently taking place. Had you a riph, at any stora of stantly taking place. Had you a right, at any stage of the existence of that plant, to say that it was finished—that no new beauty would be unfolded? I seem to hear from all your hearts the unanimous answer. No; and yet humanity is symbolized by that little plant, and with quite as much propriety can you declare that the little blade you first saw is the perfect plant, as to assume that any arbitrary revelation from God to man, in any age of the world, is all the race can ever expect

to receive.

God is speaking to us every day in a thousand ways, It cannot be expected that in one short hour, more can be done than briefly to touch upon some of the more prominent points presenting themselves for our examination; and in the outset, permit me to say that the views and opinions I shall present are my own. I do not expect to present anything new, but it may be of some interest to you to know the conclusions to which a single human soul arrived in its lonely studies while years ago engaged in the mills and logging swamps of Northern Maine. But I ask no one of you to think or believe as I do; I do not stand here to advocate my peculiar views with the slightest expectation or desire of making proselytes or converts, but simply to aster a my office of the service of th veals his will to us in a Bible not made by human bands—the grand old Bible of Nature, in which Jehonanus—the grand on Bible of Nature, in which Jenovah is writing his eternal truths to-day, as truly and as plainly as in Past Ages, in characters of living beauty, that puny, insignificant man can never obliterate or efface? The footprints of Delty are all about us, teaching us always of his wisdom and goodness; but man in his willful blindness cannot, or will not, see or acknowledge their existence until the sanctity of ages gather around them. God is writing upon the temple popular Theology. It does not teach him to depend upon his own reason and judgment—but rather ignores the possession of those attributes by the masses, and expects thinking for them, as it teaches that they may enter heaven upon other than their own merits.

In the consideration of the subject, I shall first consider the claims of the book called the Bible to human belief, then glance briefly at some of the more prominent articles of faith which theologians teach us are contained in it, after which, I will try to give some reasons why I think the Theology of the Past and

wine authority of their Koran; the Hindoos worship their Shasta; the Persians their Zenda-Vesta, and the Chinese their Confucius, with just as much faith in their Divine origin, as the Christians bow to their Bi-ble; and my observation has taught me to believe that the modern Christian accepts his Bible as a complete and find revelation from Jehovah, as does the follower of Mahomet his Koran, simply and solely because from his earliest infancy, he has been taught that he must believe; and the force of early education very often withstands the action of reason in mature years. I have said that the grand fundamental error of Theologians, consists in claiming too much for the Bible. If they were content to let it rest upon its own merits, permitting us to accept all the grand truths it contains, as should commend themselves to our judgment as such, and to reject as freely all that seems unreasonable or incredible, it would stand even higher than it does now, when we It would stand even higher than it does now, when we are called upon to accept every book, chapter, verse and line as the living word of God. It would be better for the world if the worshipers of this book could realize that the race has progressed since it was first written, and stand above some of its unfoldings, just as the plant outgrows its first tender leaves. When men plant outgrows its first tender leaves. When place in my hands a book made by the hands of brother man, written by some members of the race many hundreds of years ago, whose names even have passed from our knowledge, and claim my implicit, unquestioning belief that it is the "Word of God" that it contains all that He ever did, or ever will com-municate to His children, and comes down to us without alloy or contamination. I honestly confess to a desire to have it authenticated by some higher authority than the mere say-so of any man, or community of men, whose opinions, or whose means of knowledge are no better than mine.

The idea of God which is taught in the Old Testa-

The idea of God which is taught in the Old Testament, does not accord with our ideas of Divinity. He is painted there, in the poetical language of the book, as possessing all the worst passions of humanity, actuated in turns, by hatred, ferosity, revenge, lust, and the whole category of the worst attributes of man. When I open that Book and read that David was a man after God's own heart, and then read the account of the wickedness of that same David, in obtaining reseasing of likely wife what am I to obtaining possession of Uriah's wife, what am I to think? Either that the Israelltish God—the God of Abraham, Isaac and Jacob—is not the God before whom I bow in humble adoration—a God of Purity. Love and Truth—or that the book is not all that is claimed for it by Theologains, and there is no escape claimed for it by Theologains, and there is no escape from one or the other of these conclusions. The ac-count, however, proves that human nature exhibited

is worst phases then, as it does now, sometimes, Again, the Sacred Volume is full of strange, marvel ous statements, which we should at once reject as in-ciedible and absurd, if we should find them in any other book than that which we were always taught to

reverence as divine. I will cite a single example which is undoubtedly familiar to you all, but which will serve my purpose just as well as if it were new.

I open the Sacred Book, remembering that I am called upon to yield unquestioning belief to all I may flad there, and read in Numbers xi: 3. "And there went forth a wind from the lead and because to read the sacret and the sacret and the sacret and the sacret as the sacret and the sacret and the sacret and the sacret as went forth a wind from the Lord, and brought qualis from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side round about the camp, and as it were two cubits high upon the face of the earth.' My dear friends, did you ever stop to think what a fabulous story this is? worthy of a place among the incredible tales contained in the "Arabian Nights." rather than in the word of God? Let me repeat the story in modern language. A day's journey was a fraction over thirty three English miles, and two cubits are equal to three and a half feet. Now, then, for the story: A hurricane burst suddenly upon the earth in the night, blowing from the ocean directly over the place where the israelites lived, and their encampment was equal to one of our largest modern cities, if other accounts are to be credited. During the night, while the hurricane lasted, strange as it may seem, an enormous number of qualis were blown up from the ocean, and when our ancient brethren arose in the morning prepared to murmur because they had n't anything to eat in the house, they were surprised to find that the ground was covered with quaits as far as they could see in every direction, and so deeply that they had to shovel out their roads before they could get about to congratulate each other upon the wonderful occurrence. By actual measurement, they discovered that this mass of birds covered the ground to a dead level of three-and-a-half feet in depth. They immediately cooked enough for breakfast, which were scarcely missed from the pile; and after several days of hard labor, they succeeded in digging and eating themselves out, when it was found that these dogmas need only a candid examination to me that these dogmas need only a candid examination to be rejected. The Book speaks of a Resurrect that they had to go thirty three miles in any direction their encampment, to reach the outer edge of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that these events are to be considered as crises in the state of the long that the state of the lon

Joshua, etc., which will bear the test of reason and rial body, and he is no longer an inhabitant of the common sense no better; but I cannot dwell. Do not sensuous world—he has entered the infinite Unseen. misunderstand me, and accuse me of making light of Having thus experienced that Death and Resurrecmisunderstand me, and accouse me of making light of the Truths of the Bible. I venerate Truth wherever I find it, but I cannot school myself to believe that God had anything to do with telling such immensely marvelous stories as I find recorded as His word, in the book we worship. Yet these things do not affect any one of the beautiful truths which I am glad to know are contained in the same Bible, further than the fact that when Theology challenges our belief in the schole, man's faith is more shaken in what is really true and man's faith is more shaken in what is really true and man's faith is more shaken in what is really true and worthy of bellef, when he finds such monstrous absurdities claimed as being God's word, which it is the river," finds itself in Judgment. With the manufaction of the finds itself in Judgment. With the manufaction of the finds itself in Judgment. With the manufaction of the finds itself in Judgment. With the manufaction of the finds its injured also its mantle of hypocrisy with which it had been most in the house of its friends; and is not this one of the greatest errors of popular Theology? I find, in looking over the world, therefore, that while one class judges itself—it is attracted to that plane of spiritials for the Bible that it is plenarily inspired, and have which its life on earth has fitted it. It finds have and naturally what a vice to the steam. hence perfect and infallible, another class, following the natural promptings of human nature, finding such level without any of the penderons and materials as I have mentioned claimed see the metions. word of God, are prone to fly to the other extreme and reject the whole. Both, it seems to me, are in error, and the proper course, I think, is the medium between these extremes. The true man will examine it as he examines other books of ancient or modern times, accepting as truth that which commends itself as such to s own judgment, and laying the rest aside. Another error into which we have fallen. is the com-

monly received idea that the written law adapted to man's capacity two thousand years ago, is the same that must govern him in all ages of the world. I con-ceive this to be an error, and a serious one, because I believe that man is amenable to no law not written upon his own nuture, no matter by whom it is given, for the simple reason that he cannot understand it. By his own nature must he be tried—by his own acts must he stand or fall. True, man must give an account to God for all his deeds: but bow? Solely by count to God for all his deeds; but how? Solely by giving account to his own nature—to himself. God reveals to every human being all the laws necessary reveals to every human being all the laws necessary So, too, there is a great day coming when every hufor him to know, and if the Bible had no existence—if man being shall pass the Resurrection and enter Judgman would but obey the will of God silently revealed ment; but that great day, too, comes to each individto him, deep within the recesses of his own soul, the ual when he crosses the boundary line between this world would at once take a long stride toward Heaven. Here is one reason why I think Theology fails to reach its object. It fails to reach the human heart because it holds to human lips the stagnant waters of Past Ages. It offers up its lip-service to Delty, and asks our Fatter to "give us this day our daily bread," and then for our nourishment breaks from a dry and musty loaf, baked two thousand years ago. The pulsations of your heart can give motion to no blood but your own; your lungs can inhale air for none but yourself your soul can think and feel and act for none other and it is one of the laws of human nature that every human being must be a law unto himself. that God is said to have revealed to Muses for the govenment of his people, are to me as the withered leaves of the little plant of which I have spoken. They have served their purpose and have now no binding force. Jesus taught what he knew of himself and others, and

his spiritual nature has not unfolded since then, but my friends, it is not possible for one human being to his spiritual nature has not unfolded since then, but has rather progressed backward into Darkness. As well expect the little child to comprehend and under stand the abstrace questions of philosophy and metaphysics, that puzzle and perplex mature manhood, as to expect us, to day, to be satisfied with the undevel oped condition of the race in the remote ages of the world. Did you ever ask yourselves, seriously, toby you receive this monstrous assumption of Poputar Theology without a question? Has it never occurred to you to sak toby the Christian world bow with such unquestioning faith to the Bible? If we look abroad over the world, we shall find the Mahometans bowing with the same blind develor and obedience to the Divine authority of their Koran; the Hindoos worship that development or that revelation may have been adapted to the age for which it was designed, will they consent that the book they worship shall assume its true and proper place.

We will now glance briefly at some of the more prom-

inent doctrinal points in the present systems of The-ology, which I consider based upon erroneous exposi-sions of some of the sublime and beautiful truths contained in this same Bible, which that same Theology has warped and twisted far from their primitive sim-plicity and purity to suit the purposes of ambitious churchmen, or to gratify the prejudices of an ignorant

priesthood.
In all the various systems of religious faith which have grown out of the original gospel, there runs the crude notions of former ages concerning Death, Resurrection, Judgment, Heaven and Hell, Vicarious Atonement, Forgiveness of Sin. etc., and to all these important subjects there still clings the relics of old mythology, and the imperfect religious opinions of the bar-barous ages through which our present systems of re-ligion have been transmitted, and as it appears to me, our modern theologians have widely departed from the simple and beautiful faith of the early Christian Fa-

Upon the subjects of Death, Resurrection and Judgment-for these may be considered together-se minor differences of opinion seem to exist among the Doctors as to how and when they are to occur. They generally agree, however, in the belief that when this world has attained to fullness of time, the last trum-pot is to be sounded, and the archangel, standing with one foot upon the sea and the other upon the land, shall declare in a voice that shall reach every buman ear, that time shall be no longer. At this dread an nouncement, it is taught that the myriads upon myrinouncement, it is taught that the myriads upon myriads who have lived on this green earth are to come forth from their graves to the Judgment, their mortal bodies springing again into life, while this beautiful earth is to be destroyed by fire, and the heavens roll up like a scroll in the fervent heat.

The teachers differ upon other points. Some think that all who have passed away are now, and will continue to be select in their reverse head until the traum.

tinue to be, asleep in their narrow beds until the trump of the archangel on the Judgment morn shall awaken them—while others have a vague, indefinite belief that a general coming up to Judgment. To sum up their position, it will be sufficient to say that while Death is the immediate and certain destiny of the race, the Resurrection, its twin brother, and the Day of Judg-ment, are placed far off in the dim future. Hence, ac cording to their doctrine, there is necessarily an intorregnum between Death and the Resurrection, which is but partially and unsatisfactorily accounted for by is but partially and unsatisfactorily accounted for by religious teachers. Verily I say unto you that there are no interregnums in Nature. Such a supposition is an absordity, and I conceive the teachings of Popular Theology upon these points to be full of gross error and superstition, and form the basis of their great theory of frightening humanity into heaven like a flock of timid sheep. It is true that Death, Resurrection and Judgment are spoken of in the fibbe, and, properly appreciated, are heautiful. appreciated and correctly understood, are beautiful truths; but the monstrous theories erected upon them by dreaming theologians are of themselves sufficient to disgust a thinking man, if he will but lay aside the prejudices of early education, and examine them as he xamines other theories upon other subjects—by the

light of his reason.

Now I hold it as a truth, that when Science, which means simply knowledge of the laws of Nature, and Theology differ, then it is Theology which errs, and not Science. When the creeds and dogmas which presumptuous man has built upon the developments of Truth found in the Bible, conflict with the immutable truth written by God's own linger upon the broad pages of the grand old Bible of Nature, then man-made theories must crumble away and vanish or assume their original form at the touch of the Ithuriel spear of their original form at the touch of the Rubicles spear of Reason and Knowledge. The doctrine of Literal Res-urrection, as taught by your theologians, and the abso-lute knowledge to which man has attained of the op-eration of the changeless laws of Nature, conflict; nence it follows as a natural and inevitable sequence,

that theologians are in error.

First, then, Theology errs in the time and application of the Resurrection and Judgment. It places these great events far away in the future, and applies them to the whole human race at once; and it seems mass, when it began to decrease in depth until at last individual existence, rather than in the history of the mass, when it began to decrease in depth until at last only a scattering bird could be found; and before they could begin to take care of all this immense pile of meat, they had to move away, as the stench had become intolerable and they were affaid of the Asiatic cholera. Thus bringing the story more immediately under the cognizance of our own senses by taking it out of the poetic lauguage of the Old Testament, and dressing it in our own vernacular, we should naturally reject it at once as abourd and ridiculous, without waiting to be told that it is the word of God, and therefore, must be true.

If the dead rise not, then is Christ not risen, and your faith is vain," said Paul in his epistic to the Corinthians, and this one of the Apostles seems to have had a tolerably clear and truthful conception of which the later Fathers of the Church seem to have entirely lost sight. How it appeals to our Reason and our own vernacular, we should naturally reject it at once as abourd and ridiculous, without waiting to be fold that it is the word of God, and therefore, must be true.

If the dead rise not, then is Christ not risen, and your faith is vain," said Paul in his epistic to the Corinthians, and this one of the Apostles seems to have had a tolerably clear and truthful conception of which the later Fathers of the Church seem to have had a tolerably clear and truthful conception of which the later Fathers of the Church seem to have had a tolerably clear and truthful conception of which the later Fathers of the Church seem to have had a tolerably clear and truthful conception of which the later Fathers of the Church seem to have had a tolerably clear and truthful conception of which the later Fathers of the Church seems to have had a tolerably clear and truthful conception of which the later Fathers of the Church seems to have had a tolerably clear and truthful conception of which the later Fathers of the Church seems to have had a tolerably clear and truthful conception of which the later Fathers of the Church seems t If time would serve, I might mention many other says Paul, "there is a natural body and there is a stories of the same incredible character, which occur is piritual body." This is the Resurrection. When the individual has tasted Death, he has passed the Resurcation of Adam and Eve, the Deluge, and of Noah's rection. He stands forth a human being, as he was bearth, the standing still of the sun at the command of

tion simply means the second birth, or the birth of the spirit from its wornout tenement of clay, into its real home, and is a crisis in his individual experience, the freed spirit next finds itself entering upon the Judg-ment, although I may here remark that I believe that we are constantly and forever in judgment, as much before as after the change from material to spiritual life, but of this, more hereafter. As I said, the freed spirit awaking to consciousness after its passage "over the river," finds itself in Judgment. With the man-Death, Resurrection and Judgment are not general but individual experiences. Your Bible tells you that man must die—that Death is the common and inevitable lot of man, and your own observation teaches you that this change called Death comes as an individual experience to every human being. You would pronounce that man insane who should tell you that there was a great day coming when every human being should taste Death, because your own observation teaches its felicity and yet made a proposition is only teaches its falsity, and yet such a proposition is quite as reasonable as the popular belief that while Death is an individual experience, the Resurrection and Judgment are to be deferred until ages hence, when a trur pet is to sound and all the race come up to it together. There is a great day coming when every human being shall taste Death, but that great day comes to him alone. The trumpet sounds in his own interior nature, and in that great day he hears the voice of Omnipo tence declaring that to him time shall be no longer. and the other state of existence. The error which Popular Theology makes is simply that it has departed

from the faith of its tounders.

The doctrine of a literal Resurrection, as taught by Popular Theology, is another grevious error which inurrection is grand and sublimely beautiful beyond buman conception: the theologic Resurrection is odious. man conception; the theologic Resurrection is odious, horrible and absurd. It involves a new creation of material matter into human form, and is simply impossible. I may here be met with the atereotyped declaration that has silenced so many inquiring minds, that all things are possible with God. It may be so, but then all things are not probable, and I am not of the number who believe that all things are possible with God. He cannot bring yesterday back to us, he cannot undo our actions, neither can he or will be nullify his laws. Fixed and impurable laws govern the Unit. wears taugut what he knew of himself and others, and so far as his teachings conform to Nature they are true, but no further. He can no more be a law for me than yonder tree can be a law for the tree that, eighteen hundred years hence, shall spring into avistance.

composition of other animal and vegetable forms of creation. When Death liberates the spirit, its mortal habitation crumbles—resolves into its original elements, and passes into other forms of organic life. Take for example the battle-field of Waterloo, which, since it was so richly dressed with human blood, has been covered with rank vegetation. The bones of the soldiers who fell there have been exhumed, ground that dust and sold in barries all over the cover of the into dust, and sold in barrels all over Europe as a fer-tilizer. Here is an example to the point. A particle of matter which entered into the composition of a hu-man body at Waterloo, becomes, in the ceaseless changes in the grand laboratory of Nature, a part, per-haps, of a kernel of wheat, and still further along we shall find it again a part of another human body, shall find it again a part of another human body, which in turn dissolving, frees it once again to perform its mission. Thus to-day you and I may have in the composition of our bodies elements that, years ago, were parts of other human bodies. Now this fact is taught us by absolute science, and in its light what becomes of the literal Resurrection? In that great Day who shall decide to which body the little atom belongs, and how shall its absence in the other or others he provided for? This is one of the absenciation. ers be provided for? This is one of the absurdities of the literal Resurrection. Again, we are taught that we are all to stand forth at the Judgment, re-clothed in flesh and bones—a vast multitude, which no man can number. To accomplish this miracle, we are told that the bursting earth shall give up its treasures and the air be filled with the fragments and atoms of human bodies—then that the earth is to be burned and destroyed with fervent heat, and all Nature be resolved mortals—for they can be nothing else—having mate-terial bodies, must be ponderous—the laws of material nature are never suspended, and the earth being deunreasonable mysteries, by the threadbare assertion that "all things are possible with God;" but this never satisfies a reasoning mind. I think, also, that theologists err in construing the "fire" with which "old things" are to be burned in a literal sense. It refers. I think, to things spiritual, rather than to things material. But I digress.

