

BOSTON, SATURDAY, DECEMBER 30, 1865.

VOL. XVIII.

Titerary Department. has been stated, was flowing in a magnetic cur- around. The sun shone brightly, and birds were singing in full concert. A portion of the camel's

GOOD-BYE.

[The following poem was given through the organism of my wife, Hattie H. Lines, whilst in the This is the frequent habit of these animals oh visibles have given through her instrumentality. L. L. LINES.] Farmersville, N. Y.

Good-bye! How much that little word---. Though 't is repeated oft-Conveys, when from some lips 't is heard That lisp it low and soft.

Some loving one, with gushing heart, And with a tearful eye, Imprints a kiss before he parts,

Yet stays to say, "Good-bye!" Good-bye! That sacred word is breathed By lips that little feel

How much around some heart it's wreathed. And 'pon it placed its seal.

A tender chord within the soul Is touched, and with a sigh, With trembling lips, and heart that's full, It echoes back " Good-bye!"

Good-bye! Those happy hours are past, And friends are called to part; The precious moments gliding fast, But bind them heart to heart.

The deepest fountains now are stirred; The sad look of the eye Beveals emotions more than words, And gently speaks, "Good-bye!"

Good-bye! still vibrates on my ear, Though long 't is since 't was heard, Yet now again I seem to hear That dear and loved old word.

And to my mind again it brings Fond memories, with a sigh Of other days and other things, When last 't was breathed-"Good-bye!"

"For the Banner of Light."

HEIDELBERG TALES NUMBER THREE.

BY H. BRACE NORVILLE.

ABDALLAH.

For weeks the caravan of Sheikh Yusef ben Musa had been sweeping across the desert, on its long journey from Mourzouk to Timbuctoo. At

This feeling seemed to intensify; till, at length, one of the loaded camels, spurning all control, sprang out of the trail and rushed madly off to the southward, as straight as the pigeon flies. trance condition, and is one of the many the in- similar occasions. The sight at once aroused the statuesque old Sheikh to life. Turning to the lit-

tle negro he said: "Oh, Abdallah, my son, follow yonder camel till you overtake it, and then return to our trail and follow us to our camp. We sleep to-night by the wells of El Zurek."

Abdallah started off in pursnit of the runaway. The dromedary which he rode was swift and powerful, but he was unable to overtake the other so long as it kept onward. Hour after hour the wild chase continued; but at last the stray camel, in its swift flight, dwindled to a mere speck and disappeared on the southern horizon. But almost at the same instant a new and most welcome object appeared in its stead. The feathery fronds of a group of palm trees glimmered against the coppery sky. The casis grew and brightened on the sight as Abdallah approached; and finally, just as the sun went down, his dromedary, covered with foam, his nostrils glowing like clotted blood, was dashing at an uncontrollable speed down to the rippling stream which welled up amid a glorious oasis; and man and beast were soon drinking in new life from the cool waters. The lost camel was quietly grazing among the green herbage; the palm trees lifted their gorgeous plumes a hundred feet above, laden with the rich and dropping clusters; mimosas and acacias cast a grateful shade upon the velvety sward. All things invited to refreshment and repose. Abdallah at once saw the uselessness of endeavoring to overtake the caravan that night. Happy in the Eden around him, but prostrated with an utter, delicious exhaustion, he unloaded the camels and turned them loose to graze and rest; then made a delightful supper of the rich fruit, and sank upon the earth to repose. All was silent but the low rustle and ripple of the leaves and waters, and an occasional snort or stamp from the grazing camels. Couched beneath a spreading mimosa, little Abdallah was soon far away in dreamland. His spirit was reveling in visions of unanhatantial beauty and repose; again the same old mocking picture of childish joys under the sunny skies of home passed before him. For hours his soul had wandered through ever-opening vistas of delight, when suddenly the atmosphere seemed to darken; a shapeless, threatening cloud was before his eyes, and a terrible voice shouted in his ear: "Up! awake! death is at hand!"

Palpitating with an overwhelming terror he sprang to his feet and stared through the dimness all times this is a terrible journey. The sun glares around him. The moon had sunken in the west, with a destroying brightness from a molten sky and the wearied camels had lain down to sleep. upon the desert, strown with hot stones and sand | The stars shone peacefully above him; still the and the calcined bones of pilgrims who had fam- foliage rustled and the water murmured; there were no signs of danger in heaven or on the earth; gradually his agony of fear passed away. For an hour he slowly paced up and down among the trees, and at last sank down trustfully to sleep again. But this time his slumber was of short duration. Again the shapeless Terror came sweeping through his happy dreams; the cloud unfolded, and two human forms were standing above him. One seemed an Arab sage, of wonderful benignity and wisdom. His white beard swept his breast and his eyes shone with the sweet radiance of love and knowledge. His right hand grasped a scroll mystically inscribed, and with his left he held that of a naked, gigantic negro king, who seemed to act under his direction, and whose right hand almost touched the brow of the sleeper. Scarcely had these figures appeared in full view, when the negro shouted, in the same terrible voice, "Awake! wake for thy life!" Paralyzed with terror, with sweat streaming from every pore, Abdallah's spirit again rushed back to exterior consciousness. The vision had disappeared, but some cold, slimy object was slipping across his naked limbs. With a thrill of awe, he recognized the black serpent, the felish of his tribe, whose cold, glassy eyes glared into his with their traditiond expression of warning. He hesitated no longer, but at once commenced ascending the mimosa that towered over his head, as a measure of precaution against the attacks of wild beasts or strolling robbers, the only dangers which he could imagine to be impending in that secluded spot. With the leathern saddle-girth in his hand, he lashed himself to a convenient seat among the branches, and sat waiting in vague expectancy. Suddenly the camels, which were lying side by side, not many paces distant, sprang up simultaneously, and rushed to the tree where Abdallah was ensconced, uttering almost human screams of terror, and stretching their heads upward toward him, as if imploring him to save them from the terrible danger that impended. Almost at the same instant, an enormous black-maned lion sprang from an adjoining covert, with a terrible roar. It leaped full upon the shoulders of the runaway camel, crushed it to the earth, seized it by the throat, and commenced to drink its blood. The mate of the victim instantly disappeared among the trees. Abdallah sat in safety, and contemplated the fate from which a divine and angelic Providence had not disdained to rescue even him, a little Pagan negro slave, lost in the wilderness of Saharal All night the monster continued his horrid feast. For hours Abdallah heard him crushing the bones and tearing the flesh, sometimes pausing to lap water from the fountain, and then returning, with renewed zest, to his bloody hangnet. About daybreak the noise ceased, and Abdallah, secure in his breezy perch, once more sank into slumber, from which he did not arouse till the sun was high in the east. As a set The terrors of the eventful night had all disapand secret sense of approaching relief, which, as | peared when he at last opened his eyes and gazed | erally lies in the pocket. Falder 1 - F

singing in full concert. A portion of the camel's body still lay upon the bloody grass, but the lion was nowhere to be seen, The coast was apparently clear, and our wanderer was preparing to descend from his tree, when suddenly he was impressed with an impulse to ascend the tree higher for a wider view, before trusting appearances too implicitly. He clambered to the topmost branches, and thence gazing around, beheld in the thicket, scarcely thirty paces distant, the great lion! He lay quietly, watching his coveted human prey through sleepy, half-shut eyelids.

Thankful for this second deliverance, Abdallah abandoned all thoughts of immediate escape, and once more lashed himself to his perch. Hours passed, and still no change; the monster still watched and waited. The sun wheeled un toward its meridian. Hunger, thirst, burning heat, began to resume their sway over the wanderer; from above and around came no token of rescue.

Nevertheless, God sent his angel of deliverance at last, though its form was thorougly disguised at first. At noon, Abdallah heard another lion roaring, far to the westward. The terrible voice grew nearer and louder, and finally the beast came stalking through the trees, snuffing the air with uplifted nostrils, as if scenting the blood of the recent feast. It was younger and smaller than the first one, with a scanty mane of tawny yellow. Heedless of danger, it rushed up to the half-eaten carcass, but had hardly commenced devouring it, when the original proprietor, with a howl of rage, sprang forth from the thicket, and the two instant ly grappled in deadly embrace. For fifteen minutes these fearful creatures rolled over and over, in a mist of dust, blood and fonm, uttering terrible cries, with the sound of tearing tendons and crushing bones. The older animal, however, stiffened with years and completely gorged with flesh, was no match for his nimbler antagonist, who at length arose completed victorious. He carefully licked his many wounds, drank at the fountain, and then, scizing the mangled body for which he had fought, marched proudly away, and disappeared over the rim of the desert, in the direc-tion whence he came, leaving his gigantic assailant stiff in death.

The way of escape was at Last open, but Abdallah had no intention of rothining to the caravan. He knew that he was on the southern verge of the desert, and that his native valleys and plains were not far off. After brief refreshment, he set forth to find them.

As he passed out of the oasis, he noticed where the sand was piled in singular drifts around an almost circular cavity between two huge granite rocks. Climbing to the top of this mound, what was his astonishment to find his lost camel lying alive and unhurt at the bottom of the opening! It had taken refuge there when its mate was first attacked, and had not since dared to leave its hiding-place. It was with the utmost difficulty that he induced it to rise and follow him back to the fountain. Allowing it an hour to drink and pasture, he replaced his saddle, and rode southward like the wind for life and liberty. League after league sunk below the northern horizon. The desert began to lose its sterile aspect. Palmgroves and fountains were more frequently passed. Anon came ranges of rocky hills, and then wide plains, covered with thorny shrubs and brambles. At last a green, beautiful valley opened to the southeast, at whose strangely familiar features his heart beat wildly. Was this his native vale? Was yonder village of reed huts his hirthplace ? Were the almost naked negroes thronging around him, speaking a language long disused but well remembered, the kinsmen and friends of his youth? Abdallah was at home! Weeks of tranquil rest and comfort followed. But this was not to be his final abiding placed God had other experiences in store for him. The kidnapper became His angel, as the red lion had been. A month after Abdallah's return, the village was surrounded by a hostile tribe at midnight, and set on fire. The infants and helpless aged were killed, and the able-bodied men and women sold as slaves. Bleeding and unconscious, Abdallah was borne away to endure the horrors of the Middle Passage, and a life of bondage in the New World. He died in Jamaica, in the year 1844, almost a century old, having been for nearly fifty years a freeman. He was well educated, refined and intelligent, and the remarkable clairvoyant and prophetic powers of " Ole Dollar," as he was generally called, are still the theme of many a wonderful story. In the above adventure, as related by himself, he fully recognized a divine hand, under mented together. Then they were led before whose guidance he had been translated from the degradation of Pagan savagery to a higher life under brighter skies.

Written for the Banner of Light. THE ELEUSIAN MYSTERIES.

BY HUDSON TUTTLE.

You have read in old histories of the Eleusian mysteries. By their singular magnificence and imposing grandeur, they far eclipsed all others of the world, and ancient writers take delight in exalting, and with false learning gathering clouds around them. From them Catholicism acquired its mass, its fasting, its feasting, and most of the machinery whereby it wields such terrible influence over the ignorant and credulous. Such trappings impose on the vulgar by awaking their imagination and inspiring awe, and are essential in a savage age.

These mysteries were established about fourteen centuries before Christ, and such was their hold on the popular mind, that for eighteen hundred years they were celebrated, and were only abolished by the severity of the .bigoted Theodoslus the Great. He would not have the old faith linger otherwise than in the Church. During all that period, the mysteries were held in supersiltious reverence. If any one revealed the secrets intrusted at initiation, the vengeance of the gods fell on his head, and it was deemed unsafe to dwell in the same house with such a wretch, whom, if the gods spared, was ignominiously put to death. The stigma of non-observance was far greater than that attending the infidelity at present. It was a weighty charge brought against 80crates, that he neglected the worship of the gods. Every five years all Athens assembled at Eleu-

sis, in Attica, to celebrate those solemnities. The vast concourse gathered on the plains, around a splendid temple erected over a cavern, in which, at an earlier day, the rites were first held. This cave was excavated into a labyrinth of passages, in which the novitiate could be led through darkness, until bewildered and overcome with terror and fatigue. This temple was of the purest Doric architecture, its endless colonades chiseled from snowy marble, without spot or stain. It stood on a swell of ground, and could be seen, rising in crystal beauty, by all the mighty multitude. Over its front was a colossal head of Jupiter, calm, bonlfloent, all powerful. On either side & statud of Ceres smiled on the passing worshiper.