Having thus brought us up to the last great day and re-clothed the whole race once more with mortality, theologists then tell us that we must all appear be fore the bar of Johovah, in a body, to be judged as criminals. We are supposed to come forth from our long, dreamless slumber just as we entered upon it. The universal law of Progression has been suspended in our cases from the time we fell victims to the dread "King of Terrors," until now God sits in solemn. wathful judgment upon our sins. One he sends direct to heaven, a place of supernal happiness, another he consigns unfeelingly to hell, a place of eternal, un mitigated torment, misery and wretchedness. I have already alluded to the erroneous teachings of Popular Theology in relation to the Judgment, and only allude to it now in order to bring to our notice what I deem to be the erroneous views inculcated by religious teachers concerning the two places into which they divide the next world—namely. Heaven and Hell. Both these places, or states, are placed at an immeasurable distance from this little world we inhabit, both as it relates to time and space. The one is described as a place of unalloyed, unmingled happiness, while the other is the place where sinners shall find eternal punshment for the sine of omission and commission while isament for the sink of omission and commission white they dwelt in the flesh. A vast amount of eloquence and imagery has been expended, and the power of lan-guage exhausted, to depict the ineffable joys and beau-ties of the one and the horrible mysteries of the other. And yet we get nothing very definite in relation to either place, and the pulpit gives from week to week but little eise than the crude speculations of past ages ouching our future existence. Knowing, as we all to, that there are infinite varieties of human charac er, and that men and women stand upon all conceiva ble planes here on earth, I find it exceedingly difficult nay, impossible to reconcile the doctrine of the church se two extremes there is to be found every conceivable grade of character, as your own common sense

teaches you every day.

Now as Death is simply a change of condition; a renoval, so to speak, from one state of existence to what he is here—a creature of mixed impulses—good or evil preponderating, as his life here has been ele-

trine. It seems to me that in this, as in the common-ly received doctrine of the Resurrection and the Judg-

is as happy or as miserable as he chooses to make him-self. Neither is Heaven such a great way off, and man can be, and is, if he chooses, as much in Heaven before he lays off his mortality as afterward. The grand we are told that while his body is The good turned to its mother earth, his spirit—his immortal nature returns to God who gave it. This is very true. but how far does his spirit have to go to get to God? If our Father is omnicient and omnipresent, are we not as much in His presence to day as we shall be when the bright winged messenger of Death has lifted for us the thin yell that hides eternity from our sight? Does not the good man, as he stands beside his old tene-ment after his birth into the next sphere, find himself us from those who have preceded us into that bright dren than to assume that he is angry. Just as a wiso morning land is inexpressibly grand and beautiful, and judicious parent pices the sufferings which way. The idea that we can make our own beaven is a sublime ward follies have brought upon his child, rather than thought, and here in connection with this subject the Judgment forces itself again upon our attention. When you shall have passed away from earth, although you are and always have been constantly in Judgment—the Judgment indicated in the Bible is come upon you. You see yourself precisely as you are, and others, too, are not deceived in your character. You attract, and are attracted to those who stand upon the same Spiritual plane as yourself. This, my friends, is the Judgment, and as you live on earth, so you will find yourselves there—far advanced in the upper, if you live up to your highest conceptions, or deeply degraded in the lower if your life is low and degrading. Verily, the sublime truths of the spheres that man makes in own home in the other world—that Heaven and hell are but relative states—that he is as happy in the other world as his life here has made him capable of being, thought, and here in connection with this sub-ject the Judgment forces itself again upon our atten-

your theologians are pleased to term "Special Provi and that the grand law of progression governs there dences" on the part of Divinity, and the belief that more completely than here—are to my mind so much to ever adopts any special legislation to meet the in accordance with Nature's laws, that I accept them exigencies of the passing hour deprives our Creator of rather than the dogmas presented to us for belief by

Omniscience, Omnipresence, Omnipotence.

Human bodies are composed of particles of matter identical in character with those which enter into the of this point, but I fear I have already wearied your

its glorious privilege. I refer to the commonly re-ceived doctrines relating to Forgiveness for Sin and the Vicarious Atonement of Christ. Here I find still another evidence of the errors into which modern Theology has plunged by a too literal interpretation of the Truths contained in the scriptures which are there clothed in figurative language the better to make them understood by the rude uncultivated people to whom they were given. Here again I find a sublime truth perverted by religious teachers and that perversion accurated at the better that the perversion accurated at the best teachers. cepted as truth by the Christian world. The Theologians of to-day teach you that Man, by nature is to-tally deprayed, and utterly unworthy of mercy from an offended Delty, but through the mediation of Christ, God has kindly consented to forego his righteous an-ger, and extend to him undeserved mercy if the mediator would but lay down his own life. And now that Christ, his only begotten Son died on the cross, a viotim to the religious prejudices of the Jews, humanity is safe from the wrath of Jehovah, and the vilest sinner, after being steeped to the very lips in sin all his life, may at death cast his fearful burden of guilt upon Christ's innocent shoulders, his spirit, dipped in the blood of the Lamb be made white and pure at once, and he be made a fit subject for the Theologic Heaven of which I have already spoken. I can never describe my own sensations when the utter absurdity and fallainto chaos, prior to the creation, literally, of a new clousness of this theory first challenged my attention. Heaven and a new Earth. Now these newly created mortals—for they can be nothing else—having mate. tirely void of foundation as to be worthy to be classed among the mythologies of olden time? And if it be nature are never suspended, and the earth being destroyed, upon what are we to stand in that dread hour? Foliticians may talk about their platforms, airy and immaterial, but a material body must have a material foundation upon which to stand. Theology leads us into this dilemma, but does not help us ont, meeting this difficulty as it always does its unexplainable and doctrine was not in accordance with reason and not in the subject the more I was convinced that such a doctrine was not in the subject the more I was convinced that such a doctrine was not in the subject the more I was convinced that such a doctrine was not in the subject the more I was convinced that such a doctrine was not in the subject the more I was convinced with reason and not in accordance with the Holy scriptures upon which it is based. Theologians had again misconstrued their Bible. They do thus misconstrue their Bible when they claim for Christ that he was more than man—they do so when they claim that by his death on the cross, the road to heaven was opened to man—they do so when they claim that one man can suffer for the sins of another, leaving the guilty soul spotless and pure, or in other words, that there is, or can be, any remission or forgiveness for sin. We can see in these barsion or forgiveness for sin. We can see in these bar-barous interpretations how strongly cherished are er-rors, when these errors are universally taught, and we can also see now one of the principal reasons why Popular Theology falls to meet the wants of humanity to-day. An unreasoning, unthinking belief does man no good. There must be the quickening power of Truth appealing to his reason. The doctrine of Popu-lar Theology, instead of teaching man to think for him-sulf-need for himself teachers him to permit others. self—to act for himself, teaches him to permit others, who are paid large salaries for it, to do his thinking for him, and not only that, instead of making him responsible for his own actions, thus giving him a direct, absolute, personal motive to progress, teaches him that he can shirk all personal responsibility for his actions, let him do what he will, thus offering a premium for a sinful, wicked life. I long since ceased to believe any such doctrine—I long ago ceased to attribute to God any such wofully deficient plan of salvation. It is a man-made system and as such is a legitimate subject

for criticism and judgment.

Christ was but a man-much more than an ordinary

one, it is true, but still a man-born into the world as

any other man and sent out of it suddenly by religious intolerance and persecution. His mere death could atone for no sins, not even his own. The mere fact that he died on the cross, a martyr to his religious faith and teachings, can no more save a dying world than and teachings, can no more save a dying would than would the death of any other good man, because God has written in his own hible that every man is responsible for his own deeds and for every violation of the laws of his being, physical or spiritual, must himself suffer the penalty. The blood of a man can no more cleanse from sin than the blood of a bullock, or a goat, which was the rade of selection before the bloth of their was the mode of salvation before the birth of Christ. is concerning heaven and hell, with my conceptions of light, as well as a merciful God. As I look out upon prehend any as it exists all around me. I am unable to light a man so good so prefet to pure a transfer of the world at that time perhaps, could not clearly comprehend any as it exists all around me. I am unable to light a man so good so prefet to pure a transfer of the world at that time perhaps, could not clearly comprehend any prefet to their conception of an india man so good so prefet to pure a solution of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any solution of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at that time perhaps, could not clearly comprehend any profession of the world at the wor specifices and peace offerings to their conception of an offended God. That the sins of a whole world—sins to one needed God. That the sine of a whole world—sine to be committed by generation after generation, yet in his nature as to drive all traces of good from his heart. There is no man without some evil—there is no man without some good in his nature; and hetween dence in this age of the world and seems to be one of those relics of Past Ages unaccountably transmitted to us. Christ showed the world how to live by his own life, saved the world from degradation and mis-ery by his teachings and not by his death, and even yet the world has failed to understand those teachings.
Christ was far in advance of his time, and humanity
has not yet progressed to his plane. When all the
world shall understand and live up to the simple, yet another, man's nature is not changed by that removal. He is the same being, possessing the same emotions, feelings and passions immediately after that animated sublime precepts he gave, then the world will be saved aim immediately before that change and he is there from sin and wickedness, and not till then. But his death cannot save a single soul from the consequences of sin committed. Every human being is responsible for his own life and no other. You would scout the or evil preponderating, as his life here has been elevated or debased; and I may as well say here that the teachings of your popular Theology, that man drops with his mortality all evil or all good, so as to enter heaven as a saint, or hell as a fiend, is another absurdity that mature man believes, because so educated in childhood. If, then, my proposition be correct, and man, as he enters the world of spirits, possesses a mixed nature of good and evil, it is simply impossible to conceive of a fleaven without some evil in it, unless human beings are entirely excluded from it; or a hell in which some good is not condemned to misery. Your law of your physical being, you must yourself suffer the good that the good man beings? If you disobey any law of your physical being, you must yourself suffer the penalty. If you thrust your hand into the fire, it human beings are entirely excluded from it; or a bell in which some good is not condemned to misery. Your law of your physical being, you must yourself suffer the penalty. If you thrust your hand into the fire, it has falled to teach us how much of sinful human nature may be permitted to enter Heaven, or how much good a preponderance of evil will doom to the much good a preponderance of evil will doom to the your sold a preponderance of evil will doom to the your wound? Must you not inevitably suffer the contements of the damned. It may be urged that man, although by nature entirely depraved is thoroughly purified by the atoning power of the blood of Christ, and is thus enabled to enter the Theologic Heaven; but as I shall have occasion to allude to this error again. I will not now pursue it.

Indiged then, by the light of reason does it not. Judged, then, by the light of reason, does it not seem that this doctrine of an arbitrary Heaven and Hell is only accepted by the Christian world from the which causes it to be sore, and it gradually heals under Hell is only accepted by the Christian world from the which causes it to oe sore, and it gradually heats under mere force of early education? Must it not crumble is the healthful action of unperverted nature. The spirand melt away before the test of Truth, as the thick morning mists disappear before the bright rays of the incornable as those which control his physical being, rising sun? To me it is one of the errors of Theology which I always believed, because I had been so taught of flicts a wound upon his spiritual nature, and he alone from early childhood, until I came to examine is for must suffer the penalty. It is utterly impossible to myself. Then I found it to be unsustained, and I have suppose that that wound or that burden can be transserious doubts whether the Bible teaches any such doc- ferred to another to suffer or to bear, and no amount of " blood of the Lamb" will heal it, or relieve it. trine. It seems to me that in this, as in the commonly received doctrine of the Resurrection and the Judgment, the Theologians have erected a monstrous edifice of Error upon the solid foundations of Truth—that
while the Bible speaks of Heaven and Hell, they have
while the Bible speaks of Heaven and Hell, they have
fice of Error upon the solid foundations of Truth—that
will enter the would will be constantly growing
deeper and more grievous to be borne, and there is no forgiveness, no remission—the God of Nature has forbidden it; but if he will entirely cease sinning, (for
hence have faller into error.

Repentance is simply ceasing to do evil and trebeings have fallen into error.

Repentance is simply ceasing to do evil and tryIt is true, there is, so to speak, a Heaven and a Hell
for each individual, but it is a state rather than a place,
the stain of his sins will still remain for a season, yet for each individual, but it is a scate rather than a place, the stain of his sins will still remain for a season, yet and each human being is the architect of his own. He he will gradually progress above and beyond the consequences of them. But he will never reach that point to which he might have attained if he had never sinned —never violated any law of his being. In this way, and this way only can man's sins be remitted or furgiven, for "every man shall be rewarded in just proportion to the deeds done in the body." It is idle fully to talk of the wrath of an offended God. There is no such thing. A God who gets mad and punishes, in wrath, his children does not comport with my conception of a Divine intelligence. We should call that parent unwise, may, cruci, who should get angry with his little child and pour out the vials of his wrath upon the little defenseless head. Why worship an attribute in God that we should condemn in our fellow man? God as much in God's presence as he would to traverse un-measured space to find his judge? Yes, truly; and there is a Heaven, but it is within man's own soul— suffer. We are only suffering the penalty of violated there is a Heaven, but it is within man's own soul— there is a Hell, but man carries it in his own heart To me the exposition of Heaven and Hell as given to that God looks in pity and love upon his suffering chil-

which its foundersaid should follow the true Gospet, follows its teachings, and, to day, it is a melanchily truth that wherever in the civilized world Churches truth that wherever in the civilized world Churches are most abundant; there the most heaven daring iniquities chiefly abound, and the cloak of piety is too often made to cover the most damnable crimes. And all this because Modern Theology is fatally defective. all this occasion statern incomes is intuly defective, all this because Christianity has departed from its primitive faith and bases itself upon the false and per-nicious doctrine that there is power in the blood of a single man who lived and died eighteen hundred years ago, to blot out and annihilate the sins of the race— because it says to man it matters not what he may do because it says to man it matters not what he may do
—it matters not how heavy a burden of sin and guilt
he may impose upon himself, he can cast it off at any
time and enter lieaven pure, instead of teaching the
true doctrine of Christ that man is, and must inevitably be rewarded in just proportion to the deeds done
in the body—a truth which Theologians have entirely
forgotten in their efforts to climb into Heaven by anoth r way, not indicated by the Eternal and irrevocable laws of Nature. ble laws of Nature.

But I am wearying your patience and feel that I have already too long tre passed upon your time and attention, even while I have but just touched upon very few of the points on which I would like to dwell. if I have succeeded in suggesting any thoughts which your own mind can follow out, I shall feel amply repaid.

> Written for the Banner of Light. THE GUARDIAN SPIRIT.

BY J. B. HAWKINS.

'T was oft in childhood's earliest years, Reposing on its downy bed, Hovering, appeared with sighs and tears, A form around my infant head; And when in accents soft and pure. Trembling I lisped the evening prayer, Wild fancy placed in bright allure. My guardian spirit—ever there !

In youth, when pleasures wildly pour .From beauty's arts their baneful charm, They sweetly steal life's inmost core. And revel free from all alarm; But that bright form still bovers near. And stops in haste youth's mad career. Then meekly sheds a joyous tear. That guardian spirit—ever here!

When gliding o'er the rolling deep. My vessel stems the foaming wave. Where stormy petrels' piercing shrick Warns seamen of their coral grave; Whilst tempests rage with deaf'ning sound, And all on board are mute with fear, Her ægian wings she spreads around, That guardian spirit-ever near !

In praise to God for mercles great. Grateful, with joyous strains I 'il sing, Whose blessings cheer my lonely fate, And solace to the hermit bring, PRACE, in the forest's lowly cot. For heaven's best gift I'll calmly bear With thee, this hardy, rugged lot. Thou guardian spirit-ever there! Hemphie, Tenn., 1864.

Jottings by the Wayside. Without wishing to intrude too much upon the colarms of your paper, which is crowded with so much valuable and instructive matter, I would like to give my friends a few notes of my recent journeyings. I have lately traveled over a good share of territory which was principally in the State of Iowa.

I visited two brothers in that State, and also many friends living in different parts of the country. One brother, S. George, is a farmer, residing near Fairbank, Bucharan County. Being a man of great energy of character, as well as a thorough, practical farmer. he has accumulated a competency, and is surrounded with everything that is needed for the physical wants of his family. One day, while conversing with him on the subject of Spiritualism and its different phases of manifestation, I observed that his mind had become very much enlightened since last I had seen him, some four years ago; then his views of Christianity were narrowed down to a creed. I asked him how this change had taken place? He told me his views had been graduually changing for some time, and that some of his best ideas came to him, while with the plow, he turned over the turf. I felt grateful to the angel-world for

My other brother, J. S. George, resides in Waterloo. Blackhawk County—a little town located on the beautiful Cedar River, whose waters are so clear, that the Indian maiden, when at home, might make its crystal depths her looking-glass. This brother is practicing the law, endeavoring, as best he can, to make the present code harmonize with justice.

In my journeyings I found many progressive and liberal minds, as well as many who are groping their way in darkness, with no hope in the future, save a vague belief in the promises contained in the Bible mysteries. Many communities are without churches; they told me they had tried to harmonize themselves. by all sects joining together and engaging a minister to preach for them. The result was inharmony and disorganization, ending in open quarrels and hostilities between neighbors, who but for creeds and dogmas, would have remained friends.