All the effect produced by grandeur of architecture, or beauty of form, was lavishly bestowed. Persons of both sexes, and without regard to age, were initiated. They had first to enter the lesser mysteries of Agras on a previous year; then, at the expiration of which, subject themselves to a rigid system of purification. For nine days they bathed, and fasted, keeping themselves uncontaminated by the world. Then they presented themselves before the temple of the greater mystery. Athens has assembled; old men and young, husband and wife, and prattling babe. Athens has betaken herself to the field for a time, to in-

Then others would spring up, like a body of flame, and as instantly disappear. Then a thousand would arise out of the blackness, and with a sound of a whirlwind rush toward the intruders. As they came near they vanished, and the place was left in night, and from afar came the most dismal and terrifying walls.

Such were the sufferings of those who were untrue to the mysteries, by revealing the secrets there revealed, of those who were unjust and evil on earth, and who disregarded the rights of their fellow-men.

No one, not even the stoutest-hearted soldier, imbued with superstition as they were, could endure the terrible ordeal. They sank, stupefied, on the marble floor, and stared vacantly at the horrid forms of men, the flying dragons and scorpions, the huge and ravenous beasts and birds of prey, which winged hissingly above them. Their hair stood upright, the cold perspiration beaded on their rigid forcheads. Their guide assumed the form of a demon, and they arose and mechanically followed through long and winding passages, and labyrinthine mazes. Hoarse voices shouled and shricked behind them, to seize and destroy the outcasts-to drag them with vulture beaks into the abysm of fire. The hissing of their breath was close upon them; the swift sound of myriads smote the ear; their very touch could be felt by the initiate, too frightened to escape, when in an instant light broke in a glittering flood of silence over the scene. They stood in a magnificent hall, lighted from an azure dome above, by a light like the sun's. Marble pillars supported it on every side, between which, in various attitudes, the gods and goddesses were chiseled from parian. Surges of most exquisite melody filled the place, and thrilled the soul with its perfection. With unspeakable joy they beheld a being clothed in white, with silver embroidery, descending from a throne, and taking each by the hand, pronounce the words, " It is finished."

Out of the blackness and turmoil; out of the insane madness, the death grappling of this life; out of its seething trials, and groans of anguish, its night of sorrow and pain, comes the light, the bright day of joy, the beautiful day of peaco, and ever enduring happiness. In ourselves we are nothing. The gods are all in all. Rely on their guidance, and reject the sham of this life. Such was the lesson burned into the heart; branded indelibly into the fibres of the soul.

All that was awful, terrifle, amazing, dreadful, was presented; and after it the sinking soul was lifted to heaven, on the wings of all that please and delight.

What were the words read from the tablets of stone, for which these mysteries were an introduction and a safeguard? So profoundly was the knowledge of them concealed, that historians have never obtained a syllable. They were, probably, the rules for moral conduct, similar to those which Moses gave the Israelites-principles which man early learns, and which naturally arrange them-

ished on their way. No rain ever falls on the hurning earth: no cooling cloud covers the brazen heaven. Birds never sing; brooks never ripple; flowers and herbage never greet the burning and bloodshot eye of the wanderer. It is the home of silence and death, where no living or moving thing is seen, except the foul hyena gorging his ghoul-like bauquet, the prowling band of Justick robbers, scenting their prey from afar off, the fearful pillars of sand moving in stately squadrons across the plain, or the poison-cloud of the simoon.

The caravan of Sheikh Yusef ben Musa had encountered more than ordinary hardships and dangers in its march. Again and again had the terrible khamseen hurled its deluges of scorching sand and poison vapor across their path. The wells from which they were accustomed to drink had been dried and filled up, and the eighth day was now drawing to its meridian, since they had filled their water-skins at the brackish wells of Alaleh. Of the two hundred and twenty camels which, nineteen days before, had started out from Mourzouk, more than fifty had already perished. Their riders, though all were yet alive, could endure this terrible march but little longer. Blinded, staggering in their saddles, shrunken, parched, perishing with thirst, they rode on in silence, like gliding spectres or the speechless souls of hell,

But, as the day passed, some subtle intuition seemed to infuse new life into the shrunken and perishing camels. Their glazed eyes grew bright: their lagging paces quickened; drooping heads were lifted erect, and they took long, deep, frequent inspirations, as if snuffing the water which every one knew could not be far off.

This sense of hope and security appeared soon to be communicated from the animals to the men. Even the wan face of Abdallah, the Sheikh's little negro slave, seemed, also, to brighten, though it might look as if he had little in life to hope for. He was, indeed, a pitiful sight, as, wrapped in his ragged turban and faded, scanty bornous, he jogged along behind his stern, reticent, grim, old master. His emaciated little body, scorched and sunburned, was also covered with sores and bruises, tokens of the kicks and cuffs he had received from half the Arabs of the caravan. But his mind had been little occupied with present scenes for the past few hours. He saw nothing of the torrid horrors around him; he felt no pangs of thirst or weariness; wrapped in a vague, misty trance, his soul was back among the green vales of Houssa, at the home of his father, the negro king. He was going down to the springs in the cool evening, with troops of laughing and chattering maidens, each bearing a water-jar upon her shoulder; he saw the warriors, armed with bow and assagay, returning from victory; he remembered the council of conjurers and wise men who pronounced his horoscope as one of adventure, travel to distant countries, and wisdom far above that of his race. Then came the memory of the midnight surprise and massacre; his capture and the years of servitude and starvation. From such reveries as these he was awakened by the sudden

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HEALTH AND STUDY .-- If by gaining knowledge we destroy our health, we labor for a thing that will be useless in our hands; and if, by harassing our bodies, though with a design to render ourselves more useful, we deprive ourselves of the abilities and opportunities of doing that good which we might have done with a meaning talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitution can attain to, we rob God of so much service, and our neighbors of all that help which, in a state of health, with moderate knowledge, we might be able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage.

A lady of experience contends that a kiss on the forehead denotes reverence for the intellect; a kiss on the cheek, that the donor is impressed with the beauty of the kissed one; but a kiss imprinted on the lips shows love. There are other kinds of kisses which are supposed to denote love. But in these times the " poetry of affections " gen-

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dulge in free communion with Nature and the divine spirits, whom she believes govern the world. Those who await initiation-the indoctrinization into their subtle wisdom-have crowns of flowers. and offer sacrifices and prayers. Under their feet they wear the skin of some animal offered to Jupiter. Then they offered a sow to Ceres. in thankfulness for the influence for good she exerts.

They were then prepared to enter the presence of the gods, having overcome the sins of the body. Night settles over the mountains of the most beautiful spot on earth. They silently repose, overlooked by the brilliant stars. A multitude of fires glimmer over the plain, but the peonle have gone to the temple. They are assisting the uninisiated in their first lessons. With crowns of myrtle, these were led into the temple. At the door was a fount of holy water, in which they washed. Above this, in a recess, sat a priest. With a caim, low, but terrible voice, he asked the candidates one by one the following questions, all of which they must answer in the affirmative, or be at once expelled: "Have you passed the mystery of Agrin? Are you pure and spotless from the world? Are you free from crime?" Then, in an impressive tone, he chanted, "Ho who enters must be pure, or the gods will destroy him. He who passes this portal, goes into a shadow, from which only the just return. Oh, weak, thoughtless and improvident mortal, daring to penetrate the realm of the gods, aspire to truth and perfection, and strive to discard the flesh and the world."

Then they were led onward, in front of a lofty tribunal, when the mysteries, or laws, were read to them. These were written on two stones ceanother tribunal, more lofty and imposing than the other. Above it was a zone, on which was painted the twelve signs of the zodiac; on its front was a biazing sun, on either side of which was a winged globe. The intense light from beneath revealed the priest seated in an ivory chair, his dark mantle embroidered with gold, and a silver crown on his temples. All else was blackness and profoundest gloom. The awe-struck initiates could see nothing but the form of the priest glittering in the terrible darkness. As they paused before him, he asked them a series of questions referring to the conduct of their lives. When they were answered, he waved them onward into the profound gloom.

As they advanced a terrific blast extinguished their dim torches; the darkness became stifling: the trembling worshiper was blinded with lightning, that seemed to hiss through the void. The crash of thunders deafened their ears; the earth swayed and quaked under their feet, and from its bowels ascended the most frightful howlings and moanings, as of myriads of lost souls writhing in the agony of scorching flames. Out of the darkness leaped spectres of gigantic and awful outline. Sometimes these shades threatened to dostroy the pale and trembling worshiper; at others they mockingly laughed and derided, and the vaulted rocks cohoed their demoniac merriment.

selves into a moral code.

The mysteries were celebrated for nine days. during which all distinctions of rank and wealth were abolished. Lycurgus passed a law that any woman who should attend in a chariot should be fined six thousand drachmas. These nine days were filled with interesting and curious opisodes. The meeting on the first day was that of a social gathering. Afterwards they bathed in the sea, to purify themselves: offered a sacrifice to the gods. and a small quantity of barley to Ceres, the goddess of the harvest. Every ceremony had a meaning to the enthusiastic worshipers. The processions following the basket of Ceres, of women carrying the various products of the earth, the pausing on the bridge Cephissus to deride the passer-by, the games wherein the reward for the victor was a measure of barley, possessed meanings which, however dim to us, were significant to their votaries.

Ancient writers speak in terms of highest praise of these mysteries. They taught a pure morality, respect for the gods and for fellow men; how to live a pure and truthful life, so that after death the shade would enjoy eternal felicity. For eighteen hundred years they were the only religion of the most enlightened people of the ancient world. They bound their hearts with a reverence nothing could dispel, and exerted an incalculable influence for good.

THE JUDGMENTS OF WOMEN .-- In a conversation I once held with an eminent minister of the church, he made this fine observation: "Wo will say nothing of the way in which that sex usually conduct an argument; but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring acouracy, which you had been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than a sort of sagacity, which approximates. to the sure instincts of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that when a man has tolled. step by step, up a flight of stairs, he will be sure to find a woman at the top; but ske will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudive or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel: with an intelligent wife stands in his own light, an betrays that lack of judgment which he tacitly ab--tributes to her."

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BANNER OF LIGHT.



(Original.) VIRGINIA PERKINS.

CHAPTER V. New Acquatutances.

There rested on Tinny's heart a great trouble; she felt the burden of a concealed wrong. She longed to lay her head in her mother's lap, and tell her all that had passed. As she looked at the stars that sent their light down to her, as tenderly as loving eyes, she wondered about that far-off place where there is no sorrow or trouble; for Milly had told her much about a golden city, where there was no pain or weeping, but only a continual joy. For some reason Tinny did not feel like telling Milly her troubles; perhaps she was too much ashamed of the part she had taken. Her father was at home but little these days, and , when he came he took but little notice of her. She felt the want of some friend to whom she was so dear that she was sure of being forgiven, and yet so wise as to tell her what she ought to do.

The stars kept coming out, one by one, and the soft sunset light kept fading; but still Tinny sat very still, looking many years older than in the morning, for many thoughts pressed upon her. Her love for Hugh was so strong that she could not think ill of him, and it seemed to her as if his great eyes were looking at her, measuring every thought, and drawing her away from all the noble ones. For this reason she did not go into the kitchen and ask Milly to sit down with her, and tell her about the golden city, or the beautiful lands where good men lived, and no wicked ones, and where all the children wore pink dresses, and had curling hair, for Milly imagined such a place, and often described it to Tinny.

Presently the whippowils came near the house with their melancholy call, and as they broke the silence, it seemed to Tinny that some one was calling her away from goodness and peace. No other sound was heard; the very air seemed still. All at once there came a faint sound from afar, as of some one in distress. It grey louder and louder until screams were clearly heard. Tinny was neryous before, but this made her tremble so that she could not move. What was it? Whence did it come? She sat very still, and clenched her hands tightly together, not daring to speak. After a time they died away, and Tinny tried to think that it was the whippowils in the forest, answering those that she heard nearer. Just as she was thus thinking, they broke out again, louder than before. They seemed afar off, but there was a great anguish in them that made them as distinct to the heart as if they had been near. Tinny almost fainted with fright; and had not Milly come to her, she would have had a spasm of terror.

" Oh Milly! what is that sound?" said she.