Some of the more calightened ones asked me if I had not come to lecture amongst them, for they needed something new-something besides the old story of the Atonement—the gold paved streets of glory. &c. I told them I was not a public lecturer, but would endeavor to scatter what seeds of Truth I could, whereever I found soil adapted to its growth, and which I hoped would germinate, so as to prepare the minds of many to receive higher truths, when an opportunity offered.

While in the farming districts, I left several copies of the Banner, and one or two of the Herald of Progress, urging them to send in their names for subscription. I found several readers of the BANNER, and many who were taking the RISING TIDE, published at Independence, Iowa.

That brave little pioneer is doing a good work. I stopped a few days with its worthy editor, and while there learned how much work an earnest, energetic. and humanity-loving woman can accomplish.

Mrs. Daniel, with the assistance of a little girl (I think eleven years of age), does all the work in the office, besides performing all the household labor. And in my humble opinion (for I had the chance to judge), she can cook a dish of oysters fit for the most fastidious epicurean, as easily as she can write an edi-torial. I think the article published in last Novem-ber's number of the "Tide," entitled "Slander," should alone immortalize the editor of the Rising Tide. On my way home I stopped at the residence of H. S. Jones. Esq., of Elroy, Ill. I had a delightful visit with his interesting wife and family. I enjoyed the privilege of listening to the reading of many of his inequality. poetical effusions.

poetical effusions.

Mr. Jones possesses a good share of talent, and I think many of his productions, were they given to the world, would be appreciated by true lovers of poetry. I reached my ivy-clad cottage home, and to me the dearest spot upon earth, after an absence of five weeks, i found that many changes had taken place during that time. The bright green leaves of my ivy had become sere; the flowers in my garden had drooped beneath the chilly breath of fall; but I knew that the Spring-time would come, when they would again come forth to greet me with their cheerful faces and mes-

sages of love.
Whilst I was in the State of Iowa I found a few fine geological specimens — Geodes, and other varieties. Some of the Geodes were found on the shore of the Wapsipinican river, and the other varieties were taken from a quarry on the bank of the Cedar river. I shall

take great pleasure in exhibiting them to any one interested in the science of geology.

I am, dear sir, yours in the cause of Truth, M. MOULTHEOP. ley Cottage, Rockford, Ill., Jan., 1864.

Correspondence in Brief.

FROM UREGON .- J. N. Uale, writing from Portland, Oregon, under date of Dec. 9, says:

"The cause of mental freedom is gaining very alowly on this coast; the simighty deliar takes precedence
of all other considerations. Our mining fields are
proving immensely rich, and simest all who are industrious and economical are saving incomey.

I am pleased to see the ever welcome Banner on
the counter of one of our l'ortland news-dealers as
regularly as any other paper, and it sells, too. Mr.
Charles Barrett is the man who keeps it, and he also
has the Herald of Progress. This fact alone demon
strates that liberality is gaining a foothold here, if but
slowly. Buccess to the men who distribute such literature."

ANOTHER LABORER IN THE FIELD. -- Mrs. Lois Waisbrooker, of Waukegan, Ill., in forwarding us another of her beautiful poems, closes her note as follows:

"I have been led into the bright sunshine of Spiritualism, and hope to spend my life in advocating its principles. I have been lecturing in Northern illinois the part autumn, with what success the future can alone determine. for first cometh the seed time, and afterward the harvest."

How Spiritualish Spreads .- From Kappa, Ill. a friend forwards us a list of new subscribers and the following eucouraging account of the progress of

our cause in that place. He says:

"When myself and family first came to this place." about five years ago, Spiritualism was scarcely known even by name; but the truth has in some way got out and several have been converted and many more are on the anxious seat. Some families have found it a saving of pain, time, and expense in sickness, to em ploy healing mediums, and will have no other. Some have been cured so siddenly as to make the neighbors

cry Devil.'

We have too small a population to employ traveling lecturers, so we have set ourselves to work to produce lecturers from the rough, and have some in training that will soon be known outside of our little town. So you see Spiritualism is going down !

A LECTURER WANTED. - A subscriber writes:

"We want a good working medium and lecturer here—one that would build up the cause. We think one could be well sustained in this section of country Rural, Clermont Co., Ohio, Jan., 1864.

AWAKENED INTEREST .- A profound interest has been AWARNED INTEREST.—A profound interest has been awakened in this city by Miss Neille J. Temple, who is here giving a course of lectures. People like this lady's inspirational addresses, and they crowd the church to hear her speak. If some of our church-going friends would avail themselves of the opportunity to listen to her, I think they would derive much bene fit thereby.
Lowell, Mass., Jan. 24, 1864.

FROM NEVADA .- One of our patrons, writing from "the land where the sun goes down," says:

"The BANNER is looked for from week to week "The BANNER is looked for from week to week, and its contents eagerly devoured by each member of the family. We all prize it highly for its reformatory principles and the deep interest it takes in woman's freed m and advancement. We know but little about spirit phenomena, but are waiting with impatience for an opportunity to learn more of it.

We shall try to persuade Miss Hardinge to visiting on this side the Sierras, if possible.

Wave on, glorious Banner, and send your rich stores of truth and freedom to this dark and deeply enslaved

Carson City, Nevada Territory." Yours for Truth and Freedon

A friend, writing from Madison, Ind., says:

"Your last issue. Mr. Editor, was very rich. That poem by Mrs. Waisbrooker, in answer to Poe's through Miss Duten, was very Poetic in tone. In fact, the whole paper was like plum-cake, packed with good things in every square inch. The variety, freshness and originality of the Bannese make it the superior"

A correspondent writes from Winslow, N. J., as

"Your excellent paper comes to me regularly, and I am much pleased with it, especially with the communications from the spirit-land, i always read them the first thing, and they afford me much instruction and enjoyment. I think nothing could be better calculated to interest and benefit believers and promote the cause, than this department of your paper. I should be lost without it, and very sorry to have it given up; and as it must be a considerable expense to you, I enclose fifty cents toward that expense."

THE LOWER OF PREJUDICE.—We extract the following sentiment from one of our Pennsylvania corre spondents:

"How strange it is, I sometimes think, that any codecious, intelligent mind should manifest contempt that our friends behind the veil still mingle in the oceaes of this life, lovingly guarding our footsteps.

Oh, the cruel prejudice that an isolated Spiritualist has to contend with i'

THE MEETINGS IN LYNN .- Again on last Sunday evening, (Jan. 17.) Mrs. Willis spoke at Amory Hall, to a large audience, some three hundred persons being in the hall. The 10th Chapter of Acts was read by the Chairman of the meeting. The spirit controlling, ut-tered a prayer, and selected as the subject upon which to base her remarks, a portion of the chapter read. The remarks were, as formerly, well received. The desk this evening was filled by Dr. Abram Peirce.

of Boston. He commenced the services by reading a portion of the 1st Chapter of Corinthians. After which he was entranced, and took for his subject, Pationalism he was entranced, and took for his subject, rationalisms versus Spiritualism. The discourse throughout was animated and lively, and the spirit controlling purported to be fhomas Paine. At this meeting we had a andience of some five hundred persons. You perported to be fromus raine. At this meeting we had an audience of some five hundred persons. You perceive we are gaining ground. here seems to be abroad in the land an earnest seeking after spiritual light; and it seems to be a fitting time when so many are being ushered into eternity by the sword, for men to pause and to seek after spiritual light. Let us open the fountain of spiritual life, and give freely to the thirsty mul-titude. You's for the cause,

Lynn, Jan. 24, 1864. JOHN ALLEY, 5th

WESTFIELD, MASS.—The brief account of the progress of the Spiritual F hilosophy, over the signature of "E. G. Keilogg," published Dec. 12th in your columns, attracted much attention among the friends of the cause in this vicinity. As no person bearing that name openly manifests an interest in this new dispen-sation, there is a mystery enshrouding that article that

diligent inquiry fails to solve.
It is a fact that Westfield, Mass., is a blue, sectarian place, and also that Miss Nellie Temple has given us two of her soul-inspiring lectures. We hope, too, to have the pleasure of listening to her teachings again soon. Three years ago, truly, there were but few Spiritualists in Westfield, and within that time little advancement was made until the first of last October. At that time about ten or twelve associated themselves together for development. Each pledged a small sum monthly for the purpose of procuring lecturers and defraying other expenses. We have held meetings regularizely once a week. We feel that our efforts have been fraught with success.

We now have, in the person of Mr. H. S. Philips, a most excellent healing medium. Some very remarkable cures have been wrought through his hand instantly. In the face of "a prophet is not without honor save in his own country," he is doing a great work in his own place. He has been for many years one of the first mechanics, which business he has been obliged the first mechanics, which dustress he has been odinged to relinquish. He now devotes his time and energies exclusively to healing. Another member, Mr. E. Johnson, has been developed as a speaking and test medium. He has been susceptible to spirit influence from a child. We hope in future not to be entirely dependent upon persons from abroad, for either the healing bilms or inspirational teachings. Thus far we have spoken only of real development. Our buds of promise we will not disclose till truly and beautifully unfolded.

Before closing, we would, through your per tend to our brother Kellogg, (who seems to be a firm believer in Spiritualism.) a cordial invitation, if he is with us in locality, to be with us in the union of spiritual efforts. In union, as ever, there is strength Yours truly. Before closing, we would, through your paper, ex-

Yours truly, Westfield, Mass. Jan. 12, 1864.

The Davenport Boys. MR. EDITOR.—Will you please say in the BANNER that the Davenport Boys are requested to visit Beardstown, Ill., as soon as they can, and oblige,

Respectfully
L. U. BEAVIS. Respectfully
Beardstown, Ill., Jan. 18, 1864.

week ending at date.

Bunner of Light.

BOSTON, SATURDAY, PEBRUARY 6, 1864.

OFFICE, 158 WASHINGTON STREET ROOM No. 8, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

Por Terms of Subscription see Eighth Page.

LUTHER COLBY, - - -

The Isaue.

"I cannot believe that civilization in its journey with the joice in the light of entirely new institutions. sun will sink into endiess night to gratify the ambition of the leaders of this revolt, who seek to

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

ut Ihave a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Allantic westward to the calmer waters of the Pacific; of the Allantic westward to the calmer waters of the Facinic; and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and rofuge for the oppressed of every race and of every clime,"—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

A New Labor System.

We do not expect any "miracles" to interpose in order to renovate the revolted States or the condition of their society: although wonderful things have already been done in that locality, and we believe that still more wonderful things are yet to occur. But be fore the social state of the South can be reformed as it the department of labor. Upon industrial avocations Where little or no production is going forward, and of course there is little or no energy operating, there can lows: be no character to the social state whatever.

Perhaps as interesting a question as any other which is in the process of development by the action of war. relates to the proper manner of managing the plantations which have been abandoned by the rebels. They are rapidly in process of being reclaimed and occupied. We are aware that circumstances are settling such a question ss fast as they can, yet even these ought to be made subordinate to some fixed principle, or law. Loyal men are being allowed an opportunity for working the land, and paying a revenue to the Government of the United States at the same time. We hear that in North Carolina, especially, in the neighborhood of Newhern, the scheme for the occupation of abandoned plantations is working most favorably, and that from the rent of such plantations a considerable revenue accrues to the United States. In the neighborhood of Port Royal, S. C., too, the same system is working, and working very well. But it is along on the lower Mississippi that operations are expected that the experiment will establish something like decisive and permanent results. There are immense plantations in Louisiana and Mississippi, on which a fine field of operations is fairly opened.

It is, as far as the experiments take us, a well as sured truth that the free plantation system at the South has proved a success; and encouragement is held out for pushing forward with present experiments until that success becomes commensurate with the broad field itself. Northern men do not yet see the great field for labor, and even for money-making on a most liberal scale, which is opened to them by the possession of the cotton-fields of the Southern States. It is estimated that at least thousands of large plantations have been abandoned by their fugacious proprietors, who have thought it better to run and leave their property than to stay and take the chances. This irrational conduct serves only to throw open the country to the very immigrations from which they profess to bave so much to dread. As our armies penetrate to very natural that they should look with longing eyes,

Some of these abandoned plantations contain thousands of acres. Now if we were to suppose them cut up into such farms as those of the North and West, measuring from eighty to two hundred acres, and afterward leased out to men who are accustomed to work and know how to till the soil themselves, it is highly reasonable to conclude that such a rapid and radical change would be wrought in the face of the country as would astonish every one who was at the trouble to give the social phenomenon the slightest attention. The face of the country will instantly undergo such changes as will act like missionaries to those who are apt to be impressed and converted rather by example than by precept. These farmers, thus leasing the lands, would at once proceed to hire the blacks, not H. once stood firm and clear in the truth. And his candle them—pay them good wages, and finally to buy the farms outright when the Government proceeds to put in force its Confiscation law. An acre of land is supposed to be able to carry, as the English say by with the surjection. But perhaps we shall be met by the Scriptural injunction, 'Prove all things.' Then we reply, Spiritualism has already been proved, the desholder of the post property of the story lands, would at once proceed to hire the blacks, not crops, a bale of cotton. With the superior tillage system which would be introduced upon those plantation. shown; and, under such circumstances, to go off upon farms by Northern settlers, even more than that farms by Northern settlers, even more than that amount could readily be raised. The estimate is—and it has been made by men who are perfectly familiar which they eject from their deadly fangs." with the subject and know what they are talking about -that, with hired labor of this sort, cotton can easily be raised for five cents per pound. This being so, an in the Committees and their statement, and the result North and West, and scarcely less tempting than the minds of the people the words of Christ, ... Why not gold hunter.

for the better peopling and more thorough cultivation will investigate. of the Southern States, as well as for the elevation By a process of this sort, an entirely new and thorinto that country, which, settled on small farms and thus better enabled to establish closer neighborhoods, will in due time infase energy and thrift into the social state and work a renovation which has been long de- inspiration. manded. One thing is very certain, that upon the old principle of one man's holding thousands of acres and keeping at work upon it a whole hamlet of seris and not fail to be widely felt and be productive of great slaves who are required simply to do his will, nothing good. like a democratic state can exist, and free society can never be promoted. It is an anomaly in the heart of our civilization. It is the last relic of old feudalism that is left us to combat; and since it has chosen to it will have all it bargained for in inviting such a con-

of this vexed problem of African Slavery on the con-South. Thus will the rebellion itself be turned to tion.

This Paper is issued every Monday, for the practical account in helping to adjust this great question. It will have forced upon the nation a settlement from which it naturally shrank in a time of profound peace, and gradually changed the plantation system of the South into the farming system of the North, and taking the "irrepressible conflict" straight to the doors of those who forced it upon the nation. The slaves will, by the proposed arrangement, be nominally free, and still be as much bound to work for themselves as they ever were, and to work, too, under more industrious, intelligent and enterprising masters. They will have to work for pay, or die of starvationthe same lot to which all the rest of us have to submit; and necessity will bring them up, as a race, to that point where they can do for themselves with the same eagerness and zeal with the rest of us By this settlement of Northern men on Southern lands, aided by the stream of foreign immigration which must shortly set in, the roots of the system of Slavery will soon be dug up from the soil, and the country will re-

Rev. Moses Hull and the Adventists.

In a recent number of our paper we alluded to the fact that Moses Hull, one of the most influential of the advocates of the doctrines of the Adventists, had announced his conviction of the truth of Spiritualism. We then gave an extract from an article of the new convert, in which he anticipated being "hauled over the coals" for having followed his convictions of truth. It required no very great gift of prophecy to anticipate such an event, for the blind who lead the blind never allow their angry passions to rise to any greater extent than when those whom they have led see the light, and, discarding their old guides, walk forth in new paths as those having sight.

Well the "hanling" has commenced. We have received a copy of the "Advent Review," published at Battle Creek, Mich., by the Adventists, containing a "statement" of a Committee, in fact, two Commust be, great changes will have to be undergone in mittees. The article is capped, in a regular sensational style, " ASTONISHING APOSTASY! ELDER MOSES and their results rests the entire social structure. HULL DEPARTED FROM THE FAITH, AND GONE TO SPIRITUALISM I" The statement commences as fol-

· DEAR BRETHREN—It becomes the unpleasant duty of your committee to announce to you, through these columns, the glaring heresies and downfall of Elder Moses Hull."

Here the self-complacency of the pharasaic spirit of all church systems exhibits itself, as it invariably does on such occasions. Supposing themselves to be at the very apex of all human holiness, they cannot tolerate the thought that when one leaves their fold he can go in any other direction than . down." Hence we hear of "downfalls," " backslidings," and such like retrograde movements. True, in a great many in stances of this kind they cannot see the absent one on his downward path. He continues to be as good a husband, father, and friend to the poor and suffering as before. if not a better. They do not see him on his supposed downward way-and they fail to see him at all, for their eyes are turned in the wrong direction, Were it possible for them to look up, they might catch a glimpse of him in an advanced position, and learn, proceeding on a large scale; and there it is reasonably if learn they would, that instead of having met with a "downfall." he had heard and obeyed a voice from heaven, which had said unto him, " Come up higher." The statement continues :

"To you who have ever looked upon this man as sound in the faith, and have been so often pleased with his preaching, this statement may seem rather startling, yet it is nevertheless but the utterance of truth. For more than five years Elder Hull has been an acknowledged preacher among this people, exerwith the approval of the body, and as such he has been cheerfully sustained by the liberalities of the Church. But to-day he is a fallen man, and in the light of the sacred Scriptures, a heretic of the most obnoxious kind." cising the various functions of a Christian minister

This announcement will probably be "startling" to some! we hope and trust it may be. It will startle them from their dreamy faith in the Past, and awaken them to a realization of the Present, and to a glorious looking forward to the Future. Battling no more the dry bones of an old, dead faith, they will take hold of a new and living one. A man who for five years has have so much to dread. As our armies penetrate to been, as it were, "bone of their bone and flesh of the interior of the rich octton-bearing country, and their flesh"—a man to whom, with the utmost relithe men who have been used to labor from their early youth see a land capable of producing fortunes for its population every year, deserted and desolate, it is very natural that they should look with longing eves. and instinctively fix upon favorite localities where found a better faith. What else can these startled ones they would be glad to establish themselves at the exout incurring the charge of heresy. And they will think. They will think-" Now, Elder Hull has always been true to his convictions of right. He has always advocated what he believed to be the truth. in the face of all opposition. This Spiritualism we know but little of. Elder Hull has had better opportunities than we to learn in relation to its facts and teachings, and the result is, that he announces his belief in it. We have never doubted him.before; why should we now?" And at this point the startled ones resolve to follow their Elder, so far as to investigate. But here is a little hesitation, for they find in the mad Bull of Excommunication which the Committees have driven upon the "heretic." this fearful sentence:

" Brethren, let th's case be a warning to all. Elder tion, is about the same as it would be to go into a nes of rattlesnakes to investigate the nature of the poison

But the thinkers do not hesitate long. They have more faith in their minister and his convictions than immense margin is left the industrious planter, beyond need not be told. The citation of the Scriptural inany profit ever yet dreamed off by our farmers of the junction, "Prove all things," will bring to their rewards held out so glitteringly before the eyes of the of your own selves judge ye what is right." and not leave it to a Committee; and so, in spite of the It seems as if Providence worked this whole matter | " Devil " and a " nest of rattlesnakes," the people

Luckily our friend Hull is well posted up on these and gradual amelioration of the condition of the black things. He himself has been in the position of these man. We are bound to believe it is so, at any rate. Committees, and knows just the value of such maledictions and edicts. He rejoices that he is a free man. oughly loyal population will speedily be introduced Standing upon his fallen chains, he feels nearer heaven, and breathes a purer air, than when those chains bound him prostrate before an earthly creed and smothered the aspirations of his love in the dust of a past

> We are pleased to learn that Mr. Hull will soon appear before the public in this city. His influence can-

The Coming Convention.

Many of our readers will doubtless rejoice to see the call, in another column of the BANNER, for a Three challenge the strife for itself, it will go very hard but Days' Spiritualist Convention in Boston during the last week in February. The parties signing the call. and the "speakers positively engaged to participate," With a new and fresh element of population thus are a sufficient guarantee that the meeting will be one infused into the body of the South, there is no question of unusual interest, and probably the largest Spiritual that we find without further difficulty the real solution | Convention ever held in Boston. Friends from a distance, who design visiting this city during the latter tinent. It dissolves of itself before the warm rays of part of the winter or the early part of the spring, will superior Northern civilization and industry. And not have time to arrange their affairs in such a manner as only that, it enters as an element into the work of re. to be able to attend, and it is presumed all Boston and constructing and recasting the social condition of the vicinity will be wide awake and give a full represents

Spiritual Meetings in Boston. If we were to judge by the crowded audiences which assembled in Lyceum Hall on Bunday, Jan. 24th, (notwithstanding an admission fee was charged at the door, and making all due allowance for the popularity of the lecturer-Miss Lizzie Doten.) we should cer tainly say that the interest felt in the soul-austaining philosophy of Spiritualism was largely on the increase in this city. It is very evident that there is a growing desire in the community to learn more of our beautiful philosophy, for it is being talked about and discussed in public and in private, by individuals of every grade, station and calling of life. And the more it is investigated, the keener becomes the desire to grasp and comprehend the truths it teaches. Hence the anxiety among all liberal, inquiring minds to listen to the expounders of our faith, both inspirational and normal, and also to unite in the circle, where they hope to meet their spirit-friends, as they say, .. if there is any truth in their being able to come back." We have abundant proof of this latter fact, in the eager. ness with which inquirers endeavor to obtain admission to our own public circles.

Another fact appears patent: that the people are anxious to hear the spiritual interpretations given to the Scriptures by our trance and inspirational speak ers, for whenever a subject from that source is announced, the audiences are largest-showing conclu sively that the cords which bind many thinking minds to the Church and its creeds, are so far loosened that they are continually dropping off and letting souls go free, which gives them an opportunity to seek knowledge from the fountain of all truth, aided by the light of the spiritual unfoldment of the present day.

People cannot well listen to such discourses as are given by Miss Doten without deriving benefit there from. The two lectures by her on the above occasion were of no ordinary ability. Those who listened to her fervid eloquence while treating upon the subjects Socrates, the Philosopher." and . Jesus, the Medinm." will not be likely to soon forget the sentiment uttered. The invisible intelligence who dictated the discourse in the evening, must have possessed, when in the earth-form, a brilliant intellect, and a mind free from the shackles of creeds and dogmas, as the masterly manner in which the subject was treated folly indicated. To say that it was a critical analysis of the New Testament history of Jesus, would give but a mild idea of the argument used throughout the entire discourse.

After the conclusion of the lecture, another invisi ble took possession of the medium, and gave the following noble and beautiful Poem—which is in keeping with and illustrative of the idea of Jesus maintained in the discourse-entitled,

THE FAMISHED HEART.

"A new commandment I give unto you, that ye love o other."—John xiii: 84.

Oh ye! upon whose favored shrine Love bath a rich libation poured-Who even as a thing divine Are fondly worshiped and adored -Spare but one kindly thought for those Who stand in loneliness apart, Worn by that weariest of woes, The hopeless hunger of the heart.

As deadly as the dagger's thrust. Envenomed as a serpent's fangs, It eats like slow, corroding rust, And lengthens out in lingering panga, Think not with careless jest or smile, To pass this wasting sorrow by: For countless hearts attest the while, That thus, alas I too many die.

I once was of the earth like you; I loved and hoped and feared as well, But on my heart the kindly dew Of fond affection never fell. An orphan in my early years, Mine was a hard and cheerless lot. For I was doomed, with prayers and tears, To seek for love and find it not.

A bird upon a stormy sea, A lamb without a sheltering fold, A vine with no supporting tree, A blossom blighted by the cold. The warmth of kindly atmospheres Gave to my life no quickened start; Love's sunshine melted not to tears The drifted sorrows of my heart.

Fresh from the innocence of wouth. I entered on the rude world's strife. But evermore this venomed tooth Was gnawing at the root of life. Oh. I was but a thing of dust ! And what should save me from my fail? The tempter whispered, " Lawless just Is better than no love at all !"

Then with a flinty face I turned. Defiant of the social ban, For my poor, famished nature yearned For e'en such sympathy from man. But no ! I heard, as from above. This truth that many learn too late, That man's unhallowed, relfish love. Is far more cruel than his hate.

I shrank from Passion's burning breath. Those sensuous lips and eyes of flame, And from that furnace fire of death, My outraged beart unblemished came. But darker, deeper grew the night That closed around my suffering soul. And Fate's black billows, flecked with white.

At length, within a maniac's cell, I mosned and muttered day by day, Till, like a loathsome thing, I fell ... From human consciousuess away. That night-mare dream of life was brief. For horror choked my struggling breath, And my poor heart, with love and grief, Was famished even unto death.

O'er all my being seemed to roll.

Unconscious of my spirit's change, Long did I linger near the earth. Until a being, kind, though strange Recalled me to my conscious worth. From thence I seemed to be transformed, Renewed as by redeeming grace, And then my soul the purpose formed, To seek "the Saviour of the race."

My aspirations served to bear My carnest spirit swift away. Until a heaven, serene and fair. My onward progress seemed to stay. I came where two immortals trod. In friendly converse, side by side: Oh! lead me to the Son of God. That I may worship him !" I cried.

One turned-and from his aspect mild. A benison of love was shed-" Oh! say, which do you seek, dear child? We all are sons of God," he said. " Oh. navi" I cried. " not such I mean i But him who died on Calvary-The humble-hearted Nazarene !" He meekly answered, "I am he!"

" Oh, then I as sinful Mary knelt, In tearful sorrow at thy feet, Bo does my fcy nature molt, And her sweet reverence I repeat. Oh God! Oh Christ! Oh Living All! · Thou art the Life, the Truth, the Way --Lo ! at thy feet I humbly fail-Cast not my sinful soul away !"

" Poor bleeding heart ! poor wounded dove !" In tones of gentleness, he said: " How hast thou famished for that love. Which is indeed . the living bread. Kneel not to me; the Power Divine, Than I, is greater, mightier far; His glories lesser lights outshine. As noonday hides the brightest star."

"You died for all the world!" I cried, "And therefore do I bend the knee." " My friend," he answered, " at my side, Long ere I suffered, died for me. He drained for man the poisoned cup. I gave my body to the cross, But when the sum is counted up. Great is our gain, and small our loss."

.. Not thus would I be Deified, Or claim the homage that men pay; But he who takes me for his guide. Makes me his Life, his Truth, his Way. Oh! heaven shall not descend to man, Nor man ascend to heaven above, Till he shall see Salvation's plan Is written in the law of love."

Dear sister i let your fears depart-I have no power to bid you live, But I can feed your famished heart Upon the love I freely give. Mine are the hearts that men condemn, Or crush in their ambitious strife, And through my love. I am to them 'The Resurrection and the Life.'"

He raised me gently from his feet, And laid my head upon his breast. Oh God I how calm, how pure and sweet. How more than peaceful was that rest ! I feel that blesséd presence yet-It fills me with a joy serene-Nor have I hungered, since I met The gentle-hearted Nazarene.

An European War.

We may continue to speculate on the chances of a general European war until we become tired of doing so: for, after all, we must look for events to bring about results for themselves, ourselves content to be merely watchful and profoundly interested. At best, it amounts to the struggle of the States of Germany to form a nationality for old Germany, strong and compact, against the interests and wiles of Austria and Prussia. Should the German nation carry their point against the Danes on this Schleswig-Holstein question. it would be equivalent to the establishment of their independence, and the first real, positive triumph of German Nationality. A German Parliament would be established forthwith, and with a view especially to force both Austria and Prussia to become subordinate to the sway of the great German nation. Arrived at this point, it is not likely that matters would stop there, but that the people would go forward with the struggle until the union of all the German States had been consummated. To this tendency Austria and Prussia are, of course, opposed, for if Germany became a first-class power Austria and Prussia would not, and could not, rank with the Great Europeon powers. How far England will sympathize with Denmark, and if far enough to be willing to go so far as war on her account, we cannot pretend to say. She is, however, just now proposing a Congress, in the face of her flat refusal to go into any such arrangement on the proposal of France, and evidently hopes that the adjustment of affairs can better be effected in such a body than at the cannon's mouth. France chuckles, of course, but goes into the Congress. Should the Federal Diet of Germany stand firm, either Austria and Prussia must place their armies at the disposal of that body, or else come out in opposition to the German nation. In any event, it is as certain as anything human can be, that Germany and Denmark will soon be at open war, and involve the other nations along with them.

"Blossoms of our Spring."

This volume of Poems, by Hudson and Emma Tuttle, just issued, is well spoken of by the press gen. erally. We copy the following notice of the work from the New York Herald of Progress:

** There is a pleasant sound of poetic suggestion in the very words, Hudson and Emma. We fancy the home, with its marks of taste and culture, and we think of soft airs, and hanging vines, and moss-cov-ered seats; and we imagine the toil that is broken in upon with art and music and the voices of little children. From such a home has come this book—from the heart of domestic life sanctified by love. It has touches of romance, too, with its glow of love—if all love is not romance. Its aim is high and true, and it fesses to be the spoken words from one heart by two voices. We could wish that, with the inspired gift of our

Brother and Sister, they had brought more offer from that spiritual home so many are longing now to We call attention to the spirit and desire of refo-m

that breathes in these poems. The aspiration is less for spiritual elevation than for noble action; less for happiness than for adherence to right. This is the on of . Life's Passion-Story, which weaves heart-

reason of 'Line's l'assion-story, which weaves heart-bistories with noble aspirations.

The Second Wife' ought to become the text of every one who enters that relation.

Light' is a sweet song of home; but from a volume we cannot select separate poems. We recommend this child of loving parents an entrance into the homes of love where it will find caresses and gentle thoughts.

Visible Changes.

What would men have thought, only three years ago, had it been told them that Maryland would so soon as this be seeking a mode of ridding herself of the institution of Blavery? Yet we see that such men as the ex-Governor of the State, and the Mayor of Baltimore are now urgently addressing their fellow-citizens on the subject, with a demonstrable certainty that it will be a bygone affair much sooner than the most sanguine anti-slavery man would have ventured to predict. When even the Conservatives of a slave State like Maryland come forward to urge the bastening of the downfall of Slavery within its limits, we may socept it for a sure omen that the real end of the institution cannot be so very far off. These changes of the opinion of public men it is very significant to be able to chronicle.

Message Tested. Our readers will remember that we published in the BANNER of January 2d, 1864, a message from Caleb M. Dyer, the head elder of the Shaker Society at Enfield, N. H., who was murdered some time since. We have now received information that the message was read before that Society a short time since, and its members were unanimous in the belief of its authenticity-that it emanated from the source it purports to-as the language used was perfectly characteristic of the man. As the spirit desires his successor to meet him in private, we have no doubt he will respond

Lecture for the Benefit of the Women's Medical College.

to the call.

On Thursday evening, February 4th, Fred. L. H. Willis will lecture at Dodworth's Hall. New York, for the benefit of the New York Women's Medical College. -

Musical and Other Spirit Manifestations.

On the evening of the 21st ultime, in compliance with an invitation previously received, we found ourselves at the house of Mr. Lane, of South Malden, where we met about twenty persons of both sexes, who were assembled to witness whatever manifestations the spirits might be able to give through the mediumship of Mrs. Annie Lord Chamberlain.

The room into which we were shown was about fourcontained two tables—one a black-wainut extension dining-table, ten feet long; the other, a small, com mon square one, with the leaves down, was placed against the partition, near the end of the other. Over the small table, and fastened to the wall, was a bass dram. On this table were eight small bells, some ity, made money rapidly of late. Only think of it i with and some without tongues; also, a guitar, a vio lincello, tamborine, a small (Indian) bow and arrows. and a small tin vessel, said to contain water. Pieces of soil ! The lands remaining unsold in February will be augar candy, and several other articles were also upon leased by the Government. this table.

We had been in the room but a short time when Mrs. Chamberlain came in; and, after a few moments' pleasant conversation, she took her seat at the end of the large table, with her back to the small one, and then gave directions about seating the company, alternating them. male and female. The two ladies who were seated on either side of Mrs. C., were directed to place their chairs upon her dress, so that, had she been thus inclined, she could not have moved from her position. There were nineteen persons at the table, Mr. Wm. White being the second from the medlum, and a lady between him and myself. We were then requested to join hands, and to keep them joined.

During the arranging of these preliminaries, the room had been lighted by a kerosene oil lamp; but after the singing of a familiar song by the party. the light was extinguished, at the request of the spirits; and the two ladies next to her testify that Mrs. Chamberlain's hands were constantly in contact with their own-not joined to them, but moving gently over them all the time, as well as over Mr. White's. We now began to watch for manifestations, and the first that we noticed was the sound as of some one tuning a guitar. This was immediately followed by a violin being thrown on the table in the midst of the company. By this time the spirit seemed to have tuned the guitar to suit him, for he commenced play ing a sweet air, and the melody was very touching and beautiful. During the time the guitar was being played upon, it was in the air, and was passed rapidly over the heads of the company. Now the playing ceased. and the guitar was dropped on the table near the centre, as near as we could judge from the sound.

Next, a number of bells were raised in the air and played upon. I should think there were as many as six or eight in the sir at a time, and they made good music out of them. Then came touches by the spirits. and quite a number were touched many times, and all who were so touched, expressed themselves satisfied it could not have been done by the medium.

Up to this time I had not received much attention personally from the spirits, whom I amo; but upon my of affairs; but the farmer did not seem at all frightensaying that they had not done much for me, they instantly dropped a bell in my lap, and continued to load in season to escape a collision, he coolly held his bring me different articles, until I counted, at the horse by the head, and stood waiting to see what ef-

plays in the air as before; but this time, the spirits. wood fly in all directions; but, singular as it may after ceasing to play, dropped it in the lap of the lady who sat on my left, with the bottom resting upon both her hand and mine. After similar manifestations such as we have described were again produced the off, and the train proceeded, the passengers in the guitar was played on while in the lady's lap. At this stage of matters we were told that they could do no more, when the medium was taken from the room in an unconscious and exhausted condition, and did not recover for nearly an hour after.

We then examined what had been given us by the spirits; and at an early hour the party left for their various homes.

The only comment we desire to make in this connection is, that we have the utmost confidence in the medium's honesty, and believe the manifestations given in her presence and through her instrumentality to-day. Therefore bury evil in the grave of the pastto be genuine, and well worthy the attention of the codeep that its stench will nevermore reach you. Oh, public.

New Publications.

HARPER'S MONTHLY for February comes to us teeming with good things. Its literary contents and illustrations are fully up to any of its preceding numbers. In it we find a biographical sketch of the famous Joseph Ernest Renan-author of the " Life of Jesus," which is exercising the public mind so intensely just nowand a fine life-sized portrait. Speaking of the " Life of Jesus," Harper says, "It has made more noise in the world than any book since . Uncle Tom's Cabin.' not excepting . Les Miserables.' Its sale in France has reached nearly one hundred thousand copies. It has been translated into English, German, Italian and Dutch, and all of these versions are reported, on good authority, to have had an enormous sale. Spain, too. has had a translation; but Spanish intolerence has suppressed it."

A. Williams & Co., 100 Washington street, has it for sale.

THE LADY'S FRIEND .- A monthly magazine of Literature and Fashion, edited by Mrs. Henry Peterson, has made its second appearance. Its literary contents on Wednesday evening, Jan. 27th. Speeches were are very creditable, and the illustrations are rather superior to those found in publications of this class. For sale by A. Williams & Co.

PETERSON'S MAGAZINE.—This old favorite monthly is a welcome visitor to our sanctum. It has entered upon its forty-fifth volume, which fact speaks loud in praise of the ability with which it is conducted. For sale by A. Williams & Co.

HARPER'S PICTORIAL HISTORY OF THE GREAT RE-BELLION.-No. 6 of this valuable work is for sale by A. Williams & Co., at twenty-five cents a number.

THE SPIRITUAL SUNDAY SCHOOL MANUAL. NOW READY .- This new and indispensable volume of one hundred and forty-four compact pages, by the author of the " Plain Guide to Spiritualism," is just from the press, as will be seen by an advertisement in another column. Families and Schools will find this book just what they need. Single copies sent free for 80 cents. Address this office. Liberal terms to the Trade and to Schools.

Circulating the Documents.