"Honey, it somting great ways off. Come, chile, let Milly undress you;" and she tried to divert Tinny's mind.

"But what is it, Milly? I won't go till you tell me. Is it somebody crying?" "Come, darlin'," said Milly; "it be notin' you

can help. Dere, honey, do n't listen any more, but go and hear de angels sing."

"But, Milly," said Tinny, "I told you I would not go till you told me; and you must do as I say. Hugh says you must."

An expression of pain passed over Milly's face; but it was followed by one of stern coldness.

"Milly wanted to save you from thinking about oder folks' trouble," said she; " but if you say she must tell, she will. Massa Barron's niggers, dey bein' whipped; like enuf dey he dyin' soon; dis not de fuss time, ef dey be. Milly knows many tings. Once dere war just sech a screechin', an' do nex' mornin' ole Jim war lyin' all stiff an' cold. But he went straight to de Lord Jesus, for ole Jim-

from forgettin' that he be dan an' den de pains won't be notin' to bear," said the woman. Thany crept in softly, and no one saw her until she stood within the cabin in the moonlight. "Dere he be, now, in de form of de holy chile,"

said the woman. The sufferer raised his head and lifted his eyes to heaven.

"Oh, bress him foreber an' eber," said he 'Now, ef ole Jo die, he he sure ob de kingdom." Tinny walked up close to him. " It's me," said she; "I came over to tell you, that we-no-I, was so had as to let folks think that you stole the fish and the eggs; and I wanted to comfort you."

And Tinny laid her soft hand on the dark cheek of Jo. "Oh, lors," said the woman, "who'd a tort ob dat? I jist tort it was de angel, sure. An' if you

come fill dis way to tell dat, yer mus be like de icabenly ones. My Jo, dis be Massa Perkins's Tinny. I knows her by de shiny hair, for I see her wid Milly." Jo seemed to forget all his pains, for he groaned

no more, and sat upright on his straw. "Bress her," said he. "It's like de comin' ob

de Lord, anyway, an' it takes all de ache out ob de bones.'

"But who come wid ye honey," said Ann, Jo's wife.

"Don't ask dat," said Jo, "she don't know; but sure de Lord led her."

"Tinny sat very still in the soft light of the cabin, and when Jo said, "let us pray," and lifted his hands to the beautiful light that came in at the door, Tinny thought she was never so happy. It seemed to her as if there was no darkness in all the world, and her little heart seemed to her like a crystal through which the light of Jo's faith and ove shone. But she could see that he suffered, and when his long prayer was ended, she insisted on seeing his back. Ann remonstrated, but the child would not be refused, and she opened the gaping wounds, still bleeding.

Tinny was only a child, but in that momentalie became a woman. Great resolves entered her pure soul. She determined to do right to the poor and afflicted, in spite of Hugh, or any that she loved. The sight of Jo's wounds, from his master's lash, made her feel all the wrong that Hugh had done, and she felt quite sure that she could make him wish to do right by telling him what she had seen.

Tinny did not see the hand that led her to poor Jo's cabin, but she felt in her heart a strong influence that pointed her to the good and true. Neither did Ann or Jo see any angel in the soft moonlight; but they felt a beautiful presence, which made them strong and patient to endure. Jo struck up a sweet, melancholy song, about Resurrection Day, and as Tinny heard it and the notes of the whippowil mingling with it, she fell fast asleep. Ann took her in her strong arms as she would have taken a tired lamb, and carried her through the forest to her home. She knew well the way to gain an entrance to Milly's room, and she had only to let the dog smell of Tinny's apron to quiet his barking, so that no one should be awakened. She climbed up the steps to the low roof of the kitchen, and saw Milly just rubbing her eyes in dreamy wonder.

"What dat you sleepin' dare for," said Anm.

'Come long; here's de white dove flown away from do nest, and wants to come back again." Milly jumped up hastily and lifted Tinny gently into the little window and put her in her bed,

without saying a word. When she saw Tinny was not awakened, she went back to Ann. They sat down together on the floor, drawing close to each other, and in whispers quite unintelligible | flank the Word under the fifth rib, leaving many to any one but themselves, talked of Tinny's ad- parts out in the cold with the claim of sacred inventures, of their sufferings and fears, and of a fallibility, presenting only a wonderful alacrity of better future to come.

Original Essays.

THE WAY OF THE ANCIENT WORD. NUMBER THREE. BY C. B. P.

There was an ancient sect called the Ohristians of St. John. M. Chardin says of them that " they. came originally from Chaldes, and were the ancient disciples of Zoroaster, many of whose opinions are maintained by them." As the God of Israel came by the way of the East, as per Ezekiel, there also may have been the source of St. John's astrological Apocalypse-the word of God being presented according to the movements of the heavens. It is claimed for St. John that he had been initiated into the aucient Masonic mysteries. His disciples in the far East still sacrifice the Ram or Lamb of God, which taketh away the sins of the world. The cherubinic beast of the Revelator, of Ezekiel, Daniel, and earlier Hebrewdom, find their parallel in the religious insignia of Assyria, Persia and Egypt, as in the sphinx, the winged bulls and lions of Minerva, the Grecian chimera and griffin being modeled on the same north-eastern fables. From the same combination of astro-physiologies, the wise men from the East proclaimed him who was born king of the Jews, whose star stood over where the young child was. From out the creations of these old astronomies was educed the later Word in anthropological aspect - the esoteric or secret things which belong to God, and hidden from the foundation of the world, personified and revealed to the initiated according to the measure of each degree, and with unfleshed souls as beheld in vision or trance, have come down to us as the Lords, the Gods, the Goddesses and the Angels. Tens of thousands of these starry saints went before the Lord, or Sun, and "rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was and is and is to come."

That the Lord and the Sun are often one and the same in ancient Scripture, is seen in this aspect of God's appearing "as encompassed with clouds, which serve him as a charlot, and cast a vail before his dreadful majesty," as per Caimet, Says R. Stuart Poole, "We have no reason for supposing that the Hebrews had attained, either by discovery or by the instruction of foreigners, even in individual cases, to a high knowledge of mathematics or accuracy of chronological computation at any period of their history. In these particulars it is probable that they were always far below the Egyptians and Chaldces. But there is sufficient evidence that they were not inattentive observers of the heavens in the allusions to stars and constellations as well known objects. We may, therefore, expect in the case of the Hebrews that whenever observation could take the place of computation, it would be employed, and that its accuracy would not be of more than a moderate degree. If, for instance, a new moon were to be observed at any town, it would be known within two days when it might be seen, and one of the clearest sighted men of the place would ascend to an eminence to look for it. This would he done throughout a period of centuries, without any close average for computation being obtained, since the observations could not be kept on record. So, also, the rising of stars, and of the time of the equipoxes." This, from an Orthougx Biblical Dictionary, is

rather a broad swinging of God's Word from the moorings of the church. There are other writers in the same dictionary who still more broadly sinking. When the Word may thus be harnessed And Tinny slept sweetly, and awoke in the to the flanks of the old astrologers, the spirit-seers, morning light, with a sense as of a strange dream star-gazers and monthly prognosticators, there on her mind. She shook her hair from her brow would appear to be room for all to go in and out and rubbed her eyes, and looked about the room. and find pasture without bitterness of sect as to At last the memory of Jo's cabin, and all that who could best divine in the name of the Lord, had passed in it, came to hor. She felt as if she | If God's Word of old time is past all surgery, we possessed a great secret, and had become very need not make the rents worse by damning each wise. She seemed, to herself, as old as Hugh, other, because the "gaps" being so great that and she was quite sure that she should be able to they will neither yield by the first intention nor hear to be sewed, as, were the skins which the Lord God of Israel sewed for the clothing of whether the sky was bright and clear, she heard Adam and Eve. Besides, there is good Scripture Estelle's voice, insisting upon coming up stairs. for not sewing new to old cloth, lest the rent be When the "watchful dragon" of the Hesperides promised Eve some very fine apples if she would "Oh, Virginia, I've come all the way over to leave the bright rosy morning of Eden to shine in bring you these roses, and you'll let me kiss you, the Garden of Italy-to leave the Euphrates for won't you. Oh, what a cunning room, and what the Mediterranean Sea - and when she hesipretty white curtains. Hugh said he was coming | tated whether to become a "wandering star, to to bring you the roses, so I got up early and whom is reserved the blackness of darkness forpicked them all, and brought them myself. Won't ever," it may be that in this doubtful estate she he be angry? ha, ha! I wish I could see him, and composed the original psalm in Mother Goose of "where shall I wander?-up stairs, down stairs," want to tell him myself, to see him draw down | etc., and sang it in accompaniment to the harp Alas! that Eve, or Venus, as she rose from the Eastern Sea and went "up stairs" to become 'the lady of the house" in my Lady Aurora's chamber, should decline and fall to appear in the them, and sighed. It was a child's sigh, but it evening gloaming. Thus by not holding to her first estate, the star-gazer John berates her as

theriums, and the many headed monster, bellua multorum copitumi-the which being freely interpreted, is the bellowing bull of Bashan, who among the sons of God went up and down, and to and fro the earth, besides being transmarine, and full of eyes before and behind.

As one of the twelve brethren or Signs of the Zodiac, old Taurus had a coat of many colors. The sun and moon and eleven stars (constellations) made obelsance to him as the Leader-up of the more ancient celestial hosts. The Cup, or starry basin whereby Joseph divined, could have its Word read only by the initiated, or the wise to understand a parable, whether a star or the holy spirit was the angel of the God of heaven, whose "day unto day uttereth speech, and night unto night sheweth knowledge, as the heavens declare the glory of God, and the firmament sheweth his handiwork, with neither speech language, nor voice," except in personification, or when the spirit took a medium.

Says Pliny: "The manner of divining by the Goblet, was to throw little plates of gold or silver, or some precious stones into it, when the spirit of God was consulted. He answered in several ways, sometimes by articulate sounds, sometimes he made the characters in the Goblet appear upon the superficies of the water, and formed his answer by the order in which they stood. Sometimes he traced the image of the person on whose account he was interrogated." Compare this mode of seeking the Lord with that of knowing his Word by Urim, Thummim and Teraphim -by Lot, Tephilim, and Ephod, and we may see how parallel was the familiar Lord of Jewry with his brethren on Heathen ground; and that when the witches and wizards were put out of the land, or the Lord's priests slain at Nob, the Lord could answer neither by Urim, by Thummim, not by dream; and the Word had been utterly lost, but for its preservation through the medium of Endor. But for this, what a gap had been in the Wordwhat a hiatus maxime defiendus had not Samuel returned from hell, to make appearance doubly sure, though he peeped about and muttered, and did not like to be disquieted, or brought up from the horrible pit and miry clay-having not yet shed the cloudy wrath of the Lord against Saul. When Dives was unfleshed and went to hell, he would have gladly received a drop of water from the upper springs to cool his parched tongue, as he had found the nether springs, to a great degree, sulphurated, and he wished to warn his brethren against the terrible leanness of soul which was sure to be the reward in the service of Mammon: but Samuel, as if supposing that the more hell was stirred the worse the flavor, was somewhat irritated to exclaim, "Why hast thou disquieted me to bring me up."

Dives was penitent, and thus in a fair way of recovery, though while in the flesh, he had not discovered much life and immortality brought to light through Moses and the prophets; but had found a large amount of gold and gilding in holy things of the tabernacle, betokening that Mammon was the prince of this world; but Samuel like a thunder-cloud with sulphurous fury pent could not forbear to explode the Lord upon Saul because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amelek,' and though "the strength of Israel will not lie nor repent, for he is not a man that he should repent"-yet" the Lord repented that he had made Saul King over Israel"-for Samuel had to perform the executioner's task, and hew Agag to nieces before the Lord.

Cyrus knew the Sun as " the Lord God of heaven who hath charged me to build him an house at Jerusalem." A familiar spirit in this name. may have done so. In Daniel, also, was "the s wirlt of the holy Gods" while chief Professor in the College of "Magicians, Astrologers, Chaldeans and Soothsavers." to teach the way of the Word as "a watcher, and an holy one come down from heaven." The divine counsels were made known in riddles and dark sayings, as " this matter is by hibited in proof of the statement that the disciples the decree of the watchers, and the demand by the Worl of the holy ones." "As the heavens rule," they fetch a compass of many sides in dicted millennial jubilee. -107 their bearings upon the earth, whose four corners are held by the four angels, stub and

ishing the curious girdle of the ephod-nor less than Byrian damsels, with the smooth Adonis, or "our Lord" were Lion's daughters infected with their darling in amorous ditties all a summer's day, singing the love-tale of his ten thousand slain:

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Whose wanton passions in the sacred porch Excitel saw, when, by the vision led, lifs eye surveyed the dark idolattics Of allenated Judah;"

and heard them singing how the "Lion's whelp" came forth from out the rod and stem of Jesse nor less sweet the song of Samson and his Delilah-heifer with crescent horns-Astarte, queen of heaven, with milk and honey flowing from the golden land. What wonder, then, that Lion's daughters were infected with like heat, and made an "unco leeway" when the Sun and Virgin came down from heaven with such strange fire from the Lord, and each star was balmy breathing, and a bride in the New Jerusalem.

Even "the modern Jews," says Calmet, "allow a great deal of the influences of the stars, to confess that there is no dispute among wise menon this subject. Their wish to their friends upon their wedding-day is, 'That their planet may be happy'-and they carefully observe under what planet their children are born." The wise men from the East took note of the heavens for tho appearing of the Saviour, and Cornelius Agrippa gives the very formulas in the various names of the Hebrew Lord for evoking and conjuring spirits by bringing the sun, moon and stars in conjunction. Homer has his Gods, demons, or unfleshed men interchangable: 1

"Like the Chaldean, he could watch the stars Till he had propied them with beings bright As their own beams

St. Paul "ascribes the infirmities wherewith he was afflicted to an evil angel "-angelus Sathanaequivalent to a malignant star, or St. John's Wormwood. The Wise men from the East instructed the Greeks, as well as the Hebrews, in the way of engineering the spiritual world in connection with the "paved work of a sapphire stone, and, as it were, the body of heaven in his brightness," where the God of Israel was seen in the seventy elders of the phallic cross, as per plate in Dr. Oliver. The jeweled cup of Jemsheed was a way of finding the Lord, as well as in the divination and enchantment of Israel, by Urim, Thummim, Teraphim and Ephod.

[To be continued in our next.]

THE GREAT ANTICIPATED MILLENNIUM: ITS HISTORY AND OBIGIN. NUMBER SIX.

BY K. GRAVES.

The Millennium to Exait Us and Our Religion, and Overthrow all Others.

It only now remains to be shown that the disciples of the various Oriental systems had in view, as an ultimate end of the introduction and establishment of the Millennial Age, or cycular period, the spiritual or divine exaltation of themselves and their respective religions-that is, the triumph of their peculiar doctrines and systems of religious faith over all others. Each contemplated the future destruction of the world as a chosen means, in the hands of "the Great Arbiter of nations," of compelling "every nation, tongue, kindred and people" on the face of the whole earth, to come nd bow in humble confession to the truth and superiority of our religion, and the superior claims of our Messiah and sin-atoning Saviour. to be worshiped and adored by all the nations of the earth. All who remain unconverted to our faith up to that period, will be compelled, by the omnipotent God himself, to join our holy ranks, and honor and exalt" Our Holy Religion," and bow the suppliant knee to our Divine Messiah. The evidence has already been partly exof the Christian faith have all and always openly confessed this as the grand finale of their long pre-

Paul says of the Christian Messiah, "Wherefore God also hath highly exalted him.

war a Christian."

Tinny did not hear the last of Milly's speech; for also had really fainted from the excitement added to the fatigue of the day. Milly took her tenderly in her arms, and carried her to her room, and bathed her face in water, and patted her back, and breathed in her face, and at last Tinny opened her eyes, and insisted that she was quite well, and wished to go directly to sleep. The truth was, she wanted to get rid of Milly's presence, for in that trance-like sleep she seemed to have had a great revelation, and to have become almost a woman.

When she knew by Milly's hard breathing that she was sleeping soundly, she rose quietly, and dressed herself, and went down stairs. No fear came to her now, for it seemed to her as if some one was close by her, leading her steps.

The moon was up, and in its brightness everything was distinct. How beautifully the hedge of cedar looked, with its dark shadows cast far into the road. How soft and silvery the light fell on the sassafras leaves; and how each blade of grass quivered and gleamed, as if learning beautiful lessons of love.

Tinny traced every step that she had gone with Hugh. She thought she followed in his very track, and perhaps she thought some gleams of moonlight, as they struck the publies, were the light of his footsteps. She went on fearlessly, thinking only one thought, although that thought spread itself all over her brain, and filled all its wishes and expectations.

This thought was, that she had done a great wrong, and somebody was suffering for it. She was very sure that some one had spoken to her as she lay asleep, and she was quite sure she was not now alone. She did not think of being afraid, hat looked carefully for every path that she had trodden with Hugh. The moon seemed to shine purposely for her, it was so very bright; and the whippowils seemed to sing for her, so plainly did they speak to her, to tell her she was not alone.

At last she reached the forest. There she stopped for the first time, for its shadows seemed darkness to her; but soon the gleans looked like beckoning hands to her, and she took the path without a fear. When she reached the little stream where Hugh had helped her across, a thought of him made her very grave. Would Hugh be pleased with what she was doing? And what was she going to do? She really did not know. She only knew that something seemed guiding her little fost. She jumped across the stream, and came to the place of the supper. Here again it seemed as if something like Hughimade her afraid, and to wish to turn back; but there was something else, stronger than her thought of him, that urged her forward. Bhe followed the path by the cornfield. till she came to some little log cabins. From one of these, she heard groans and sobs. As if a hand was leading her, she went up to the door and entered. The moonlight streamed through the open door, and revealed a man lying on some straw, and a woman kneeling by his side.

"De Lord he very near to ye, Jo, an' keep ye | contract."

tell him how very wrong he had done. Just as she was going to her window to see She caine with a rush, as if a little gale of wind made worse.

had arisen suddenly, and burst into the room.

saying: you won't tell that I brought them, will you, for I his eyes, and scowl and shake his hand, and then | and organ of Jubal. he'll call me all sorts of names; but you look so sorry, does it make you feel badly?"

"Is Hugh very bad?" said Tinny, faintly. Estelle's oyes flashed, and then she drooped had a great deal of feeling in it.

"Let's go down stairs," said she. "I saw a. pay for the roses."

Again Tinny thought to put the question about Hugh, but Estelle looked so very heartless, as she spoke of the roses, that she said not a word.

"Did you love me very much, when I was ly ing on the ground and Hugh hurt me? Nobody loves me but pa. If you'd love me, I'd bring you roses every day, and give you my ducks and all my little ducklings, and my kittens, and my great dog, and all my things."

Such an eager look came into Estelle's eyes as she said this, that Tinny thought she felt them come toward her.

"I think I love everybody. Mamma said I must. Of course, I love you; but if you did n't like to month. The week, whether a portion of sayen plague folks, I should love you better," said days or a quarter of the month, was of common Tinny.

"I don't plague anybody but Hugh; I shan't plague you ever, because you kissed me, and I won't tell anything you do n't want me to," said Estelle, eagerly.

Tinny looked tenderly with her soft eyes to Eselle, and she wished she wanted to kiss her, but she felt afraid of her, and was wishing all the time That she would go." The love that Estelle

longed for was not in her own heart, and so she ed to possess.

[To be continued in our next.]

Boot-black boy to returned soldier: "Black

"the whore of Babylon "-a term not quite symsplendid butterily on the cleander as I came up; phonous to cars polite. John might justify himwe will catch it and you may give it to Hugh, to self in the necessity of maintaining the unities of

the drama, and that after the cherubimic Perseus had driven her from the sunny Euphrates to make her bed in hell with Job and the Egyptian Typhon, he might denounce her in a word, often Biblically emphatic, for bringing death into the world and all our woe, and thus bringing Adam to grief by a side issue from a "fair defeat of nature," as per Milton.

The deceptive shift of our theologians to anoint the Sabbath day into a particular odor of sanctity is thus disposed of by Poole: "The mention together of Sabhaths and new moons proves nothing but that the two observances were similar, the

one closing the week, the other commencing the use in antiquity." But the division was not

Egyptian, but probably Chaldean or patriarchal. 'The new moon was kept as a sacred festival;" hence to "remember the Sabbath day and keep it holy," was equivalent to remember the new moon and keep it holy, for the "precious things" it

brought forth.

The Psalmist blew up the trumpet in the new moon, as a statute for Israel, and a law of the God of Jacob. Poole supposes that could not make others give to her what she wish- | the moon days and Sabbath days were not of an astronomical character; but this appears at variance with what he had already said, that the

Jews "were not inattentive observers of the heavens." How then could their moons and Sabyour boots, sir? make 'em shine!" Looking at his | baths be otherwise than according to the pattern unpolished 'gunboats' in a contemplative way, on the Mount, where the God of Israel had his the war-worn veteran replied," Well, I do n't care treatle-board or tripod in the payed work of a if you do; fall in promptly, though." The urchin sapphire stone, as it were, the heavens in his brightgazed a moment at the soldier, and then, turning ness? Daviel, as chief of the magicians and to a comrade near by, should could say, Bill, monthly prognosticators, declares that "the heavlend us a hand, won't yer? Live got an army ens do rule;" nor was John slow in calling their

twisted with the four winds or spirits

The ancient Oriental poetry, with its needlework on both sides, presents a very pretty picture of stars and familiar spirits counted into the Sum of the matters." The skies thus studded with geins afforded the dainsels of heaven excellent jewelry for the decorations of their persons in the handiwork of the firmament-the framework of a sapphire stone, as it were, the heavens in his brightness. From the sign of the heavenly Cuunus, we, too, have "a watcher and an holy one come down from heaven," as clean and as white as the Lamb's Wife in the New Jerusalem. We are very fond of St. John's glorious drapery, when cleanliness is so much akin to Godliness in the righteousness of the saints-where the fine linen, clean and white, so much transcends the bilious netticoat. All hail, then, to the New Jerusalembride.

We do not clearly know the Goddesses among the Hebrew Stars-"for the Hebrews had no feminine name to signify Goddesses." By thus shutting the women out of heaven, their condition was rather hard upon the Biblical earth-plane. Dely, however, as she came up with a squadron of stars in their courses to the help of the Lord and Jacl, who spiked Siscera, might well be translated to the right hand of old Shaddai, who was a man of war, Almighty is his name." Those lamsels who sang ten thousand slain to David, might also present a claim to be in the calendar of the Hebrew Saintdom. In the mystic Key, David was "the darling of the songs of Israel"but in rather sulphurous linen, not yet whitened, as per Swedenborg.

Not only are the italics in God's Word internolations, but these are sometimes extended to the common letter, to say nothing of the strained or mis-translations. "The headings of the psalms," says D. W. Marks, Professor of Hebrew, " are not to be relied on, as many of these titles were superadded long after the authors of the psalms had passed away." The words "of David," or "of Solomon," do not of themselves establish the fact that the psalm was written by the person named, since the very same phrascology would be employed to denote a hymn composed in honor of David or of Solomon." As David and Solomon were representatives in symbolic correspondences of the Sun, male principle, or phallus, as the KEY to the mysteries in the ancient nature worship, on which wise praises were sung to the Lord, we can never be quite certain in the Biblical metamorphoses whether we have a parabolic, or a real person-whether of flesh and blood, a star, or a spirit from the sun, moon, and heavenly hosts, or the firmamental other which embosoms them-with the Lord flapping his wings " in the tops of the mulberry trees," for David to fetch a compass in the wake of the Lord, " to smite the hosts of the Philistines."

David, or Dod, being the "well beloved"-"dear" -- the " darling "-- was charmingly set to music by

· . . •

him a name which is above every name; that at the name of Jesus every knee should bow," &c .--(Phil, ii: 9.) And in all the millennial predictions of the Christian Scriptures, we find no mention made of any other Saviour or Messiah to be introduced on the occasion as an object of worship, but that of "The Son of Man," dlias Jesus Christ. The God-Saviours of the other religious systems are left entirely out of view, not being so much as' mentioned by any of the writers of the gospels and enistles.

And a research into history, discloses the same partial, one-sided policy as having been practicaly pursued by each of the Oriental systems. "No other Saviour, no other religion but ours will be. recognized and promoted on the occasion," is impliedly and implicitly the language of the votaries of each and every system. Numerous texts might be quoted to show that the Jewish Christian founders of the Christian faith cherished the same flattering, egotistical anticipations relative to the final installation and exaltation of their peculiar polity or mode of faith, as also the promotion of themselves as a nation representing the only true faith, that our relations from the New Testament. which speak of "the Son of Man coming in the clouds of heaven," &c., disclose of similar conception and convictions among the original founders and promulgators of the Christian system.