A complaint has been received by Gen. Foster, at Knoxville, coming from the rebel Gen. Longstreet, in effect that Union soldiers were surreptitiously circulating the President's amnesty proclamation among his troops, and demanding that documents of all sorts should pass through official hands. The fact is thus made pretty plain, that the President's proclamation is doing much good where it has found its way, and that it is finding its way among the people as rapidly as possible. Gen. Foster sent back word to Gen. Longstreet, by a flag of truce that he was not able to put a stop to the interchange of civilities of that sort. and civilly sent him by the same hand a parcel of the proclamations respecting which complaint was made. The rebel General evidently did not make much by the

ALL SORTS OF PARAGRAPHS.

BAN NER

Read the Spirit Messages on our sixth page. Many of them are very interesting, especially so the one entitled .. Spiritual Advancement."

The destitute poor are invited to call at this office and receive bread tickets gratuitously.

We shall commence in our next issue the publication of a very interesting narrative from the spirit teen feet square, with two windows and one door. It of Henry Whittemore, giving his experiences in spirit-

> The prosperity of the freedmen of South Carolina is a fixed fact under the impartial Government of the United States. They have, it is stated on good authorere the war of Freedom is over, Sea Island cotton is grown by colored freemen, many of them owners of the

APPLE CREAM,-Pare and boll good, rich baking apples, till soft; rub the pulp through a hair sieve; add the sugar while warm; when cold, stir in a sufficient quantity of sweet cream, and serve cold.

Love is the soul, the life and animating principle of truth; so far only as there is good in truth, so far only is there life in it.

California must be a grand place in which to reside, for they have green peas there in December, and potatoe tops are just peeping out of the ground. The climate is as warm as June.

The Age of Virtue-sixteenth paper-subject, THE MISSION OF REFORMERS "-will appear soon.

The article on " Finance, Banking and Corrency." promised for this issue of the BANNER, is unavoidably crowded out. It will appear in our next.

We hope the secular presses, should they copy the beautiful poem which was given by inspiration through Lizzle Doten and appears in the present number of the Banner will not forget to acknowledge from what paper it was copied. In times past we have published several poems from the same source. which editors have transferred to their columns without giving the customary credit. This is wrong,

Wm. M. Robinson, Esq., formerly reporter on this paper-a very talented young man-has been commissioned a Lieutenant in the heavy artillery service at New Orleans. He served in the Army of the Potomac a year and a half ago, in the 8th Mass. Battery, and was promoted for bravery in battle.

An accident happened in Biddeford, Me., on Thursday afternoon last, on the Boston and Maine Railroad. which one of the employees who saw it, denominated "a funny affair." It seems that while a farmer with a one horse sled loaded with wood was passing, the team got stuck exactly on the track, owing to a heavy load and bare ground. In the meantime the Boston up train suddenly came round a curve, and the whistle sounded · brake up " as soon as the engineer saw the position ed. Finding it impossible for the horse to draw off the close of the scance, fifteen different things in my lap. | fect the engine would have when it " bumped." Well, Now we have something else. Again the gultar it did bump pretty severely, and made the sled and seem, "man and beast" were left standing beside the track unbarmed. Without uttering a word of complaint, the owner of the horse stoically led the animal meantime bidding him adieu with three hearty cheers -they feeling jubilant because no serious accident had

> occurred. "I like you," said a girl to her suitor, " but I cannot leave home; I am a widow's only darling; no husband can equal my parent in kindness." . She may be kind," replied the wooer, .. but be my wife-we will all live together, and see if I don't beat your

The remedy of to-morrow is too late for the evil of CHARLES H. CROWELL. that men and women would only remember the good sade of homen life and storm Then, indeed, would this beautiful earth be literally a paradise of harmony and love.

The weather was extremely mild and pleasant in Boston for a few days last week. Friday seemed more like a June day than any other. A gentleman itformed us that he saw three large flocks of wild geese flying north, which is a very unusual occurrence at this time of year. This denotes an early spring.

It is said there is a "revival in the Army of the Potomac." Glad of it. Hope they will revive and survive till they whip our rebellious brothers at the South back into the Union again.

Trade restrictions are to be removed from Maryland, Tennesse, Kentucky, Missouri and Arkansas.

The First Mass. Infantry desire to receilet as cav-

The rebellion at the South is considered a failure by the most prominent citizens there, and all who can are leaving "Dixie."

The thirtieth National Anti-Slavery Subscription Anniversary was celebrated at Music Hall, Boston, made by Edward Quincy, Theodore Tilton, of New York, and Wendell Phillips. About \$5000 was hoped to be realized from the evening's entertainment.

Renan and his book is " catching it" hot and heavy from all parts of Roman Catholicdom-just as we expected would be the case. The world moves! The wheels of Progress cannot stand still. "It's all right," as onr curious friend Dr. Child would say.

Over a million tons of ice have been cut and housed

at Fresh Pond, Cambridge, this season. There has been a "revival of religion" in Manchester, N. H. All right. By-and-bye the converts will

become "first-rate" Spiritualists. Announcements.

Miss Lizzie Doten closes her engagement to speak in Lyceum Hall, in this city, on Sunday next.

Mrs. Sarah A. Byrnes will address our Charlestown friends next Sunday. Mrs. B. is a trance speaker.

Mrs. A. P. Brown is announced to speak in Chelsea, the first two Sundays in this month.

Chas. A. Hayden, of Maine, speaks in Taunton, next

Mrs. Mary M. Wood lectures in Philadelphia during the month of February.

The Select Spiritual Assemblies of U. Clark, with magnetic and psychometric experiments, will be held in Island Home Hall, 35 Meridian St., East Boston, at 7 1.2 o'clock, Wednesday evening, Fed. 3d; Mercantile. Hall, 21 Summer St., Boston, Wednesday evening. Feb. 10th; Armory Hall, Lynn, Friday evening the 12th; Town Hall, Wednesday evening 17th. Lectures at same place on Sunday the 14th; Foxboro, Thursday evening the 18th.

Isaac P. Greenleaf speaks in Bucksport, Maine, on Sunday next, and the following.

W. H. Johnson is engaged to deliver Sunday disoperation, but rather found an "elephant" suddenly | courses to the friends of Spiritualism in Cherry Valley, laid on his hands. He will hardly stop the spread of Ill., for the ensuing six months, and will answer calls Intelligence, by the help of his most ingenious devices. | for week evening lectures in adjoining localities.

A Hoyal Heir.

OF

The Princess of Wales is said to have hastened an interesting event" by eagerly joining a skating party on the ice, and only arrived at Frogmore just in time. The London Times of Jan. 8th published the following official telegram from Windsor:

"FROUMORE, Jan. 8, 10.35 p. M.—The Princess of Wales was delivered of a fine boy at 9 p. M. Her Royal Highness and the infant Prince are both doing well." The following bulletin was immediately issued:

· Fноомони, Jan. 8. - Her Royal Highness the Princess of Wales was confined of a Prince at two minutes to nine this evening. Her Royal Highness and the infant Princo are doing perfectly well. E. H. Bieverking, M. D. Henry Brown, Surgeon."

The Times of Jan. 9th remarks:

"The announcement that the Princess of Wales has been asfely delivered of a fine hoy, and that both moth er and child are going on perfectly well, will be re-ceived throughout the country with the greatest delight."

In aligding to the above, the Philadelphia Bulletin is impertinent enough to say that " the future Queen of England thus early gives promise of rivaling her mother-in-law."

Information to Subscribers.

We would inform our subscribers that Nos. 14, 15, 16, 17, 18 and 19 of the present volume of the BANNER are out of print, hence we cannot fill orders. As our rule is invariably cash in advance, we suggest to those who desire to continue our sheet without interrupweeks previous to the expiration of the time for which they subscribed. This should be fully understood. They will see by the explanation in our prospectus on the eighth page when the time expires for which they

We always send back numbers whenever we have them on hand. If those who order such numbers, do not receive them, they will understand it is because such numbers are out of print.

"The Errors and Failure of Popular Theology."

Hon. Joseph B. Hall, of Maine, delivered a lecture before the Spiritualists of this city, in October last, on the above subject, which we print in our paper this week. We hardly need call the attention of our readers to the production of so able and searching a mind as that possessed by Mr. Hall, but yet we cannot help asking a thoughtful perusal of this discourse. It will stir up fresh thought in the minds of independent thinkers.

Second Edition of Poems from the Inner Life.

We are happy to announce that a second edition of this popular book of Poems is now ready, and that the orders for the work which have laid over for some time past will be filled at once.

The Old Folks' Assembly

Takes place on Friday evening of the present week at Lyceum Hall, Tremont street.

CORRECTION. - In the BANNER of Jan. 30th, and in the fifth chapter of my story, occurs an error, which you will probably think best to correct, Mr. Editor. To the communication written by the spirit of Mr. Hoyt, I appended his name, Jarvis Hoyt, The printer has left it out, thereby wholly destroying one (est, and an important one in the communication. A few lines below. Mr. Hamilton mentions his name, and one would naturally wonder how he got the name, as it does not appear in the print; and also too tests in the message given, are afterwards referred to, and this one of then not to be found, owing to the printer's omission. GRACE LELAND.

We are aware that " the printer" is often guilty of "omission and commission," but in the case referred to above, our authoress is sadly at fault, for she,
and not the printer emitted the name. Hence the

At a meeting held at this village on the 19th inst., for the purpose of adopting measures for the support of lectures upon the subject of Spiritualism, for the current year, at the U. V. Church, in Oldtown, the current year, at the U. V. Church, in Oldtown, the Artemus Rigby, Silas Hanson and Daniel Billings, Committee to solicit subscriptions and collect the funds; Silas Hanson and Dr. C. Woodbury, Committee of Arrangements and Superintendents of the

A very healthy and harmonious interest was mani fest in the meeting, and there is little doubt that Sunday meetings will be well sustained through the year, if speakers can be obtained on acceptable terms. Pub lic lecturers will please take notice.

D. BILLINGS, Secretary.

Milford, Penobecot Co., Me., Jan., 1864. A Card

miss I. T. Whittier regrets to say that in consequence of not having entirely recovered from an injury received upon the head, in being thrown from a carriage last fall, she has been forced to refrain from all at some marble bust; it has been carved with tenderness mental effort for a time, hence the non-fulfillment of her engagements in the northern area. her engagements in the northern part of the State. The triends will understand. She hopes soon to .. be herself again.''

Whitewater, Wis., Jan. 20, 1864.

Three Days' Spiritualist Convention

in Boston. Three Days' Spiritualist Convention will be held in Mercantile Hall, (Mercantile Library Association Building.) No. 21 Summer street, Boston, Mass., on Wednesday, Thursday and Friday, February 24th, 25th and 26th, 1864. The object of the Convention will be to afford opportunity for the free interchange of senti-ments, experiences and standpoints; the expression of freshest inspirations from the celestial world and from every plane of advance thought; to consider the demands of the present crisis as regards the civil, reli-gious, moral, social, and every other department of life, and the claims and aims of Spiritualism as the

harmonic gospel of the age.

Among the speakers positively engaged to attend and participate are J. S. Loveland, Mrs. A. M. Spence, Rev. Mosca Hull, Miss Lizzio Doten. U. Clark, Charles A. Hayden, Mrs. Eliza C. Clark, Mrs. S. L. Chappell, A. Hayden, Mrs. Eliza C. Clark, Mrs. S. L. Chappell, H. B. Storer, Hon. F. Robinson, Dr. A. B. Child, Dr. H. F. Gardner, J. Edson, John Wetherbee. Jr., Dr. D. H. Hamilton, H. C. Wright, and others. All public speakers, whether constant or occasional ones, who can neet on the broad, harmonic platform of Spiritualism,

are invited.

The meeting will open at 10 1-2 A. M., on Wednesday the 24th, when it is desirable that all who are interested in the order of the Convention should be presented. ent, and decide as to the arrangements. Three see sions will be held each day—9 1-2 A. M., 2 and 7 P. M JACOB EDBON, BOSTON, S. PLUME, Charlestown, A. B. CHILD, M. D., J. S. DIMOND, ROXDUTY, DR. W. L. JOHNSON, C. C. COOLIDGE, Medford, H. F. GARDNER, M. D., J. S. DODGE, Chelsea, BELA MARSU, J. S. RICHARDS, Quincy.

Four Days' Meeting at Bangor, Me. The Spiritualists of Bangor and vicinity, will hold a convention at the Pioneer Chapel, commencing on Thursday, the 18th of February next, at 10 o'clock a. M., to be continued through Friday, Saturday, and Sunday. Able Speakers are expected to be present to whom, and all others interested, a cordial invitation

PER URDER. is extended. Bangor, Jan. 28, 1864. Quarterly Meeting at Greensboro'. Ind. The next Quarterly Meeting of the Friends of Progress will be held in Seth Hinshaw's Free Hall, on the greas will be need in Seth Hinshaw's Free Hall, on the 5th, 6th and 7th of February next, at Greensboro', ind. Mrs. Laura Cuppy, of Dayton, Ohio, and Dr. James Cooper, of Ohio, will be present as speakers. A general invitation is extended.

Event Souten should supply himself with a remedy to counteract all the file, diseases, scratches and bruises that he will be subjected to on his tiresome marshes, and unhealthy localities. Davis's Paln Killer is the remedy, sold he all dealors in medicines.

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MUSICAL CIRCLES. A NNIE LORD CHAMBERLAIN will hold Musical Circh clas for a few weeks, at the residence of T. D. Lane, South Maiden, Mass., commencing ou Tuesday evening, Feb. 2th. Cards of admission, admitting a gentleman and lady, one deliar each. For sale at the Banuer of Light effec, Circles to commence at 7 1-2 o'clock. Cars leave Seellay's oulding on Trement street at 6 1.3 and 7 o'clock.

MRS. O'BORN W ILL resume her Cincles for Tests on Sunday and Thursday evenings of each week, at 194 Bhawmut Avenue. Feb 6.

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entertaining romance."
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WEARY. THE SECOND WIFE. HEAVEN.

NUTTING. I 'VE BEEN THINKING. THE DESPITUTE. SLEIGHING. WEEP.

BTRANGE. LOVE. HOW SHE CAME, EVERALLYN.

JOAN D'ARG. COMMISSIONED. A HOPE. BPIRIT-VOICE A DREAM.

LIGHT. THE THREE PATRIOTS MEMORIES. WHY DOST THOU LOVE ME?

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Jan. 28.

UNION SOCIABLES!
THE third course of the Union Sociables at Lycoum Hall, will commence on Tuesday evening, Oct. 20th, 1803, and continue every Tuesday evening through the season. Music by Holloway and Edmand's Quadrille Band. 5m° Oct. 10

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Message Begartment.

Each Message in this Department of the Bankun we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conunt,

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

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

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.

THESE CIRCLES ARE FREE TO THE PUBLIC.
The Banner Establishment is subjected to extra expense in consequence. Therefore those who feel disposed to aid us from time to time by donations—no matter how small the amount—to dispense the bread of life thus freely to the hungering multitude, will please address "Banner of Light," Boston, Mass. Funds so received will be promptly acknowl-

Special Notice.

The Circles at which the following Messages are given are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, Room No. 3, (up stairs,) on Monday, Tuesday and Thunsday After-NOONS. The doors are closed at precisely three o'clock, and no person admitted after that time.

MESSAGES TO BE PUBLISHED.

Thursday, Dec. 17 .- Invocation; Questions and Answers;

Sam Houston, of Texas, to his friends; William Allon Crane, to Thomas Pettigrew, in New York State.

**Monday, Jan. 4.—Invocation; "Imperfect Control;" Questions and Answers. Thomas flarrigan, to his sons, Thomas and Richard, residing in Halifax, N. 8.; Walter Adams, to his friends, in this city; Harry Cobura; Miss Lizzle Emmons, to his mother, in this city; Henry P. Davis, to his wife, sons and friends.

Tuesday, Jan 5.—Invocation; Questions and Answers; Dr. Aaron Moore, to his family, in South Carolina; Wm II. Smith, to his friends, in Augusta, Maine, and his brother

Henry.

Thursday, Jan. 7.—Invocation; "The foreknowledge of Thursday, Jan. 7.—Invocation; Inc.

Ouganions and Answers; Hor-Thursday, Jan. 7.—Invocation; "The foreknowledge of God as consistent with evil;" Questions and Answers; Horace L. Roberts, a medium, to his friends, in Clarksville, Mo.; James McGuire, to his vie, in Springfield, N. Y.; Mary Santh, who died at the Catholic Institution in Worcestor street, Boston, to Sister Agnes, who had charge of the In-

street, Boston, to Sister Agnes, who had charge of the Infrmary, Jan 14.—Invocation; "The Soven Spirits of
God;" Questions and Auswers; Alexander Finney, of Georgia, to his brother, Theodore; Michael Murray, o Mr. Tom
T. Brewer, of. New York City; Alice Genins, to Ler mother,
Hannah Genins, of Utics, N. Y.; Wm. Sowle, (colored,) to
his sister Celia, and brother.

Monday, Jan. 18.—Invocation; "A Literal Resurrection;"
Questions and Answers; Gustavus Moody, to his mother in
the vicinity of Culpspier; Thomas Harris, to his mother
Hannah Harris, New Haven, Ch.: Cordelia Vernon, to her
brother William O. Kenney, New Bedford. Mass.

Tuesday, Jan. 19.—Invocation; Question and Answers;
"Stonewall" Jackson, to his frunds; Clara A. Sargont, of Warner, New Hampshire, to her parents; John Daly, to his
wife, Ellen; Edward Middleton, to his mother and sistors, in
Alabama.

· Alabama.

Invocation.

Infinite Father, this day seems to be a fitting emblem of our fair America. Her tears, like those of external nature, are falling fast. She weeps, for ber sons have fallen by thousands. She weeps, for her fair gardens are desolated, and almost every home has been entered by the messenger of death. Blood has fallen upon every threshold, and mourning seems to ascend like incense. Darkness is upon the face of our fair country-and wherefore is it? Because she has been great and good? Is it because of the existence of her many sacred temples? Because Sabbath after Sabbath certain members of thy human family bend the knee before thee in prayer? Is it because liberty hath been a living presence with this people? Is it, our Father, because human justice hath found a dwelling-place here?-or is it because all these things have existed but in name, and there has been no spirit there? Is it because the spirit of the humble Nazarene has been far away? Oh, our Father, in viewing the condition of beautiful America, we feel subdued and melancholy. We can but take on conditions that are everywhere here in existence, and we feel like mourning. We concert with those who are far above us in wisdom in regard to this distressed nation; but, oh God, we know that as the sun, the glorious sun, beams out in all its fullness of light when the external world shall have wept enough, then its living, revivifying beams shall be felt by all the external world. So it shall be with this nation. After she has been chastened enough, and felt deeply enough her sorrow, then the spirit of Liberty shall enter the form of the fair goddess presiding over this people; then Peace shall dwell in your midst, and darkness flee away; then night shall give place to morning, and thy children once more sing glad songs unto thy name. Dec. 14.