Isaiah, as a mouth-piece for Jehovah, flatteringly addresses the Jews and Hebrews as a nation, thus: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. They shall come to thee."-(Isa. 1x: 3.) "Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles. For the nations and the kingdoms that will not serve thee shall perish."-(Isa.) (That is, they shall perish unless they worship thee after our peculiar mode of worship.) 'And I will rojoice in Jerusalem, and joy in my people."-(Isa. lxv: 7.) (" My people " meaning the Jews only.)

And Joel, after naming several Gentile nations who were to perish because not "our creed," or disciples of our faith, exclaims: " But Judah shall lwell forever, and Jerusalem from generation to generation."-(Joel iil: 20.) "And many people shall go and say, Come ye, let us go up to the mountain of the Lord-to the house of the God of Jacob." "And all nations shall flow unto it."-(Isa. 2d chap.) (Glory for us.) "Yea, many people and strong nations shall come and seek the Lord of hosts in Jerusalem, and to pray before the Lord." -(Zach.) (That is," pray as our sect does.") "For as a new heaven and a new earth, which I will make, shall remain before me, saith the Lord, so shall your seed remain." (Or more properly, "your creed.")" 'Many other passages of a similar import might be cited. And we have the testimony of h historical writer that, " All prophesied of a time when the Messiah would come to destroy all nations that refused to conform to the Jewish tellthe maid servants who had him in honor for dano- gion. Jorushlem, restored to more than its ancient spirits from the vasty deep-the Saurians, Mega- ing before the Lord with all his might, and flour. | glory, was to become henceforth and forever the

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Isaiah predicts that when the Lord comes to plead with all fiesh by fire and by the sword, the Gentile nation will bring all the Hebrews that are sojourning among them."--(Prog. Rel. Id., Vol. II.) And that noted and popular Jewish writer, Philo, speaks of "The latter days, when the Lord's chosen people will be gathered together from the four winds of heaven, and all nations come and pay voluntary honor to their moral superiority, and receive from them rich streams of knowledge." ("Moral superiority," indeed, when the Rev. Mr. Hibbard says, "They were, perhaps, by nature, the most morally inferior nation on earth.

And both Philo and the early Christian writers name Jerusalem as the seat and centre of the forthcoming Millennial paradise. This Jewish author seems to have entertained the same dis--paraging views of other nations that is manifested by the prophet Erdras, in his second book, in the exclamation, "Oh Lord, thou madest the world for our sakes! As for the other people which, also, came of Adam, thou hast said that they are nothing, but be like unto spittle." (Strange, indeed, that " the other people " should be as " mere spittle" compared with the Jews, when we have the clearest proof that some of them were much further advanced in knowledge and civilization than "the Lord's chosen people," who were actually indebted to them for all "streams of knowledge "which they possessed, even to the very tools of husbandry which they used.

The boastful, opinionated, egotistical pretensions of the Jews are set forth by that new standard anthority, "The New American Cyclopedia," in the declaration that they believed "they would rule over all the nations under a royal Messiah." And all the writings of the early Christians clearly evince this idea, and the conviction expressed by Tacitus and Sentonius that those who should come out of Judea should possess the world."-(Vol. 11, page 505.) Thus it is shown by the Scriptures and by historical authorities, that both the Jews and the primitive Christians cherished the egotistical persuasion that they will in "the last day" witness the triumph of their religious doctrines and the sway of religious empire over "all the nations of the earth." And we have the facts carefully registered in history disclosing the proof that a similar conviction had long previously posto sessed the minds of the worshipers under the Oriental systems. Several citations of this character drinks for the tippler; golden gems for the filthy have already been incidently presented in previous historical quotations. The text has been cited from the Buddhist Bible which prophetically declares that the Divine Millennial Messenger "will cause justice and truth to reign everywhere, and will subject the whole universe to the religion of the Brahmins," and will "destroy barbarians and thieves and reëstablish righteousness," &c.

And it is further declared in the same "Holy Book" that "joy and gladness, peace and prosperity, shall flow as a river, and all the saints (of the Buddhist faith) enjoy the most consummate delight, and the whole world be brought to the religion of the Vedas." And we find the anticipation several times expressed in the Persio-Chaldean Bible, "The Five Volumes," that their God-Saviour, or Divine Messiah, Tien, "the Holy Son of Heaven," will come to reign in his kingdom, and that he will be heralded and proclaimed as "the Lord of the Universe," and will extend his empire over all the earth, and the final and solemn era be thus inaugurated, which will, in accordance with the prophetic text already quoted, "Bring all the world to the worship of Zoroaster, and thus establish universal peace and happiness." And the Divine Redeemer, Maitre of Ceylon, is also to appear and "establish a new order of things " and give his own religion the preëminenco-so aver his devout disciples. The "Great Prophet" (Mahomet) likewise is to descend from heaven in the hour of final judgment, and establish "the only true religion " (that of the Koran,) as well as demonstrate "the vanity" of all other systems of faith and worship. So announces their Holy Oracle in the most solemn, prophetic strains.

We will conclude this branch of our historical exposition by a citation from history, furnishing orroborative proof of the foreg detail: "In most nations," says "The Progress of Religious Ideas," "a belief prevailed that the return of the Golden Age would be brought about by the advent of a Just and Holy One, by whose agency all discord, moral and physical, would be harmonized, and the world restored to order. Hindoos believed such a person would appear to them, and bring all nations under the guidance of the Brahmins. The Chinese expected a Holy One would appear on their sacred mountain, and bring all the world to the subjugation of the Chinese empire. Persians believed that such a Deliverer was waiting to be summoned to their land of light, and that when he appeared he would convert the whole world to the religion of Zoroaster."-(Vol. II, page 165.) Which one of the several rival religions named above, including that of Christianity, is to prove triumphant and supercede all others in the era of the installation of the Millennium, I shall leave to the conjecture of the reader. Harveysburg, Ohio.

political and spiritual centre of the world. And gold, and the Jews would carry it off to bank with, if they retain their earthly dispositions and habits.

We have golden syrup to sweeten our food and nourish our bodies, and golden dishes to hold our food and drink-at least the very rich do and the poor do not, as the latter are criminals on this God's calendar, and not entitled to benefit of clergy nor display of carriages at funerals with mock mourners. We have golden names to several kinds of intoxicating drinks, to induce the weakminded to imbibe and make less than human depravity manifest in their actions, and we disgrace the beasts by calling them " beastly drunk," when the beasts do not get drunk at all-golden ale. golden beer and golden brandy, as if the attraction was not strong enough without drawing in love and devotion for this God to aid in dissipation.

We bury the guilty dead in gilt-trimmed coffins, and the honest poor in plain boards, and thus let the god have the bodies, if not the souls, of his worshipers. .We have "golden gem" tobacco, to feed and encourage the most filthy habit of civilized society; and to "bring in " this love of gold again, to encourage chewing and smoking a filthy and poisonous weed, that makes a beast, in neatness, of a man; or worse than some beasts, for cats, at least, are neater than tobacco chowers, for they will hide their filth if they can. But gold is the God of the rich, the popular and the fashionable, and covers a multitude of sins, and pardons every crime, even treason and total depravity.

I passed by Grace Church the other day-prob ably the most gilly, if not guilty, in the city-it snowed and rained both; the Church was in session, and ten rich, gilt carriages, with drivers, human drivers, sitting on the outside in the storm, were standing before the church. The carriages were empty, for the gilt-trimmed occupants had gone into the church to worship their god, and pay their respects to the Jewish God, as there is a fair understanding and perfect harmony between the worshipers of the Jewish Jehovah God and the Gold God, in this city.

We have golden pills, and other drugs and medicines in gilt coatings and in gilt boxes and bottles, to cure us when sick; but I suppose these medicines only cure the worshipers of gold, as few others take them. Thus we have golden medicines for the sick; golden food for the well; golden tobacco eater; golden prayers for the rich worshiper; golden coffins for the guilty; golden garments for the proud; golden signs for the cheaters; golden everything for everybody that has gold to purchase with and exhibit. It would be well for the people if it could be taken out of the merchandize and coined into money, to drive the dirty rags out of the market, where they are used as change, and depreciated as representatives of coin. They have become so plenty and so cheap, that if not checked soon, a man will need as large a load to purchase a coat or a barrel of flour, as the ancients did of Lycurgus's currency.

I wish Mr. Gold God would discharge as large a part of his shinplastor army, as United States has of his soldiers, and let the regular currency, like the regular army, have the field for a time; it might "from many a blunder free us, and foolish notion.

Gold is not much of a war God; he has retired during our war, and kept his currency head mostly out of sight, and seemed to hide more and more during the war; or rather, fied to other countries, where, I learn, he has held high carnival in ourrency channels. But in his gilt and guilty face and phase, he has not skulked or shunned the popular gaze or channels of traffic. But as currency, he was not needed, while greenbacks would buy politics, guns, churches and drivers as well; and in the shambles shinplasters would buy stocks, drinks and cigars, wine and women, papers and puffs, &c.

New York, Dec. 14, 1865.

CIRCLE HYMN.

[I have observed that in circles of Spiritualists we often sing old revival tunes, but with no very

Spirit-Mosarco.

Marseilles, France, Oct. 1, 1865. DEAR BANNER-While tarrying a few weeks n this ancient but very enterprising and pleasant city of some three hundred thousand inhabitants. my mind has reverted oftlimes to your "City of Notions"-and especially have I thought of and longed to see a copy of your truly valuable and interesting journal.

Since I left Paris, some three months since. I have not seen a number, nor, in fact, a single English or American periodical; still there has not been a lack of matter, nor subjects upon which to bestow my thoughts,

Spiritism-for this word is universally used in France, and I prefer it to Spiritualism-is rife here as it is throughout the kingdom, and there are quite a number of periodicals devoted to the subject, and the amount of spirit literature is consid-

erable, and to be found in all the bookstores. I chanced a few days since-if indeed chance isto spy in one of the windows, a little weekly, entitled, "L'Union Spirite," published at Bordeaux, hy Mons, Auguste Bez, in which I found two very nstructing spirit-communications from very noable Americans-one from your much lamented President Lincoln, the other from J. Wilkes Booth.

Thinking that a translation of the same might nterest your readers, I have put myself to the ask, and herewith send you the former, and, if desired, will send you the latter, which is very renarkable.

It may seem strange, indeed, especially to skepics, that our spirit-friends should come to France to give utterance to their views and wishes; and the question may arise, How is it that one, unacquainted with the French tongue, should, so soon after the exchange of conditions, be enabled to use the, language-for it cannot be supposed for a moment, that the change in the form of existence does, ipso facto, impart such kind of knowledge? It must, therefore, be understood that Mr. Lincoln spoke by proxy.

But what should attract him to Bordeaux? Let me inform the reader that Mr. Lincoln's name is almost as familiar to the people of France, as is The sun and moon have melted into one, that of Napoleon III. You will see his likeness posted in the windows of very many of the shops No fairy nymph from out Elyslan bower,. and bookstores throughout the Ningdom. While With more of graceful swiftness over moved; at Lyons, the great sllk manufactory of the globe, a short time since. I was shown a beautiful likeness woven in silk, and which are made in quan- Her cheering presence is already felt tities and distributed throughout the globe.

Of the communication, whether characteristic of the imputed author, and whether worthy of him, each must judge for himself. To me it is very striking, especially when I remember that it was transmitted through a French medium, and, prob- Of our high calling's prize-set for the mark ably, by a French spirit; and being somewhat To which God's children all are called-to which prophetic, is worthy of preservation. Hence, I send it to you, and hope that it may be welcomed by an insertion in the Banner.

J. M. STERLING, The editor of the S. W. prefaces the publication thus:

"We are greatly obliged to our spirit brother, M. Rul, for the two following communications, which, to the merit of actuality, is joined the still greater one of profound and useful instruction." EVOCATION OF ABRAHAM LINCOLN.

MEDIUM, M. RUL.

Bordeauz, 3d May, 1805.

SPIRIT,-I am here. QUES.-Have you been at Washington?

-Yes. -What think you of the actual state of affinirs

b. United States of America? S.—Soon the chants of peace will succeed the clamors of fratricial war; soon the people of the clamors of fratricidal war's soon the people of the United States, forming but a single family, will be occupied in repairing the disasters of this hor-rible war, that had nearly separated the Union which our forefathers had, with so much labor, and from such discordant elements, succeeded in forming. But the designs of God will be accom-plished; and, after having explated in blood and ruin the crimes of the past, I repeat, the American pèople will live as brethren. Soon this agitation caused by my violent death will be calmed, and all the efforts of young America will be in de-

of the earth, becoming the most sincerely religious

people of the globe. Thatk you, spirit-brother, for your good words; and since you are convinced of spirit-communion, you ought to have confidence in the teachings of your spirit. Persevere, forget not that there is not one upon the earth but can assist the progress of the blessed doctrine of Spiritian. Persevere in your efforts to improve yourself, scatter the good seeds, and he assured that one day all the good will find themselves in better worlds together chanting the peans of the Eternal.

HE WHO WAS ABRAHAM LINCOLN.

HEART LEAVES. NO. ELEVEN.

BY LOIS WAISDROOKER. поре.

A wayworn pilgrim sat him down beside The highway, where, for weary days and weeks, He had contended with the hall and sleet. And plercing cold of winters dreary hours, Followed by summer's searching beams-with thorns,

And steep hillside, where jagged rocks still tore His hands and feet, till all the way where he Essayed to climb was marked with blood, In spite of these, all these, he 'd struggled on; But now, with sinking heart and downcast look He sat, and feared to recommence his task; For doubt, with traitorous hand, had opened wide The portals of his soul, admitting there Despondency.

Her baleful breath had chilled The warm life current coursing through his veins, While close upon her track came fell Despair, Bearing within her withered hand a wand, From whence there fell upon the air a mist, A deadening, blinding mist, obscuring quite The soul-inspiring scenes, that else had cheered The weary traveler on his tollsome way.

But who is this, that cometh clad in light, As with a garment fittingly put on? With cheeks so like the flush that morning wears, Just as the king of day ascends his throne. With beaming eyes, that make the gazer think So much of gentle strength is imaged there. While pale with fear, those hell-born spirits fly, As darkness flies before the rising sun; By that dejected, almost fainting one, Inspiring with new life each failing nerve, As, guided by her eye of heavenly love, He looks beyond the tollsome path he treads, To that bright goal set for the glorious mark Earth's weary ones shall surely come at last, Shall come in spite of all the covenants That the deep hell of ignorance hath with The Priesthood made. "I have no words to paint

The matchless glories that adorn the goal Of mortal hope-that city whose supernal gates Back on their hinges roll unceasingly-Roll back to welcome in the children of The Eternal Father's love. While breezes pregnant

With immortal life, go sweeping through the Wide horizon 'round-go piercing even To the realms of night, with breath salubrious Scatt'ring the heavy fogs-the fogs of time And sense, that else would rise e'en to the gate Of heaven. Oh, glorious home! but all the way That led thereto was girt, or seemed to be, With chasms yawning wide; pitfalls were spread around.

And cataracts sent deafening thunder forth, And pools of stagnant filth filled all the air With pestilential breath, and lions roared, And serpents hissed, to frighten boldest hearts. And lol there was a stream, whose waters seemed To come from dark oblivion's sea of night. all the efforts of young America will be in de-reloping the powers which embryonically still live. You have witnessed the efforts which have been made to subdue the rebellion-trust in the been made to subdue the rebellion-trust in the Exclaimed, "Oh, I shall reach it yet!" Then, like

We could not refrain from expressing our gratitude to God that they were permitted to be nestled in the bosom of such an institution; founded for such a holy purpose by the munificence of several of our fellow citizens. As we continued looking upon these "dear little ones," we thought of that fine sentiment, "Their angels do always behold the face of my Father in heaven."

Next came to the tables between two and three hundred children, of both sexes, from four to fourteen years old, when the divine henediction was invoked upon the occasion and the company by Rev. Phineas Stowe, pastor of the Baptist Seamen's Bethel Church, of this city, in which every heart present seemed to join. Then followed the clatter of knives and forks, till the wants of all wore abundantly supplied, leaving many " baskets of fragments" to be gathered up, which, we presume, were well bestowed upon those who needed them.

After dinner the children were reseated, when we had the pleasure-and nothing could have given us greater-to address them briefly, and to express our wish that God might reward a hundred fold those who had founded and so liberally endowed this beautiful " Home for Little Wanderers." The children sung, in their beautiful manner, " Good Night," and we retired, thanking God that we had been permitted to enjoy such a Thanksgiving. RICHARD THAYER, Boston, Dec. 12, 1865.

P. S .- Friends visiting our city from abroad, will find it pleasant to visit the "Home," where they will always be cordially welcomed.

Letter from Leo Millor, Eng.

It has been a long time since I have had a talk with the great family of readers through the colnuns of the Banner. Allow me, therefore, to report myself as still on duty.

While the fierce tempest of treason and rebellion raged around the good old Ship of State, I felt called into the political arena, and when occasions seemed to require it, occupied the "stump," and proclaimed what I believed to be God's eternal principles of human government on earth. By some I have been blamed for this course, by more encouraged; but, above all, I have had the approbation of my own soul, and this is always better than rubles, or the plaudits of a world. My last labor in this direction was in the State of New Jersey the past fall, where I made quite forty speeches: and I have the satisfaction of knowing that my efforts had something to do in bringing this backward State "into the Union." And now that the great work has been done, now that the crisis in our national affairs is past, I once more turn my undivided attention to the promulgation of the facts and principles of our new Philosophy: So far as my observation goes, I find everywhere a renewed interest in Spiritualism. The mind, no longer drawn away by the excitement of war, or flerce political contests, once again turns, with an avidity unparalleled in the history of Spiritualism, to a fresh investigation of its laws and principles,

I think all our speakers, East and West, will bear testimony to this renewed interest. Then let us redouble our energies, and go into the work with fresh courage and zeal. Scatter broadcast spiritual tracts, our spiritual journals, and the thousand and one spiritual publications which are lying idle on the shelves. Let societies that have been broken up, or gone down, because of jealousies, differences of opinion, want of support, or what not, again relinite on the broad platform of Brotherly Love and Christian Forbearance, and I know the good angels will crown your lahors with great success. Come, brothers and sisters, East and West, North and South, arouse! Shake off whatever is holding you back from the good work. Heaven has laid upon us a great responsibility by imparting to us first the mighty truths of a new revelation-truths that shall emancipate a world from the cruel fetters and chains of superstition- and fear. Spiritualism means something more than we have yet conceived-something more important than wonderful phenomena, or beautiful communications, or even additional assurances of immortality. Its mission is broader, more practical, and all-einbracing than even all that. It comes to re-mold the age; to correct the abuses and perversions of the past; to do away with oppression, injustice, and crime; to substitute love for hate; charity and kindness for the thunders of reproof and the lightnings of wrath. It has a world-wide mission to perform in the formation of wise laws in harmony with the needs and requirements of human nature; in systems of education; in prison discipline, and the reformation of the unfortunate, the morally and physically diseased. It lays its hand upon the religions of the day, the laws of the day, and the customs of the day-upon the medical, the legal, and the theological professions, and says, "Your systems are men-made, artificial and unnatural; they do not supply man's religious wants with a rational faith; they do not lessen crime, or administer justice; they do not heal the sick and bring the blessing of health-turn now and learn your lesson from Nature, from the con-

GOLD. BY WARREN CHASE.

"Gold is the God the Yahoes adore ; There no man 's criminal unless he 's poor.'

Cotton is no longer king, but gold continues to be God, or at least worshiped in this great city of Gotham, where law is religion and popularity is morality. Gold ornaments the bodies which God and Nature failed to perfect, and gold must finish. Gold will purchase human bodies, with or without souls, for an hour or a lifetime, for dissection or slow torture. Males and females are both in the market, and bartered with and for in the shambles, and gold, or its depreciated representative, is the idol to or for which the happiness, purity or virtue is sold.

Gold decorates and ornaments our richest garments and the trappings' and trimmings of animals and carriages, but is seldom, seen on the skirts of the poor, though often on the necks and fingers. Gold pens and pencils make money of the words and figures that cheat and instruct us. Good and ill are strangely mixed in this labor of the gold god, and it is hard to tell when he (or she) is gilt or guilty; but society, we know, is always both gilt and guilty.

We have "golden gloss" for the hair, to cheat somebody with false appearances of gold in name and color-(it is not like Ring's Ambrosia, which will restore your hair to its natural color.) We have gold and guilt in the names, firms and lettering of signs at the doorways of the shops and offices, but most of them are to catch, not to give gold-gold in the windows of the brokers inviting more, as like attracts like, and the hair of the dog will cure his bite.

I have not seen any gold in the pavements of New York yet; suppose I shall have to go to the New Jerusalem city to see that, where they do not have such heavy wheels to crush it, for it thousand dollars. would not stand the hard tires and heavy loads of our cities, and I should think the iron charlots of the other gods would break the pavemonts of States as the thirty-seventh in the Union.

ppropriate words. I have composed some hymn for those tunes, and we have sometimes sung the following in the tune of "This is the jubilee."

FREDERICK ROBINSON. Marblehead, Mass., 1865.]

That glorious time at last appears, As proved in every way, Foretold by prophet, sage and seers-This is the judgment day.

The angels, stooping from above, The joys of heaven portray, And tell us of a Father's love-This is the judgment day.

They now appear and talk with men, And prove what Scriptures say, That all shall live in heaven again-This is the judgment day.

The hireling priesthoods of the earth No longer shall betray Every science at its birth-This is the judgment day.

The reign of falsehood in the world Then surely must decay, And truth's broad banner be unfurled-This is the judgment day.

And hoary wrongs of ancient time' Shall all be swept away, And poverty, the cause of crime-This is the judgment day.

An angry God, an awful hell, And Superstition's sway,

No longer on the earth shall dwell-This is the judgment day.

Then wisdom, goodness, truth and love Upon the earth shall stay

And fit mankind for heaven above-This is the judgment day,

And all shall come to heaven at last. However wrong they may Have lived and acted in the past-This is the judgment day.

Then death no more the heart shall rend With horror and dismay;

It comes to heaven the soul to send-This is the judgment day.

Oh Grave, where is thy victory now, Since hell hath lost its sway?

And Death assumes an angel's brow-This is the judgment day.

It is difficult to unite tranquility in accepting and energy in using the facts of life, but it is not impossible; if it be, it is impossible to be happy,

Paris and London whist players are making a match of one hundred rubbers for twenty-five

Colorado is ready to take, her place among the

protection of the Lord has alone kept me from doubt or discouragement. He has given me from doubt or discouragement. He has given me the necessary ability to accomplish this mighty task, so that I have not succumbed to it, and I have had the happiness, in leaving the earth, to see that my

efforts to quell the revolt were likely to be crowned with the success which I have always hoped. I thank God for having given me the ability that I needed, and I am happy in thinking that he who succeeds me at the head of the Government, will not fail in the trust committed to him not fail in the trust committed to him.

Q .- What is your opinion relative to the emancipation of the slaves?

S.-In a few years the soil of the United States will no longer be contaminated with the leprosy of slavery. It will require some years erethissin can be entirely extirpated; for the passions of men, being injured in their material interests, will internose obstacles to the realization of this prointerpose obstaties to the learnands of this pro-ject, which will be one of the glorles of the nine-teenth century. Behold, and admire the wisdom of the Eternal? See how everything in the world is harmonizing itself, and seeking to become free from the faint of barbarism. Splitlism, in coming to remind men of earth of those words of the di-vine Messiah, "You are all brethren, love ye one another," has implanted in the hearts of Ameri-cans the first germs of charity and fraternity.