Spiritual Advancement, Etc.

Spirit.-We would be glad to briefly discuss any subject the friends may present.

Ques .- Will the controlling spirit please state whether it has made any progress or advance in any art or science since taking up its abode in the spirit-world? And if so, what that advance is, and whether it would not be well to communicate it for the bene-fit of mankind generally?"

The human spirit is ever advancing in all the arts and sciences pertaining to material life. You should not suppose, as many do, that because we lay off the physical form, that henceforth we are done with all the conditions of material life. That is a mistake.

All the unfoldings of your time are known and appreciated by the disembodied spirit. For instance. the artist, in spirit-life, takes a lively interest in all unfoldments of art in the material world, and as fast as they of the spirit-world receive unfoldment, they hasten to communicate it to some susceptible mind dwelling in the physical body.

Sometimes we of the spirit-world receive ideas from your earthly plane; but this is not so often the case. But when they are received from the earthly plane, it is not necessary for us to again transmit them to earth. for that is their birth-place. But when we receive any unfoldments in the arts or sciences that are new to earth, then we transmit them readily to susceptible minds dwelling on earth. It is sometimes asked. What good will this civil conflict be to you? Why, it will give you stronger powers in art and science than you have ever had before. Conditions render it necessary for you to strain all your powers in a scientific direction. The age demands new unfoldments from science. In answer to the demands of the age, many thousand spirits return to earth with all the light and power

they have, that humanity may be benefitted thereby. Look at your records, and behold what vast improvements the last five years will offer to your view. You will find there an improvement on this and that thing. Why, science seems to be running a race at the present time, but not too fast for the human mind to grasp her and make her its servant. We do not rest idle in the spirit-world. We are ever active in the pursuit of knowledge, and giving out as fast as we receive to other minds.

QUES .- Would it not be well if the controlling spirit would communicate some new idea of art or science for the improvement of mankind?

ANS .- Would it be possible for them to do such a thing? Might not tens of thousands in physical bodies stand up and claim to be the originator of that idea?

Q.—It is said the discovery of shot-making originated in a dream. That fact shows that the mind of the person was worked upon in some strange way, or that it was the result of some other mind. Does it

A .- Most certainly, and that other mind would have like, I can't tell.

know as Greek Fire. He claims that his knowledge called a coward, omething about it.

natural inventors, who were inclined to invention when here?

'A .- Certainly there are.'

Q .- Do they not meet together and consult? A .- Certainly they do, and the result of their con-

sultations is often given to you of earth. Q.-is all that is seen and done in the spirit-world

duplicated in the human? A .- It may be duplicated in the human, though it is not always.

Q .- If, on consultation with other minds, the controlling intelligence would devise some great improve ment, and announce it through this medium, as a means of converting some minds to belief in Spirituallsm, it seems to me that it would be a great thing.

A .- The time is not far distant when such a thing may be accomplished with success. At present, inventive minds in the spirit-world prefer rather to shower none. But when the world, or mind, in mortal may be fitted to receive there things in a tangible form. then it will be given them. Perhaps the human medium, like the gentleman who would withold the source of his knowledge-perhaps our medium, like the gentleman, might claim the birth of that which did not belong to them. When the human mind is so things that are Casar's, and to God the things that are God's, then you will see brighter light.

Q .- Would it not greatly check human progress if such revelations were made?

A .- If such revelations were universal, it certainly would. The human mind is so constituted as to ap preclate only that it has labored hard to gain. Therefore Nature, the great God whom we serve, the Principle of Wisdom, seems to know very well what the human mind demands, and is always ready to answer that demand. You labor, and as the result of that la bor you gain joy, peace, and a certain portion of heaven. But if heaven comes to you without your striving for it, believe us, you would very soon weary

Andrew J., Gavett.

I am here for the purpose of answering a call from one of my friends here in the city, who is very skeptical-very much afraid that his name will be in any sense mixed up with Spiritualism.

Now I happened at his residence at a private séance few nights ago, and made him this promise through the medium employed, who is not known in public life, a member of his family, and, therefore, so far as character is concerned, in his eyes, above reproach. He believes, so he says, in clairvoyance and mesmerism, but not in Spiritualism. So, when I presented myself through the medium for communication at his house, he asked. " Are you my friend, Andrew J. Gavett?" I said, " Certainly; is no one present willing to believe it 's me?" My friend said, " Will you go to that place where spiritual circles are beld? I don't now remember where it is." Said I, "It's
158 Washington street." "Well," he said. "at any rate, if you'll go there and speak of coming to me. and tell what passed between us at this interview. then I'll believe in Spiritualism."

So here I am. I should have come last Thursday; then I should have been-well, as early as I could possibly have come after being at his residence. But I found it difficult to obtain admission then, so I waited until this afternoon.

Now I do n't ask that friend to believe in this Spiritual Philosophy. I do n't want to force truth upon any one who is not ready to receive it: I only want them to believe that which seems to be truth to them. And if this dear friend of mine hadn't particularly requested that I would n't give his name-for I really should like to give it at this time—I would certainly do so. By doing this, I should help not myself, but him; for I consider it quite as essential to identify him as myself in this matter.

Now I suppose inasmuch as my good friend feels bound to keep his promise, he'll not hesitate to declare that I. Andrew J. Gavett, his old friend, did come to him at his own house, and did come here.

Now, while I'm here, I think I'll remind another friend of mine of a promise that remains unfulfilled. It was at the time you were contending for the election of Banks as Speaker of the House. I was then just looking into this spiritual theory, but at that time was only a partial believer.

I took a gentleman, a Representative from Salem. Massachusetts, to visit this same medium, who was then holding private scances. The way I came to take my friend to her was this: He met me one day, and sald, Gavett, I hear you're investigating Spiritualism. Now if it's true, why do n't the spirits tell you who our next Speaker will be? Now," he said, "if you can find any medium who can tell me that, if the prophecy proves true, I'll give them a hundred dollars." "I'll try it; meet me according to promise to-morrow," I said. He did meet me, and I jokingly said to the medium, while at her house, the gentleman save. " If you can get your attendant enirite to tell you who is to be elected Speaker of the House. he'll give me a hundred dollars. He can give it to the poor, for I do n't need it." "I presume they 'll tell you," the lady replied.

In a few minutes we received a visit from a gentleman calling himself Henry Clay, and he says, .. N. P. Benks will be elected Speaker of the House." " Oh," says my friend, "I know better than that. It can't be true." He was very much in hopes it would n't be so. "Well," the spirit says, "N. P. Banks will be elected Speaker of the House, surely," and immediately left.

Two days from that time, I was passing along the street, and heard the newsboys calling, "Banks elected speaker." "Well," I said, "I hope it's true -hope so:" but I did n't exactly desire it, in a political sense. Well, it proved true. Now the gentleman's debt remains unpaid, and there are plenty of poor, and he'd better give the money to them. [Will you give the gentleman's name? Well, I do n't know as ought to give it. However, I'll do so. His name is Andrews. I presume he'll have no objection. I do n't remember his Christian name, but I 'm sure his last name is Andrews. I hope he will remember that it is a duty he owes to the poor of Boston. Let him seek out two or three families who have been deprived of the means of support by this war. He can do no better service to his country than by doing what I ask. Come, friend Andrews, and pay the debt! Dec. 14.

Dennis Doyle.

I have a wife and five children in Troy I would be glad to send some word to. [Troy, New York?] Yes. belonged to the Fifty-First New York. [Say whatever you are disposed to, and we will endeavor to send word to your family.] I was Dennis Doyle. I have been dead only a short time; I can't tell you the day, air, I died, but it 's twenty-one days since I got a clear sight of this new world; but how many days I was dreamy

opposed any unjust claim of authorship upon the part | I went out from Alexandria Hospital. I seen some the dreamer. In this matter we have the testimony hard service. I was in six, yes, seven, battles, taken of a gentleman-disembodied-present, who tells us all together. I was wonnied, oh I do n't know-three he received certain very tangible ideas from his guar- times pretty hard, more times just slight; but I stand dian spirits concerning the compounding of that you by and fight as long as I could, because I'd not be

was entirely spiritual, that he had no idea of ever com- Now since I woke up to my senses, and can see how counding such an article until suggested to him by his | things are going on in your world. I feel very sorry for quardian spirits. Afterwards he went into the details my family. They got nothing to depend on, only to of composition, and having produced Greek Fire, he wait maybe a year for a pension; that's a small gave it to the world, and the result you here know amount. It's pretty hard for the families of Uncle Sam to wait. But what I was thinking of was this. Q .- Are there spirits in the spirit-world who are and that is, maybe Father Smith might do something for them. I don't know: maybe he won't, though, for somebody here says our Church shuts the doors on us when we try to come back this way. Faith, I've appealed, and I'll let it go. Maybe it will do some one good.

I want-if it's so she can-my wife Ellen to go somewheres where I can talk to her as I do here. Oh, I'm smart enough. I can write. Faith, I could write as good a hand as any Yankee when here, and I've not lost all my senses. It's tough to make yourself known through another one's body, but if my wife will only give me the chance-

[What battles were you in ?] I was before Rich. mond, and in the first Bull Run. I was in three battles. I was wounded in the third one before Richmond, in the seven days' fight; then the first Bull Run fight I was in. [Were you in the Fifty-First at that time ?] No. sir; I was not. I went in the Fire Zoudown their ideas silently, receiving no praise, asking aves, as they were called, in that first Bull Run fight. [Did you go from New York City?] Yes, sir, in the Fifty-First, last. [Where did you join the Fifty-First?] How, sir? In New York, sir. [Can you tell what

company you were in?] Company A. Well, sir, if you can do anything for me, I'll be very much obliged to you. They say you send letters all round; maybe I won't be behind others in reaching far unselfish as to be willing to render to Casar the my family, after all. [Can you give your Captain's name?] Kent, I think; I'm not sure. [There is a friend here who belongs to the Fifty-First, and he says it's right.] God! I wish I was there now. Faith, I think sometimes when I get near a mortal body. I wish I could get into it and keep it. Ah, it's no use; we must settle ourselves into our spiritual condition, and make ourselves hanny there. Well.

I'll come again, if I don't make out this time. Dec. 14.

Horace Jenning.

Maybe you won't object to sending something home for me. [We object to no one.] I'm from the Thirteenth Georgia. You don't take me prisoner, you see. I'm here with a flag of truce. Have you correspondents in Cartersville, Georgia? [We can't say that we have.] Well. by hooky, you used to have. Well, your spirits here had. Now I want to tell you that I knew something of this Spiritualism when I was in Georgia. I wan't no believer there, but I knew about it. Oh yes, air, I knew about it; was no believer there myself.

Now my parents think I was taken prisoner, and don't know whether I'm killed or not. But I was killed at Gettysburg, dead killed, shot outright, wan't taken prisoner at all, and I want the folks to know of my death. They say they smuggle your papers through to Cartersville, and I'd like to have my parents know that I'm doad, was killed outright, was n't taken prisoner at all, and come back here to this place to send word to them of my death.

My name was Jenning-Horace Jenning. My father's name was Joshua, my mother's name Abigail. I. was nineteen years old, and never see much of your kind of life. I beard enough about your abolition deviltry, but did n't know much about it. All I've got to say is, if you take the trouble to steal higgers, you ought to have 'em.

Well, do you suppose your friends down in Carters. ville will send my letter to my parents, who live a few miles from there? [Can't you go there?] I-I've been there, but could n't do there as I can here. Maybe I can if I on there again. It's unhill work there: 'taint so smooth as it is here. Here you drive your team right through without any trouble. Now, Capt'n, Major, whatever you are here, you 'll print my letter; I'll take your word for it. Dec. 14.

Invocation.

Spirit of Mind and Matter, we would worship the in beauty and holiness, not alone with words, but with kindly deeds and acts of love; not alone in temples called sacred would we build our altars, but everywhere we would rear them to thy praise. Oh God, we are thy children, thou art our Father, therefore it is that we look to thee for strength, therefore we feel that thou art the wisdom of our ignorance. We as pire to become baptized with that wisdom which is all thine own. Oh, our Father, thy children all turn to thee. Some there are of thy children who believe not in the existence of a Supreme Intelligence; but when danger is nigh, and the storms of life sweep over them, then it is that we perceive that the external does not correspond with the internal: then it is that we learn that they, too, have confidence in thee, our Father: for they turn to thee in the hour of despair. and ask for aid. Oh. our Father, will these sorrowing children, the American nation, turn to thee in despair? Will they look unto thee for succor in their hour of deep trial? Oh, we feel they will: for the angels are drawn in sympathy to this people, and the courts of heaven are besieged with messengers praying in behalf of thy sorrowing children here. Oh, we need not fear that thy American children will any longer distrust thee, or feel that thou hast not power to save, for as soon as the storm has spent, we know that the morning will come, bright and clear; then, oh then thy children, the American nation, shall behold wherefore they were scourged. Oh, our Father. we would render thee thanks for all the manifestations of life, whatever they may be. We thank thee, Father; if we find thee manifesting in hell, we will praise thee none the less because thou art there. If we find thee on earth, we will praise thee; and in heaven we shall not forget to worship thee. Our Father, we would pay tribute, not to the unknown God, but to the ever-present Spirit, from whom we are constantly receiving strength and wisdom. Dec. 15.

Questions and Answers.

Ours -If, as you say, the spirit-world cannot be described, how are we to understand the visions in Judge Edmonda's book, which are said by the communicating spirit to be true pictores of the scenery, &c., of the spirit-world?

Ans .- We have many times affirmed that it is impossible for mind encased in a fleshy tabernacle to understand fully the conditions of the spirit-world. Now with regard to the vision you speak of, we will say that it is founded upon reality, we will not deny but that it is as real as many suppose, but according to the common definition of the term reality we cannot beieve-indeed we know it is not.

Q -Who or what shall deliever us from this body of death?

8.-What is the body of death referred to? Qn.-The human body.

8.-We presume the chemical change called Death will relieve you. Certainly nothing else can, save clairvovance, and that temporarily.

Q .- If the spirit, when freed from mortality, is without form, how is it enabled to present itself in such form so as to be identified by its earthly friends? A .- It is impossible for you to conceive of spirit as

would say the disembedied spirit is capable, by virtue of its own inherent power, to clothe itself in a form corresponding to its own earthly body at pleasure. All the conditions that went to make up that earthly body are mirrored upon the spirit. There is nothing lost. Therefore spirit has at its command positive knowledge of that power, and, as we have said, is able to take on the spiritual semblance of that form at any time.

Q .- What is the value of vaccination to the human race?

A .- We do not consider it of any value whatever. Q .- In regard to prayer, I readily appreciate its inthe Delty?-and if there is an answer, what is the proof of it?

A .- The answer is embodied alone in the lifting up of the spirit of the individual who prays. It comes immediately into a higher spiritual element, and lives there for the moment. That is the answer to its prayer, and a most potent answer it is.

QR .- Then, if I understand you aright, there is no other benefit to be gained from prayer except a reflex influence upon the soul of the person who prays. S .- You are to understand precisely that from one remarks.

Q .- If there is no difference between the soul of God and the soul of man, how can we be said to live under the law of distinct individualities?

A .- The one is the greater, the other the lesser In other words, the one is the finite, the other the infinite.

O .- Please explain the law by which objects once seen are permanently retained in the brain? A .- Nature seems to be possessed of a very large

organ of acquisitiveness. She is constantly gathering into her storehouse, and is forced, by virtue of natural law, to yield up certain portions of that she has gathered unto herself. Yet she takes upon herself a picture, an indelible spirituality of all gathered into her storehouse. This is done by virtue of natural law, which law is as boundless and undefinable as Divine law. The soul is there; why it is I cannot tell you.

Q .- Will there ever be a time when a spirit shall so far progress as to be absorbed in Delty? If so, will the law by which we recognize each other become void? A .- We believe that the human soul will ever retain its own individuality, as it ever has. Progress it may, so far as the manifestations of life are concerned, through out an endless future, but it can never lose its individuality. It has ever been an individual, human soul, and it is our opinion it will ever remain such; at all events, we know of no instance where a human soul ever lost its individuality, and we know of no time when that individuality will cease to exist.

Q .- Is there any department of knowledge the controlling spirit is better acquainted with, than with others; if so, what is that precise subject?

A .- Your speaker is for better acquainted with the science of theology, if such it may be called, than any Dec. 15. other.

Archibald Lang.

It is fourteen years since I was drowned in St. James's Dock. Liverpool. Since that time I have made various attempts to manifest myself to my family and acquaintances, but in most respects have failed, because I have not succeeded in what I wished to coomplish.

The olroumstances of my death are as follows: I was going on board one of my vessels, called the Albert Edward, and I somehow missed my footing and felt. It was purely accidental. I had been afflicted for some months with a species of palsy, I suppose it was, but I was better, and felt I should soon be quite well again. But I suppose I was suddenly attacked with a shaking fit and lost my balance. I do n't know as this is so, for I received such a severe shock at the time. that I hardly feel that I ought to say that was the primary cause.

I left much property; for that I'm sorry. I left also family to whom I was strongly attached, a wife and four sons. Now if I had supposed I was going to die so suddenly, I should have made different arrangements. But we are generally taken unawares.

which was my father's be disposed of according to his desire. They will understand what I mean.

I know it 's rather late in the day to attempt to re pair this wrong, but there are persons suffering very much by being kept out of their rights, and we ought to do, I suppose, what is right with regard to things of this world as well as of the spirit-world. For my part, I do n't know any difference. Right is right, and

wrong is wrong, anywhere. I do n't pretend to say that I did right when here did very wrong; for if I had done right. I should have taken care of the business myself, and not have waited kinder got into bad company up there, and got hauled until I had to suffer fourteen years of misery in the up, and so could n't get away because I was short of spirit.world, to come back here and see to it. And I funds. Did you ever get into a scrape of that kind? hone, in God's name, my sons won't wait until they 've [We never did.] lost their bodies, and will have nothing to work with. If they do, they 'll regret it as I have, it may be, more than fourteen years.