But prejudices of color, of caste, passions over excited by long possession, would that readily yield to the messages of the ministers of the Lord. The hour appointed by Providence had come; and since the Gospel had not sufficed to enlighten my countrymen upon their duties as Christians, it was needful that blood, fire, desolation, death, all the disasters of war, come to remind them of the grandeur of immutable truths hitherto disregardad. This great and terrible lesson has been given to them, and soon Americans, better enlightened through sufferings which they have endured, will lend an attentive car to spirit messages; and upon the surface of that land thus devoted, during four years to the horrors of civil war, you may soon hear only cries of joy. After having laid down arms of destruction, the people will take up in-struments of reminerative labor, and binding themselves together, as do the members of one family which the storm has for a moment separated, they all will address to the Eternal, prayers

ated, they all will address to the Eternal, prayers of love and gratitude. You ask what will be the future of the United States. A young man full of strength, energy and confidence in himself, wanders, he deserts the light of charity, which should always guide him, to obey only his ambition and pride. He falls and wounds himself; but he straitly raises him-self, and thinks of Him who holds in his hands the destiny of all his children. He collects him-self, he calls to mind the duties which he has violated, and takes the firm resolution no more to disobey. The Divine protection comes to bless his labors; and this man, in the bosom of pros-perity, will remember the destitute, and far from self-gratification, by reason of success, will attriself gratification, by reason of success, will attri-bute all to the goodness of God.

Such will be the American people. Prosperity Such will be the American people. Prosperity, intelligence, the arts of peace, philosophy, morals, science, all will progress in America, for *Spiritism* will be the brilliant star which will guide them; this Gospel will be the blessed book which the people will peruse each hour of the day. Hence, to draw the instructions which Christ bequeathed to us, and, henceforth full of faith and hope, of charity and humility, after having so long been a spectable of pride and vanity, will become reli-gious without fanaticism, tolerant toward all, the Americans will realize the symbol of fraternithe Americans will realize the symbol of fraternity united to order, in its most humanitary devel-

opment. Everything progresses throughout the world; the earth is preparing for its transformation, and I say it to you in truth, that in a few years America, will occupy the first rank among the nation .

To one anew with life inspired, he darted on. His bleeding hands and feet, his tattered clothes And wearied limbs, are all forgotten now.

Awhile I gazed, then turned To look upon the one who had the power To work such wond'rous change, and saw Engraven on the pearly tablet of her brow, In living characters," My name is Hope," No more I wondered then, but with a heart O'ercharged with gratitude I sank upon My knees, and thanked high heaven For such a priceless gift to mortal man,

Thanksgiving at the "Home for Little Wanderers."*

As we were permitted to spend a part of the afternoon of our late Thanksgiving at this beautiful institution-an outgrowth of Christian philanthrophy in our city which will make the present year memorable in her future morals-we desire to put upon record a few of the more interesting incidents of this joyous occasion, which must have given pleasure to every one present, as we trust their narration will to many of your readers. The weather, as all know, was most unpropitious -a very disagreeable storm prevailing through the day-notwithstanding which a respectable number of gentlemen and ladies came in to witness the fine display of "good things" which had been generously provided for the "little outcasts," of whom there were between two and three hundred present, who had been gathered in there from the abodes of poverty and vice, to, partake of a dinner which was" fit for a king." Four iong tables had been neatly arranged in the chapel-a beautiful room capable of seating nearly a thousand persons-upon each of which were five splendid turkeys (twenty in all), nicely cooked, with a variety of other fowl of less note, and an ample supply of the proper etceteras. Before placing the children at the boards, a little time was very pleasantly spent by them in singing several beautiful songs, interspersed with short speeches by several gentlemen who were present, after which preparations began for filling the tables. The first thing done in carrying out this part of the programme, was to place at the head of one of the tables eleven "wee darlings," from one to three years old, who were seated together on a line, occupying as many high infant chairs. As we sat and gazed upon them, the " fountains of the great deep" of our heart were broken up, and the tears filled our eyes as we reflected that they were without fathers, mothers or friends to provide for them in their innocent helplessness.

The "Home" was founded early in the present year, and has already accured pleasant homes for about one hundred and fifty poor children. Ten of our most liberal citizens gen-crously contributed for thousand dollars each to catabilish it, who have by that noble act more indelibly engraven their names upon the hearts of its henefelerites than could possibly be done in marble or granite. Rev. R. G. Toles, the excellent Superintendent, and Rev. J: W. Hughes, his noble-hearted as-sistant, are the "right men in the right place." "The Little Vanderer's Advocate." containing a failtiful record of erery-thing of special interest periality to the institution, and giv-ing, in the course of the year, some fifty pieces of beautiful tion and needs of the suffering poor, and of what is being done for their relief. We hope many will subscribe for it, that they may enjoy its monthly visits. It can be had for one dollar a year.

stitution of man's spirit and body." To the legislator it says, "God's laws are immutable; you cannot contravene them, or disturb their operation; therefore be wise and frame your constitutions and enact your statute laws in harmony with the divine laws of the universe, if you would preserve the peace, happiness and prosperity of your nation."

To the theologian it says, "Read God's Word written in the stars of heaven, in the rocks beneath your feet, in the mineral and vegetable, in the animal and spiritual kingdoms; but most of all, in the intuitions, the reason and conscience of the human soul."

To the physician it says, " Away with the mysteries of your craft; Nature's remedies are simple: exercise, a plain, natural diet, free inspirations of heaven's pure air, and cleanliness of body. These are all that is needed to restore the world to health and strength, and length of days."

This and infinitely more is the great mission of Spiritualism. Let us help it along with might and main, resting assured that "the good time coming," so often foretold by poet and seer, is much nearer our door than we poor blind ones know.

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I have just finished a course of lectures in the city of Alton, Ill., where the Church thought . Spiritualism forever dead; but to their utter astonishment there were greater numbers in attendance, and more interest felt than ever before. I shall spend the winter in the West, and persons desiring my services will please address me at No. 22 Market street, Chicago, Ill. As speakers are so scarce in the West, and the field of labor so large, my only regret is that I have n't a hundred tongues; but with the one I have I will do the best I can. Let parties write as early as they can, and I will arrange at the very earliest day LEO MILLER. to make them a visit.

Springfield, Ill., Dec. 8, 1865.

METEOROLOGICAL .-- When is Silence likely to get wet? When it reigns.

Notes from Brooklyn, N. Y.-Warren Chase-Mrs. Emms Jay Bullene-W. P. Anderson, the Spirit-Artist.

We are unexpectedly favored with the presence among us of that noble, ploneer, Warren Chase, and we can secure his services for the last two Sundays in this month; but there is an urgent call for him from Newark, N. J., and I feel that we ought to let him go. We can hear some of the best speakers in our ranks by going across the river to New York, while at Newark they are less favored. Beside, we ought to be neighborly, now that our friends, formerly of the "kingdom of Camden and Amboy," are safely within the pale of the Union; and Newark did her full share in this work of redemption.

We have secured the services of Nettle Colburn from the middle of January, and hope to be enabled to keep her among us for several weeks.

Mrs. Bullene continues her labors in New York with marked success, and the most gratifying reanlts. As a public speaker Mrs. Bullene has fow equals. Her bearing is dignified and commandlug; manners and gestures easy and graceful; voice clear and pleasant; articulation and pronunciation almost faultiess. Her mediumship is of a very high order; and some of her discourses, treating of subjects which involve a subtle and intricate scientific analysis, are handled with such case and skill as to excite a most lively interest among the learned and wise ones in our midst. Of the musical part of the exercise with which

Mrs. Bullene concludes each discourse, I cannot speak favorably. It is far from being in keeping with the other efforts of this gifted lady, and I hope she will pardon the freedom with which I apeak of it.

I have lately met, for the first time, Mr. and Mrs. W. P. Anderson, the spirit-artists, and I feel so much interest in them, by reason of some things I have learned concerning their trials and struggles in "getting on" along life's rugged way, that I would like to say something about them in the Banner.

The nature of their work is too well known even to need any detailed description from me at this late day in their unselfish career. I say in "their work," for it may not be generally known that Mrs. Anderson must sit with her husband, else he can do nothing. This is a peculiar, and, I think, rare kind of mediumship. Mrs. Auderson may be in the same room with her husband, or in an aljoining room, or traveling in the cars, or located a hundred miles away, yet they will go into the trues state both at the same instant, and roturn to consciousness at the same moment. 'Such perfect harmonizing and blending of two souls into one, to me is a great marvel. It is not only while at their work, but ever and always the same. Each seems to live for and in the other, and each to be a necessity to the other.

Mrs. Anderson is the most spiritual in appearance of any mortal I have ever seen. She seems like a connecting link between the visible and the invisible world; so ethereal, so transparent, one almost expects to hear her say, as spirits often do when leaving the medium they have controlled, " Isam going now."

This condition is much more apparent now, by reason of a long and severe sickness she has suffered from the past summer. May the good Father preserve to us this sweet "pet" and pure "spirit in the form," to bless and cheer us on life's thorny road for many years yet to come.

Mr. Anderson has carned money enough to make himself comfortable, and ought not to be in the condition he now finds himself, being unfit for labor by a temporary illness.

Your readers will, no doubt, hardly credit what I am compelled to say, that there are many cases where persons have received pictures from Mr. Anderson, and on the most frivolous excuses either neglect or uttorly refuse to pay for them. In St. Louis, Chicago, Milwankee, and Portland, Me., there are cases where parties have taken pictures, but decline to pay for them, because they do not look like the person they were intended to represent. But Mr. Anderson has positive evidence that such is not the case. In St. Louis, at the close of a lecture by Bro. A. B. Whiting, a public statement was made that this picture I allude to is an excellent likeness of the one it is intended to represent, and the work was cited as evidence of spirit-power." From all the places above-named, Mr. Anderson has had orders for other pictures, because they had seen (giving the name of one where pay had been refused because it was not a good likeness), and they were so much pleased with it, as a likeness, that they wanted one similar. хc.

mind in the audience. At the close, a number of questions from the autilience were answered with a readiness and aptness seldom or rarely equaled. The awakening angel has come, and a spirit of investigation is abroad, by the manifest interest everywhere exhibited, and the respectful inquiries made in reference to the evidences of its truth.

On last Sunday, the 3d, the subject of the lecture in the morning, given by Mrs. Wiltsle, was, What Constitutes a Spiritualist?" Oh, how I wished that every Spiritualist throughout the length and breadth of the land, could have heard it, and receive the "truth in their hearts." The discourse for the evening was the "Advantages of Infidelity," which was received and appreciated by the audience. We are sending out our aspirations for a better condition of true and pure religious feeling in Cincinnati.

I have learned, with much satisfaction, that a growing interest on the subject of Spiritualism is rapidly on the increase in the city of Louisville since E.V. Wilson in augurated an association there. A. B. Whiting has just completed his engagement there. The audiences were increasing in numbers, respectability and carnest attention. "May the truth run and be glorified."

Our mutual friend, J. R. Newton, greeted many of his former friends and acquaintances at Metropolitan Hall, last Sunday morning. After the lecture he accompanied me into the western part of the city, to see a lady who had been stricken down to her bed several months agone, first with hemorrhage of the lungs, and then to an apparent settled disease of the lungs, ' She had not left herchamber since the day of her first illness. Mr. Newton applied his magnetic power; we left and went a considerable distance into the southern part of the city, to visit another patient, after which I parted from my friend, he to take the boat for Louisville, while I returned to my home. To my astonishment I found the lady above referred to at my house, and we had the pleasure of her company at dinner. She left her sick chamber came down two flights of stairs, and though weak, walked two squares to my house. She has been gradually improving ever since, and strong hopes are entertained of her final restoration to health. Thus the cause is gaining strength and perma-DAVID H. SHAFFER. nency.

Cincinnatt. O., Dec. 10, 1865.

A new Lecturer in the Field-Put Him in the Front, and Make Him Work. Editor of Banner of Light :

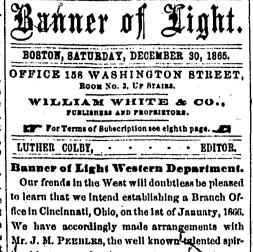
My friend, A. J. Foss, the writer of the folfowing letter, was a few years since one of the leading Baptist ministers of New Hampshire. No man better understood the theology of the Calvinistic Baptists, and its hurtful influence on the character and destiny of man. For some twenty years he has given his entire life to the anti-slavery cause. Few men are better posted up, as to the needs of the age, than he is, or better known as a reformer, and a man of indomitable energy, and influence among the people. From Cape Cod to the Mississippi, he is familiar with the masses. No man has worked more carnestly, devotedly and honestly in the cause of human progress than has ANDREW J. FOSS, MANCHES-TER. N. H., (his post-office address.)