I will hope that my oldest son, Archibald Langthat was my name-will receive my letter; and I 've a favor to ask, and that favor is, that when my letter is but I moved her on to High street. I'd try and give received, my sons, you'll let me come and speak to the number, but we've got to swear to everything you, one and all; then I'll set forth to you what I do n't see fit to here. [Do you wish a paper directed to your eldest son?] He 'll get it. I thank you. Dec. 15.

William Smyth.

I have a father and mother, stranger, in St. Paul, Minnesota. I-I should be glad to send them word of my death, if I could. [We will endeavor to help

I was private in the 11th Minnesota. I seen some hard times since I was taken prisoner. But no matter about that now: all I want of you is to just tell the old folks I'm dead, and not to think too much of it, will you? I got no other way of sending, capt'n; can't write now, capt'n. [Not the way you once did.]

Capt'n, I done what some of our generals have failed to do so far-got into Richmond. No matter if I did n't go right side up with care, I got there. [Did you die in Richmond?] Yes, I did. [Give your age and some facts of your life.] Yes, sir. I was n't twenty-one when I loft. I was twenty-one before I died, but when I entered the ranks I was n't twenty. one. [Where were you taken prisoner?] I was taken from Fredericksburg. I heard down there in Richmond, that you lost that battle. The story there goes, that you got whipped at every lick. [That's natural enough.] Yes, I thought it was a lie. [When did you pass away ?] Well, sir, I've been here, I think it's about nine days. [Did you hear the story about Chattanooga? I believe they claim that as a victory there.] Nothing but victory reaches the prisoners' ears on their side; nothing else allowed to reach the prisoners' cars. [The victory was on our side.] I thought that, stranger; but then we aint allowed to express an opinion. [It is said we took some 5000 rebel prisoners, and forty guns. You may call it either a victory or a draw game, as you please.]

Well, I'm glad of it; I expected it was so. I knew detached from matter. In order to understand spirit, things could n't turn round so very quick in their fa-

it must be through the medium of matter always. But vor. Well-[You'll be able to post yourself up, by . with regard to the particular case spoken of where the and by, as you gain strength.] I suppose so, It's disembodied desires to identify itself to friends, we pretty hard work to travel round when you've lost Your hody.

> Well, if you 'll just report me dead, that 's the most. I can ask of you. [liave you given your mother's hame? 1 No. I aint given mine. I'd better give the old man's, had n't I-my father's? [Yes, anything, only be sure to make no mistake.] My father's name was Josiah Smyth; my mother's Elizabeth, but she says it was Betsey-that was the name she had given her at her birth. My name was William. Oh, you spell the name, Smyth, with y instead of i, because that 's the woy we spelled it.

Well, stranger, if you ever get round my way, I'll tell you all I know-that aint much. I should have fluence, but is there any specific answer to prayer from liked to get home again onco more in my old body; but as that aint to be so, I'll say good by from these Dec. 15. quarters.

Lucy E. Rayner.

I-I was Lucy E. Rayner, and was nine years old. I was born in Wilton, New Hampshire, and I died in Concord. My mother died when I was five years old. My father took me and my brother and went to Concord to work in a carriage-shop. He-he is-he issometimes he-he drinks too much. And my brother run away. He's older than me. He was thirteen years old, and he run away and went out to war as capt'n's boy, in one of the regiments. And I-I could n't run away, because I was n't old enough.

I do n't want to say much about my father. I only want him to let me tell him about where I live now, and where mother lives now, and then I think he 'll atop drinking, and go to church, and do better.

I-I was n't sick but a few days. They said I had scarlet fever, but I do n't know; I was n't sick long, and I was so glad when I saw my mother, and knew I was dead, for then I knew that I'd never, never go hungry any more-never cold, nor should n't have to

go and buy rum any more. My father is-is a wheelwright, works in a carriage. shop, and might do well if he would n't drink rum. but he does drink, and so he do n't do well. [Do you know which shop in Concord your father works in ?] No. sir: he used to work for Mr. Downing. I don't know where he works now. Sometimes he picks up jobs. The folks would n't hire him long, steady, be-

cause he would n't keep sober. I only want to tell him where we live now, my mother and I, and I should like to speak to him when he's sober. There are these folks there that I can speak through. They said he cried when I died. If I'd been there and seen him, and could have spoken, I 'd have said it was too late to cry then, because I was gone then.

Will you write my letter like other folks'? I used to get cold victuals from the " Eagle Hotel." but they did n't know me. Dec. 15.

Bill Kelly.

Well, I'm not one of your sober, plous kind, but I feel kind of bad coming back in this way. The last time I was here in old Boston, I was here in my own body, but now I'm here under another government altogother.

Well, mejor-general, does it make any difference whether a person was rich or poor, or what he was before he went out? [Not at all.] Well, I was one of the Fort Hill boys-pretty rough sort of fellow, but I could do a person a kind turn if I had a mind to, and I could tell the truth or a lie, just as I saw fit to; but

I 'm sworn to tell the truth here. Now I could only get to be a private in the 85th Massachusetts, somehow or other. It was n't because I did n't look any higher, for I aspired to be commander-in-chief of the United States forces, but I fell far short of the place.

Well. I got a mother, who, bad as I was when here, feels unhappy about my death. What's best to do for her? [Say what you think is best to her.] I can't tell her I've gone to hell, 'cause that aint so. I can't tell her I 've gone to heaven, 'cause that aint so. Now what kind of an idea shall I give her?

Well, supposing I tell her I'm right here near the earth, she won't believe it. Never mind. I'll tell ber I'm right here on earth, where I can talk, if I can get the right sort of a person to talk through. Now, ma-There are some estates that belonged to my father's jor-general, how shall I drive that knowledge through family, and which were transferred to my family. her oranium? Come, speak up! [By giving such taking care of and looking after; and I facts as she will believe no other person can inform feel that it ought to be attended to, and I want my her of but yourself. Do you understand?] Yes. I do. sons to see to it, that that portion of the property [That will cause her to think of you, and by that means you can come and impress her what is truth.

Well, the first thing to tell is, her son, Bill Kelly, who was shot at Antietam, is here, able to talk and speak for himself, if he can only get the right sort of a body to talk through. Now the next is my agetwenty-five; and the next, I was drunker than I ever was before when I went and enlisted. That's not known to you. I suppose. Well. do you know about that last scrape of mine, in Springfield, four years ago? [We knew nothing of it.] Well, she does, and sent me the last ten dollars she had, for to get clear with. I

Well, now, major-general, I don't know anything about the religious way of talking, that some do. [Can you tell where your mother resided when you left Boston?] Yes, sir, I'll tell you where I moved her to after I enlisted. Faith, I've lost the number. here, and in a new kind of a way, too. One thing I'm sure of, that is, I moved her on to High street before I went to war. I could travel there if you'd only open your doors and let me out. I'd go lively, and would promise not to drink a single glass while I was gone. [We'd trust you.] Oh, if I promise, I'll keep my word. 'cause I prided myself upon that when I was here.

[You'd better give your mother's name.] Her given name was Mary. Well, how is it, can I go home? [Ask her to give you a chance] Well, where? [Ask her to seek a medium out. What company of the 35th were you in?] Co. I. Well, good-by. Dec. 15.

> Written for the Banner of Light. THE LOVE OF GOD.

BY LOIS WAISBROOKER.

An ocean replete with forms of creation. Se radiantly bright in their soft emanation That diamonds of earth grow pale at the sight .-Are lost in the depth of their beauty and light.

An ocean whose waves are rolling forever. So wide and so high we can measure them never: So peacefully still that its onflowing tides Disturb not a mote on its bosom that rides.

An ocean that hath neither bottom nor shore. From which those that drink shall thirst never more: Whose life giving waters continually rise To bless all existence with endless supplies.

An ocean Infinitude glories to call Broader and deeper and richer than all: An ocean that Delty blds us to prove, Eternal, essential, unchangeable love.

The feeling of gratitude is enlarged when orally acknowledged; the same as the feeling of indignation is easily managed while its utterance is repressed, but becomes uncontrollable when spoken.

LECTURERS' APPOINTMENTS.

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

MISS LIZZIE DOTEN will speak in Hoston Feb. 7; in Providence Feb. 14 21 and 28; in Portland April 3 and 10. Address, Pavilion, 57 Trement street, Boston, Mass.

MES. SOPHLA L. ORAFFELL, of New York, speaks in Taunton Feb. 21 and 28; in Providence March 6 and 13; in Portland March 20 and 27. Is disengaged on the first two oundays in February, and is at liberty after March. Address at the Banner of Light office.

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MRS. SARAH A. Horrow will speak in Worcester Feb. 7
and 14; in Lowell during March Address Brandon, Vt.

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

Miss Emma Houston will lecture in Banger, Me., from Feb 7 to July 31. Address as above, or East Bloughton, Ms. MES. MARY M. Wood will speak in Stafford, Conn., during April. Address, West Killingly, Conn. She will make her fall and winter engagements immediately.

MRS. LAURA DEFORCE GORDON will speak in Old Town and Bradley, Me., during February. Address as above, or at Providence, R. I., care of Capt. O. H. Gordon.

Miss Martha L. Brokwith, trance speaker, will lecture in Biafford, Ot., during February; in Taunton, Mass., during March; in Chicopes during April; in Springfield May 1, 8 and 15; in Lowell during June. Address at New Haven, care of George Beckwith. Reference, H. B. Storer, Feeton.

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

Mas. A. P. Brown will speak in Danville, Vt., half the time till further notice; in Randolph Feb. 21. Address Mrs. A. P. Brown (formerly Thompson), St. Johnsbury Centro, Vt. Mas. Laura Guppy will lecture in "Harmonial Hall,"
Daylon, Ohio, every Sunday evening, at 7 1-2 o'clock, till
further notice. Ohlidren's Pregressive Lycoum meets every
Bunday morning at 10 o'clock. Conference at the above
hall every Wednesday, evening at 7 1-2 o'clock.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

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

DR. JAMES COOPER, of Bellefontaine, O., will speak at the Quarterly Meeting at Greensbore, Ind., on Friday, Sat-urday and Sunday, Feb. 5, 6 and 7; in Cadiz Feb. 8 and 9. Subscriptions taken for the Bannor of Light, and books for

MRS. HEATH, of Lockport, N. Y., will speak in Lowell, Mich., the first Sunday in each moath; in Otisco, the second do.; in Laphamville, third do.; in Alpine, fourth do. MRS. ANNA M. MIDDLESROOR, Box 422, Bridgoport, Conn., will lecture in Bridgeport, Conn., during February, Intends visiting Vermont in March, and will receive proposals to lecture in that State during the month.

Miss Nellie J. Temple will speak in Portland, Me. during February.

MISS SURIE M. JOHNSON Will speak in Willimentic, Conn., Feb. 7; in Ohelsea, Mass., Feb. 21 and 28; in Portland, Me, March 6 and 18; in Quincy, Mass., April 10 and 17, and desires to make engagements for the spring and summer, Address, Chicopec, Mass.

WARREN CHASE will lecture in Kingsbury Hall, Chica Ill., during February. He will receive subscriptions for e Banner of Light.

W. K., Ripley will speak in Stockport, N. Y., during February; In Somers, Conn., April 17 and 24; in Willimantic May 15, 22 and 29; in Little River Village, Me., June 5 and July 10. Address as above, or Snow's Falls, Me.

MBS CLARA A. FIRLDS trance medium, will speak in Palmyra, Me, the two first Sundays in Jan. and Pob. Would like to make engagements in the vicinity the rest of the present winter. Address, Newport, Me.

MBS. LAUBA M. HOLLIS will speak in Stockton, Me., the first Sunday in each prough

Då. L. K. Coonlex will speak in Harrisburg, Pa., during February. Is agent for the Banner of Light, and also for the sale of Spiritual and Reform publications.

MRS. AUGUSTA A. CURRIER will speak in Dodworth's Hall, New York, during February, in Baltimore, Md., during March. Will receive proposals to speak in the East during the summer months. Address as above, or box 815, Lowell, Mass.

PROF JAMES M. and MRS. C. FANNIE ALLEN WIll speak in Randolph, Mass, Feb. 7 and 14; in Easton Feb. 21; in Mid dieboro Feb. 28. Address East Bridgewater, Mass.

CHARLES A. HAYDEN will speak in Taunton, Mass., Feb. 7; in Foxboro', Feb. 14; in Charlestown, Feb. 3i and 24; in Worcester, the two first Bundays in March; in Randolph March 20; in Milford March 27; in Lowell during April; in Dover during June; in Old Town and Lincoln, Me., during July; will make no engagements for August; in Providence, R. I., during September.

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

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places

of residence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and ramit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointmonts."]

DR. H. F. GARDNER, Pavilion, 57 Tremont street, Boston MISS EMMA HARDINGE, San Francisco, Cal. 819-19 CORA L. V. HATCH. Present address, New York. jan2 Dr. REYNOLDSON, Cooper Institute, New York. jan28-3m Miss Susie M. Johnson will answer calls to lecture. Address, Obloopeo, Mass.

IRA H. CURTIS speaks upon questions of government.
Address, Hartford, Conn. nov21—9 MRS. FRANK REED, trance speaker, Breedsville, Van Buren MISS B. ANNIE RYDER, trance speaker. Address, 22 Chap-

nan street, Boston.

FARMIR BURDANK PRITON, South Malden, Mass.
nov28-6m°

O. Augusta Firch, trance speaker, will answer calls to lecture and atte d funerals through the West. Address, P. O. drawer 6505, Chicago, Ill. Annie Lord Chamberlain, Musical medium, So. Malden Mass., care T. D. Lano. jau0—7w°
Mass Lizziz M. A. Carley, inspirational speaker, care of
James Lawrence, Cleveland, U. Will speak week ovenings

and attend funerals. Mrs. H. T. STERRING lectures at Jonesville, Mich., alternate Babbaths for the winter. P. O. address, Jonesville, Mich. deel2—Sm^o Mrs. C. M. Srows, lecturer and medical clairvoyant, will

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MES. JULIA L. BROWN, trance speaker, will make engage
ments for the coming full and winter in the Wost. Address
Prophetstown Illinois. Will answer calls to attend fur erals MISS L. T. WHITTIER will answer calls to locture on Health and Dress Reform, in Wisconsin and Illinois. Address Whitewater, Walworth Co., Wis. jan16—† MISS. SARAH A. BYRMES, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, E. Cambridge, Mass.

pring street, E. Cambridge, Mass.

Miss Lizziz Droxson will answer calls to lecture. Adjan2—6mo ME and MRS. H. M. MILLER, Elmira, N. Y., care of Wm

H. B. Storer, inspirational speaker, No. 4 Warren stree Boston, or for the present, Foxboro', Mass. nov?—† HUDSON TUTTLE will receive calls to lecture, after the la BENJAMIN TODD, Janesville, Wis., care of A. C. Stowe.

Oct31—Smf
J. S. LOVELAND, will answer calls to lecture. Addres
for the present, Willimantic, Conn.
Moses Hull, Battle Creek, Mich. jan9—f F. L. H. WILLIS. Address, New York, care Herald of Pro

gress. Mrs. Amanda M. Sprnce, New York City. jan2-

LEO MILLER, Worcester, Mass. nov28—
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"We think not that we daily see
About our hearths, angels that are to be,
for may be if they will, and we propare
Their souls and ours to meet in happy air."
[LEIGH HUNT.

THE DISOBEDIENT BIRD.

PART I.

A little bird was nestled warm Under the caves of a farmer's barn; It had a mother who had flown To bring it home a plump, fat worm. Now little birds can ne'er reveal To boys and girls all that they feel; But they can make each other know Of many things they wish to do. This mother bird had made her child Know very well, by acents mild, That she must never go astray When she was from the nest away; But little birdle thought she knew
As well as others what to do;
And she forgot that she would still
Be not so very wise, until
the 'd older grown, and know as well As mothers do, the good from ill.

As mothers do, the good from ill.
Her mother flown—she peeped her head.
From out her snog and downy bed,
Into the sunshine bright and warm.

'I am sure,' she said, .. there is no harm
In trying my strong wings alone;
My timid mother should have known
I could not stay forever here,
To be a little, ally dear. To be a little, silly dear, and coo and chirp—I have some wings, and I would see the bright glad things Nearer than from this little nest." Bo birdie raised her tiny breast,
And stretched her wings, and quickly flew Into an apple tree that grew
Beside the barn; how very grand
She seemed to feel when she could stand Upon a twig and swing and peep.
Poor little bird! she could not keep
The gladness long. There chanced to fly
A cruel hawk that way—close by
The disobedient bird, and spled Its resting-place; poor birdle tried Within her nest to fly again, But she was weak, and all in vain She sought to lift her little form. She gave one cry of sharp alarm; The hawk was bold and cruel, too. And in his heart no pity knew.
His sharp eye gleamed, he wheeled on high,
Then circled down, as if to try
The courage of the little bird.
Who, frightened now, nor oried nor stirred.
Oh! how she wished she had not left The downy nest, for now be eft, By her misdeed, of every care. She saw no way from out the snare That she herself had willing wove, By doubting of her mother's love. "If I had only heeded well The truth I heard my mother tell. That naughty birds that did not mind, Would surely some great evil find, I should have been all safe from harm, Within my little nest so warm. If I could only tell the hawk.

By any gentle birdic-talk.

Just how it came to pass, perchance He'd turn his fierce and cruel glance

Some other dinner to his mind." But cruel hawks care not to please The good or bad, but like to tease
The timid birds. This hawk now came
With speedier wing and steadler aim,
And in his talons, sharp and strong,
He seized the bird, and sailed along
Into the orchard, there to kill The little one with his strong bill.

Away from me, and try to find

PATIENCE AND HOPE;

THE MAIDEN'S BY THE SEA.

CHAPTER II.

The two years that these maidens were learning of lovers and castles, and fairles and wizards, passed away like the dreams of Hope, and there came the stern reality of a life altogether new. Their mother died, and the cottage then lacked the light of its day and the peace of its night. Even Hope walked quietly on the beach; but she often lifted her eyes to heaven as if she saw what no one else saw.

They no longer read books, but nursed their father, now dally growing more and more feeble, and kept the affairs of the household as well as they knew. Patience never wearied of preparing nice meals for her father, and Hope traveled over the fields far and wide. to gather the aweetest berries, and searched on the beach for the whitest moss from which to prepare delicate blanc-mange for his food, and dried in the sun the softest seawced for his cushions. As he grew daily more feeble, she would sit by him and sing her sweetest songs, and chant beautiful hymns, sometimes from memory, and sometimes by her own thought.

One evening, at sunset, he closed his eyes, and only a sigh told that he would waken no more. Patience kneeled by the bedside: but Hope stood with clasped hands and lifted eyes, till the night wore on: As the stars came up out of the sea, she whispered, softly, " They are bringing the morning."

When the first days had worn away, and they had become little acoustomed to seeing the vacant chair. and to the thought of their loneliness, they considered what they were to do. The estate had become wasted; never very profitable. Easy management had allowed the acres to become more and more wild and unproductive, and there was little but the rough fields and the cottage to supply their needs.

Patience proposed their waiting till some one should be found who would be willing to help them in their cultivation; but Hope said:

. I have seen all how it will be. Do you know I read of a singer who sang only one beautiful song, and the world gave her all she wished. I can sing many beautiful songs, and the world will give me what I need. You shall stay here with some one to help you. and I will go and find the world and sing to it. And do you know, Patience. I am so often thinking of that lock of hair, and wondering who those books belong to: and sometimes it seems as if a sweet voice was repeating to me, . You shall find him-go !' But I will not go far away from you, Patience, for I shall ever see your sweet smile, and the thought of you patiently waiting will make my life only as a dream of summer that is to end in the gentle touch of your lips."

.. But, Hope, you are so young and so beautiful, and the world will not understand you, and will treat you ill, and then you will never find the answer to the voice you hear. Come, darling, stay with me; next summer we will get Tim Aker to till the fields, and we will make yellow butter, and you shall form a shellbasket for the Fair, and we can have all we need."

But, Patience, I heard honest Tim say that our land must be sold to pay the debts, and then I heard him sigh, 'Poor girls! by and bye they'll have no

home. .. Well, darling. I can never stay you if you choose to go, but I shall wait at home, and not let the hearth get cold for you; and perhaps the sweet voice of our mother will speak to me sometimes, so that I may not be too lonely; and I will keep the chair of our dear father beside the hearth where he used to sit, and I will watch for his coming; and—oh, Hope, I will keep your room all fresh and sweet, and pray for your re-

torn." And it was decided that Hope should go out into the world of which she knew so little, and thought of

as only a land of flowers and sunshine and noble peopic. To prepare herself for singing to this beautiful Boston and Vicinity — Northern Prosperity — Spiritual world, she went daily to try her voice against the Meetings—Incidents—Mediums—Lecturers—The Commences and she learned to mock its roar, and to call waven; and she learned to mook its roar, and to call the birds by echoing their notes.

When she had practiced through the spring, and had rushing of the water so exactly, that Patience was de BANNER OF LIGHT as next to that which waves celved by her imitations, she prepared her garments. and said her last words of farewell.

They shed no tears as they parted; but Patience pointed to the graves of her father and mother, and said, "I will keep them fresh;" and Hope pointed over the sea, and said:

"it all lies there. I shall find it." When she stood before the world a happy, glad girl. ple melody she loved, the world looked surprised, but

kept them not. ruses; but then she turned her eyes up, or pressed her hand to the withered rosebud which she wore next her

beart. that floats up there, and is more beautiful than the

world and gives me all I wish." But a night came—a night of poverty, temptation. and won-for she lost the power of her voice, and she sang only weakly; but she saw ever the stars, and said. "They are bringing the morning."

She wrote to her Sister Patience thus: . The world has given me all I wish; but the world does not know what I am singing, and so I am going further to learn if any one wishes to hear my songs."

Patience wrote: " MY DABLING HOPE-I am waiting for the better time. I keep the garlands fresh on our father's and mother's graves. I liston to the sea and think of you. and wonder if you are crossing its wonderful path to a better life. I am just getting in our harvest, and the yellow corn and bright apples make me think of those blessed days when we heard papa tell of his own life. and of the apples of gold in pictures of silver which all these phases will come togother within half a minhe found in our happiness. Be a darling, Hope, and come home some day."

So Hope crossed the blue sea. When she reached England, she had but one friend, who helped her find they had taken their places at the table, the medium a comfortable home, and gained her a place where she could be heard, as she sang her simple songs. But it lowed test after test in rapid succession, till both of chanced just then that famous singers were pleasing the world, and Hope had but little chance of winning attention. No one seemed to care for her, or to hear

These were sad days to her, and she often said, ...Oh, why did I leave my dear home and my beloved Patience?" But then she remembered that it was something good and true that had called her forth, and she

"I will go to France." she said; "there I can find my dreams;" for sometimes in the still nights she thought she heard sweet voices repeating to her, "Be of good cheer, thou shalt reach the green pastures."

But how could she reach France when she had been able to earn only money enough to live on since she crossed the ocean. She was not to be daunted, however, as long as she felt that her aim was right. She said. " I will sing in the streets, and some one will be glad to listen." So she took her place at the corners of the streets, and a crowd gathered about her; but no one spoke ill' to her, and many had moist eyes when they gave her the money that was to help her to her purpose. It was sad work for the fair girl, but she looked above the work to what she longed to do.

"If I do well to-day," she would say, " who knows vhat will come to-morrow?"

She wrote to Patience thus:

what I am to do. I see sorrow everywhere. I thought ers. As a sign of the feeling in Boston and vicinity, there could be none here; but, alas! there is sorrow I there seems to be a sort of spontaneous call for the when I sing they weep, as if they remembered some better time. I am not discouraged. I shall go to peautiful France, where Lafayette, whom papa loved so, lives. People must be good and happy there. Yesterday, as I sang, there came a mist over everything. and in the midst of it I saw a bright light, not large than the star we used to see in the morning over the ocean. It grew larger and larger, like a glowing ball of fire, and after a time it seemed to open, and in it I saw the radiant face of our mother. Oh, how beauti ful she looked, and what glory seemed resting on her. I kneeled down, though I was in the street, and the vision ascended till I lost it. When I arose people were gazing at me, and some laughed, but I did not care. I rose for joy, and knew then that I should find my dream soon."

Patience wrote to Hope the same day: "I went down to the beach, my darling, to see if could not see something beautiful to tell you of. As I sat listening to the sea, I seemed to fall asleep, but still I was awake, and a gentle hand was laid on my shoulder, just as paps used to rest his on us when we stood beside him, and a voice said. · Patience, thou shalt not always wait: the morning cometh.' So, darling. I begin to expect you home. I have dried some blushing peaches, and preserved some red cherries for you; and I put daily a sprig of mignonette on your pillow."

[TO BE CONTINUED.]

Enigma.

I am composed of fourteen letters. My 2, 6, 5, 13, 14 is a girl's name. My 1, 9, 10, 4, 5, 6, 7 is a boy's name. My 1, 3, 14 is a vessel for liquids. My 11, 8, 4, 12 is a place for cattle.

My 2, 13, 14 is a fowl. My whole is the name of a distinguished spiritua BY CABBINA.

lecturer. Cambridge, Mass.

The Boy Medium.

MR. EDITOR-Having heard much of late for and against the mediumship of Henry Allen, a boy nearly welve years of age, residing with one Myron Brews ter, in Hyde Park, Vt., I thought it advisable to go thore and investigate the matter for myself. Accordingly, have spent, within the last three weeks, the better part of three nights and two days at the residence of Mr. Brewster, for the above-named purpose. dence of Mr. Brewster, for the above-named purpose, the hopeful assurates of a continued existence behaving with me most of the time three reliable persons, not members of the family. In the dark, by lamplight, and in open daylight, were produced many monderful manifestations; and that, too, under cir.

dency for the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of a continued existence behavior of the hopeful assurates of the hopeful assurat wonderful manifestations; and that, too, under cir. dearly loved. cumstances precluding the possibility of deception. As we designed to give our verdict to the public, we were very scrutinizing in our observations and rigid in our exactions.

The medium submitted with martyr-like patience to every ordeal, and we left, fully convinced that the medium, in this case especially, was strictly honest, and

Every member of the family appeared to be pleased to have a thorough investigation of the whole matter, and much credit is due them for their kindness and hospitality.

H. C. Quincy.

Lowell, Vi., Jan. 21, 1864.

U. Cinck's Etchings.

With now and then a misguided friend hinting for more " Etchings," I resume the pleasant task of combecome able to initate the notes of the birds and the muning once more with the thousands who float the

"O'er the land of the free, and the home of the brave."

Boston and vicinity give signs of unusual thrift, vivacity and advancement in every department of soclety. The greatest wonder of this grandest and most gigantic war, is the increasing prosperity found all over the Northern States, and especially in New England. Boston now is a greater "bec-hive" than it ever was before, and the swarms of human souls harwith her black dress and golden hair, and sang a sim- rying along its streets, remind me of the young woman in Smollett's " Humphrey Clinker," who, on making did not smile on her What could it give her? One her first visit in London a hundred years ago, found night as she was singing in the glare of the light, the the streets so full of running multitudes, supposed a refrain, "I shall find it all there," there fell at her procession was in progress, and felt disposed to stop feet a white resebud; it was the world's first offering; till it had passed. Amid all the civil and military init withered while she held it in her hand, but it was terests of the nation, and all the excitement in comto her all she asked. Other offerings came after a time | mercial and other secular departments, there is un--even beautiful garlands and gems - but they were not common activity in every department of mind. Thesfor her songs, only the resebud had been for them; tres, concert rooms, opera houses, social assemblies, they were for what she had not to give, and so she lyceum halls, are constantly filled, and spiritual meetings are increasing in number and in attendance. Bos-Sometimes the dazzle of the light blinded her as she ton. Charlestown. Chelsea, Quincy, Plymouth, New stood forth alone, or as she joined in the beautiful cho- Bedford, Providence, Taunton, Milford, Worcester, Springfield, Chicopee, Stafford, Willimantic, Lowell, Marblehead. Old Town. Bucksport, Bangor, Portland. Foxboro', and scores of other New England places, are "The world does not love my songs," she said, sustaining public lectures. The demand for speakers but something hears me always something better and mediums is now increasing beyond all precedent. than the sea and the birds; it is the world's dream There is an uncommon need of able speakers or ploncers in places which are not organized in a manner to insure full pay. But few of our most efficient lecturers are able to visit such places, because their liabilities are such they must have a certain amount of money. or they are compelled to leave the field. Landlords. provision dealers, tailors, dress makers, steamers. coaches and railroads, have but little regard for . the

cause," and are just mercenary enough to demand

cash. After ten years of bard pioneer labor in the

lecturing line, I hope none will now complain if I

beg a little respite.

The rooms of Mr. C. H. Foster, the test medium. have been for several weeks thronged with visitors. His mediumship exceeds any I have ever witnessed, in the peculiarity and rapidity of his tests. The intelligence sometimes comes through rappings, sometimes writings, sometimes spoken through the medium, and sometimes in raised letters on the arm; and sometimes ute. While I was visiting Mr. Foster's rooms, No 6 Suffolk place, two modest, intelligent looking men came in, took their seats, and within a minute, before spoke out the name of one of the men, and then folthe visitors, joyously overwhelmed with demonstrations of the identity of departed friends, began to feel their hearts beat and to wipe away the tears gushing from the unsealed fountains of their souls. At the close of the scance, I was delighted and astonished to find one of these men an old member of the church in Lowell where I preached nearly four years. A few days after this I met him again, as he was going away from the rooms of the same medium, and he had with him his wife and some other friends. Those who visit Mr. Foster under favorable circumstances are likely to be satisfied with his tests and pleased with him as a genial brother and a sunny faced gentleman.

Spiritualist physicians seem to be doing a good work in Boston and vicinity. There is scarcely a town, village or city in New England without clairvoyant physicians or healing mediums. Dr. A. U. Tucker, of Foxboro', is among the most successful workers in this line. I was recently shown through the rooms of the large and elegant . Invalid's Home' of Charles Main. No.7 Davis street, and found the wards filled with all sorts of convalescent cases, which had been pronounced by the faculty as stubborn, if not incurable.

Very marked changes for the better are going on among the rank and file of Spiritualism. While there is no tendency to anything like sectarianism on the one hand, there is more unity of spirit not only among MY DELOVED SISTER-I have not found out yet speakers and mediums, but among the body of believnever dreamed of. People look sick and tired, and Three Days' Convention announced to be held in February. Yet I do not know of a man or woman who has any idea of projecting anything like old organizations, or the erection of anything like old standards of discipline.

Boston, Mass.

To Correspondents.

[We cannot engage to return rejected manuscrip a.]

C. W. M., FORT WARREN .- We do not see how we can find room for the lines you send, as we have a vast amount already on hand of just such matter, waiting for a chance to see the Light.

J. M. J., NEW YORK .- The essay, " Heroism and its Attributes," has been received and placed on file for publication. Your articles are always acceptable.

W. C., Springfield, Ill.-2,50 received, for W. E. Dennis's subscription. L. J. P., Madison, Ind.—Doc. received, and placed on file for publication., Will answer your queries in

J. B. H., AUGUSTA, ME.—Package received.

FRANK'S communication is on file.

H. R. P., STONEHAM, MASS.—We have no knowledge of the communication to which you refer. W. E. D., DUQUOIN, ILL.-Book received. Will

write you soon. Departed.

From this city. January 23d, Mary Jennie, only child of Mrs. Elizabeth Adams, aged 16 years 7 mos. Children - from early infancy to blooming girlhood—are necessary to make heaven a place of happi-ness, even in the Summer Land; so this delicate flow-er is thus early called to perform her part in the celestial home of angels. For many months she struggled tal nome of angers. For many months are an engaged quietly and patiently to bear up against the inroads which that fatal disease, consumption, was making on her frail constitution, and when her gentle spirit could no longer hold possession of its earthly easket, it joyfully took its flight with the attendant spirits

who were waiting to conduct her over the river, while ··· Heavenly gales were round her playing. Angel-hands her soul were staying.

And she heard a clear voice saying.
Come up hither—come and see !' '' Of late the light of the Spiritual Philosophy had began to illumine her soul, and she passed on with the hopeful assurances of a continued existence be-

From Palmyra, Mo., Dec. 80th, 1863, Dr. J. H. Kibby, aged 50 years.
Dr. K. was for several years, and to the close of his

earth-life, a firm believer and advocate of the Spiritu-al Philosophy. He leaves a wife and three children to mourn the temporal loss of a kind husband and affectionate father.

ones gone before.
She will remain in that bright home watching over

the fond parents and remaining kindred till all are united to part no more. May the truths of God's power, as daily made known to thom, sustain them in their affiction.

BAMUEL GROYER.

Somerville. Mass.

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NOTIOES OF MEETINGS.

Bosnon.—Moetings are hold at Lyceum Hall. Trement street, (opposite head of School street,) every Sunday, at 21-2 and 71-4 r. M. Admission ten cents. Lecturers engaged:—Miss Lizzie Dotop. Folo. 7; Moses Hull, Feb. 14 and 21; Fanny Davis Smith, Feb. 28; Mrs. A. M. Spence, March 6 and 15; Mrs. M. S. Townsond, March 20 and 27. FRIENDS OF THE GOSPEL OF CHARITY will meet every Monday evening, at Fraternity Hall, Bromfield, corner of Province street, Boston. Spiritualists are invited. Admis-

SIGN NOS.

CHARLESTOWN.—The Spiritualists of Charlestown will hold meetings at City Hall, every Sunday afternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The public are invited. Speakers engaged:—Sarsh A. Byrnes, Fob. 7; Charles A. Bajden, Feb. 21 and 28.

CHELSEA.—The Spiritualists of Chelsea have hired Fremont Hall, to hold regular meetings Sunday af ernoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Orandon, Chelsea, Mass. The following speakers have been engaged:—Mrs. A. P. Brown, Feb. 7 and 14; Miss Suelo M. Johnson, Feb. 21 and 28; Miss Lizzie Doton, March 6 and 18.

28; Miss Lizzie Doton, March C and 18.

Lowell, —Spiritualists hold meetings in Lee Street Church.

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

The following lecturers are engaged to speak afteruoon and
evening:—Austin E. Simmens, first two Sundays in Feb.;
Mrs. C. P. Works last two Sundays in Feb.;
Mrs. C. P. Works last two Sundays in Feb.; Mrs Sarah A.

Horton curing March; Charles A. Hayden during April; B.

J. Finney during May; Miss Martha L. Beckwith during WORGESTER.-Free meetings are held at Horticultural

Hall every Sabbath, afternoon and evening. Lecturers ongaged:—Mrs. Sarah A. Herton, Feb. 7 and 14; Mrs. Mary M. Wood Feb. 21 and 28; Charles A. Hayden March 6 and 18. TAUNTON, MASS.—Free public lectures are held in the Town Hall, every Sunday, at 2 and 7 r. m. Speakers en-gaged:—Charles A. Hayden, Feb. 7; Uriah Clark, Feb. 14; Mrs. S. L. Chappell, Feb. 21 and 28; Miss Marcha L. Beck-with during March. CHICOPER, MASS, -- Music Hall has been hired by the Spirit-

ualists. Meetings will be held Sundays, afternoon and evening. Speaker engaged:—Mrs. M. S. Townsend during FOXBERO'.—Meetings held in the Town Hall. Speakers engaged:—Uharles A Hayden, Feb. 14; Lizzie Doton, April 17

MILPORD.-Meetings are held every Sunday afternoon, in rving Hall. Speakors engaged:—Mrs. Fanny Davis Smith, second Sunday of every month; Rev. Adin Ballou, third Sunday; Charles A. Hayden, March 27.

Sunday; Charles A. Hayden, March 27.

FORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday in Mechanics' Hall, corner of Congress and Casco streets. Sunday school and free Conference in the forence. Encetures afternoon and evening, at 8 and 7 1-2 o'clock. Speakers engaged:—Nellie J. Temple during February; Miss Susie M, Johnson, March 2 and 13; Mrs. S. L. Chappell, March 20 and 27; Lizzle Doten, April 8 and 10.

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

New York.—Dodworth's Hall. Meetings every Sunday morning and evening, at 10 1-3 and 7 1-2 o'clock. The meetings are tree. Mrs. A & Ourrier lectures during February.

WASHINGTON, D. C.—Spiritualist Meetings are hold every Sunday, in Smood's Hall, 481 9th street.

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

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