Read his letter, and if you see fit to publish it do so; just as it is. If the congregations of Spiritualists wish to secure the services of an able, experienced, and efficient lecturer, they would never, I think, have cause to regret having called upon him. A letter just received, dated Dec. 10th, says: "I have three lectures on Spiritualism, which I have been getting up this fall. The first is on the evidences of the truth of Spiritualism. The second is on the philosophy and rationality of Spiritual-ism. The third is on its adaptedness to the needs of soul and body, for time and eternity. Besides these, there is a vast field, which you and I, to a small extent, have been accustomed to explore-the whole 'Living Present'-who can want for the whole 'Living Present'-who can want for texts? And he must be dull, indeed, who cannot preach from them. My friend! the fields are all white. Oh, that there were more to thrust in the sickle, and gather great arms full of golden

sheavos I hope that societies of Spiritualists will show A. J. Foss "the wicket gate at the head of the higher." If we are not satisfied with humanity as way," and place him where, as a dauntless war- we find it, it is not the fault of humanity, but of

This Paper is issued to Subscribers and sold by Periodical Deniers every Monday Morning, six days in advance of date.

Notice to Subscribers .- Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your sub scription expires; i.e., the time for which you have paid. When these figures correspond with the number of the volume, and the number of the paper itself, then know that the time for which you subscribed is out. The adoption of this method also renders it unnecessary for us to send receipts. Subscripions should be renewed before the time is out, as it will prevent losing any numbers, and save us labor.



bunl lecturer and writer, to act as our agent. Mr. P. will have assigned to him, for his exclusive use each week, two columns of the BANNER, for the publication of matters of local interest. He will also receive subscriptions, communications and advertisements, and transact any other business for us appertaining to the paper.

In thus expanding our business, we are aware that we are taking on additional responsibilities and incurring great financial liabilities; yet we have full faith to believe that ALL the old supporters and friends of the BANNER will sustain us, as heretofore, in our efforts to continue it a first-class paper, an honor to the glorious cause we advocate, a befitting channel through which the angel-world may communicate to those in the mundane sphere.

The Humanity of Divinity.

The effect of the new spiritual awakening in New York manifests itself, as we took occasion to state last week, among the Swedenborgians, and now among the Rationalists. The Rev. O. B. Frothingham very recently discoursed to his congregation on "Aspirations after God," affirming. It to be his belief that men did not seek God as a being of whom they strove to entertain some fit conception, but as a being answering in the fullest possible degree to their ideas of humanity In other words, it is not divinity, but humanity, that receives man's worship and adoration. He enforced his position with many pertinent illustrations, every one of them drawn from the great treasure-house to which Spiritualists regularly apply for whatever they want to strengthen, to comfort, or to inspire them.

Mr. Frothingham shows that the early fathers of the Church have declared, over and over again, that no idea, nor perception, nor consciousness of God could be had save through Christ, who was his true interpreter. We style men divine, said he, because they are so completely human; the more human, the more divine. In proportion as they became human, they grew lovable. The best men were Jesuses, after their kind. They awake in us an affection which was reverence. Every soul that reaches out after a higher and better conception of God, seeks to realize it in the humanity of Christ. It is his complete and perfect humanity that constitutes his divinity.

We cannot go beyond humanity, says Mr. Frothingham, and in fact we did not seek to, whatever we might think about something still rior for God and humanity, he wishes to be, "in an incomplete development of it. The goul craves front of the battle;" where he, being a large man, | humanity in its purest and noblest forms; and, having these, demands nothing beyond. Men and women-not airy ideals and imaginings-are the magnets that draw us and will ever hold us. Men and women as they might be, and as they would be, realized to us all ideals, made our lives round and harmonious, left us nothing to desire. no longing unfulfilled, lifted earth to heaven, and were the loftiest aspirations of the human soul. This is precisely the same doctrine inculcated with such force and eloquence by Henry C. Wright, in his last Essay. And it is that which we are all to recognize in full, before the human race is lifted up and developed according to the designs of the Creator and Father. Rev. Robert Colyer, of Chicago-a Unitarian preacher well known to at least Mr. Parker's congregation in Boston-comes straight to the same conclusions, in detailing his lasting impressions of Jesus. The yell was suddenly lifted for him. and he says he saw and felt and knew Jesus in the perfectness of his humanity. "The dark shadows "--- save he--" that had always fallen between his life and mine began to lift, I cannot tell how, but they did begin to lift, little by little, until, one dark November night, happening into a church you all know of in Philadelphia, the veil seemed to be, not partly lifted, but taken away; and I saw for the first time the dearest face, save one, of all 1 can think of now in heaven; and I went tramping up the dark road to my home so full of what I had seen, that when one came to messoon after and said, sadly, 'I hear you have given up the dicinity of Christ,' I said, all of a tremble-for I knew not what was to be the end of It-' I do not know what to say about giving up his divinity, but this I know, that I have taken up his humanity.' And so blessed is it, that this humanity makes him beyond all measure more divine than he ever seemed before." These are significant confessions, made by marked and powerful men, powerful because of their very humility and receptivity. They bring theology directly over upon the ground of the Spiritualist. We have never given up the leading iden of humanity in religion. It is just that which draws the two worlds together, making inter-communion necessary and therefore possible. Nothing more divine can be really known and felt by mortal spirit, than what it finds and loves in the noblest attributes of the human character. We are lifted up to what is divine by the cords of humanity which have been kindly let down to us. We behold divine attributes in the perfect traits of humanity. By accustoming ourselves to love and crave after and continually seek what is lov-In the Banner of Light of Dec. 9th, you publish able, and true, and exalted, and pure, in human communications from William Rowe and Frank character, we insensibly, but not the less effectuchildren to hold her up and sustain her from fail- Tramsey. Allow me to inform your readers that ally, become in love with the divine. This is the sng; that her garments were worn, and were not I have investigated the truthfulness of their state- real schooling for our spiritual parts. We are not expected to reach out and upward, blind and low as we are in this earthly lot, and comprehend oven a fragment of the Almighty; but his attributes are to be seen all around us in what is purost and best in the gifts of aspiring humanity.

The Christian Spiritualist.

The report of Rev. John Plerpont's speech in the National Convention at Philadelphia, which we were only able to supply to the readers of the Banner week before last, merits more than the mere space given to it in its reproduction. Mr. Pierpont stood up and declared for what he happily termed and effectually defended as Ohristian Spiritualism. He took the ground that the teaching and the life of Jesus were in no sense traversed and thwarted by the revelations of the Religion of Spiritualism, but, rather, that they were supplemented by it, made plainer and more impressive, and brought into closer and profounder relations with the individual soul. Spiritualism, in other words, according to his view, only illus-trates, illuminates and makes h practical matter of Christianity.

His speech was admirably distinct upon a point faith. That is the fact, not generally discussed with much fullness by those Christians who are not yet ready to adopt Spiritualism, that Christianity, after all, gives but little real light upon the where of spirits after passing out of the fleshly tabernacle into the realms not seen by mortal eyes. The "revelations" of Christianity are far too few and unsatisfactory in this respect, not to excite a restless and profound inquiry for something more and better. The ancient philosophy shed but little light on this engrossing theme. Christianity went a few steps further forward, But Spiritualism-the latest revelation of Heaven to man, opensail eyes and ears, loosens all tongues, and brings heart and heart together. The seal of the mystery is at last broken. This is revelation indeed, when we see one another, when we conand happy communion. On this point we can say nothing one half so well as Mr. Pierpont has said it, in the course of his speech to the Convention:

" Christianity, to be sure," says he, " advises us of future happiness and future misery; of spiritual life and of spiritual punishment; of heaven and of hell. But of the where the blessed spirit or where the tormented spirit is to be, what are to be the employments of either, whether in or out of the society of the once loved, whether or not the spirits that have passed 'over the river' can return and commune-for either good or evilwith those who are yet upon this side of it, Christianity, the Christianity of the New Testament. says nothing, and the Christianity of the Protestant Church knows nothing. But since the phenomena of modern Spiritualism have appeared to us, "the regions that sat in darkness " have seen great light upon that momentous subject. I do not look upon the light of the New Testament and that of the still newer dispensation, as crosslights, but as falling in parallel lines upon the world, from the Infinite Source of light and of life."

That may be accepted as the true and sound doctrine. There need be no crossing of the rays of spiritual light; on the contrary, they fall in parallel lines, neither interfering with the other. With such a view, what should hinder the true Christian from being a Spiritualist? Does not this statement serve to explain how it is that the real. genuine, Spiritualistic faith has been working, and is still working, with such silent and steady efficiency into the body of the professed Christian Church? The members of that Church feel a want in their spiritual life which their naked and unaided creed is impotent to supply. Spiritualism brings them into a new and brighter light, in whose blaze all their doubts are driven away. It enlarges their views; sets aside their creeds; settles their most anxious doubts; fixes their faith; assures their hopes; gives direct and unmistakable answers to the inquiries of their hearts; and comforts them with positive and tangible consolations, of which they before had but a hint, and dared indulge scarcely more than a pious dream.

The Late President Lincoln---His Vision.

Bishop Simpson, of Philadelphia, in his recent

DECEMBER 80, 1865.

The Spiritual Movement in St. Louis. The visit of Andrew Jackson Davis to St. Louis at this time appears to have been very opportune. The interest in regard to Spiritualism has quickened the pulse of the community in a most hopeful manner. Mr. D.'s lectures on the Spiritual Philosophy are listened to by as large audiences as can squeeze into the hall, and the secular press report his speeches and comment on them favorably. The Republican says: "The hall was densely crowded half an hour before the time for commencing. Mr. Davis's lectures are, in substance, purely philosophical, being devoted simply to the interpretation of the religious sentiment and of man's spiritual existence as he sees it. He gives the truth, according to his view of it, and expounds a system of philosophy independent of anything hitherto said or printed. In many points his system resembles that of Emerson, Carlyle and Thewhich is the leading one in every Spiritualist's odore Parker. Like all original men; he is earnest and entertaining, his language being always simple, direct, natural and forcible, and his manner easy and unaffected. Many who can't see the philosophy are pleased with the rythmic flow of good English, so characteristic of Mr. Davis's style.'

Mr. Davis has organized a Children's Sunday Lyceum, under most favorable auspices. We print on our eighth page a synopsis of his excellentaddress upon the occasion, which we commend te the attention of our readers. The Democrat. in speaking of the Lyceum, calls it "Something new," and gives the following sketch of the proceedings: A Spiritual Sunday School was organized yesterday afternoon, in the Small Library Hall. Eighty-two pupils, male and female, were in attendance; they were divided into twelve verse together, when we sit down in undisguised groups, with twelve leaders, seven principal officers and four guards. - The school is called the "Children's Progressive Lyceum." A full school consists of twelve groups, or one hundred and forty-four pupils. The groups have fancy names, such as "River Group," " Lake Group," "Ocean Group," "Shore Group," etc., and children of similar ages are put into the same groups. The method of teaching is unique, and calculated to arouse the youthful mind, and awaken the thinking faculties. The subject for the succeeding meetings is selected by a vote of the whole school, and each pupil is examined upon it by his or her teacher. On yesterday three subjects were proposed for the next Sunday's examination: first, What is Heaven?" second, "What is Hell?" third, "What is True Charity?" On taking the vote on each of these questions, a small number were in favor of Heaven, very few voted for Hell, and the almost unanimous voice was for Charity. So that during this week the youngsters will be asking their parents all about true charity, and it is hoped that they will learn what it is in practice as well as in theory.

Although Mr. Davis has long been engaged in promulgating the Spiritual Philosophy, and his writings have become as familiar as household words, he appears to be more appreciated to-day than ever before. His new system of teaching children is destined to effect a complete revolution all over the country, in regard to supplying the demands of young and growing minds. It is the noblest work of the age.

Miss Lizzie Doten and Mrs. A. A. Currier, two of New England's ablest workers in the spiritual ranks, successively follow Mr. Davis, in a course of lectures for one month each, in St. Louis.

Miss Doten in New York.

The New York Tribune, of the 18th, contains a synopsis of one of Miss Lizzie Doten's lectures in Hope Chapel, on the previous Sunday. It says: " The lecture room was entirely filled, the standing space and seats being occupied by persons interested in the discussion upon the Superiority of Man or Woman. Among those present were several free thought representative men, and a few believers in supernatural manifestations. Miss Doten conducted the discussion through the aid of, as she announced, three spirits. Two of the spirits were represented as pupils of the third. who was given the name of Philo, and was to be lecture before the Young Men's Christian Asso- ing the novel debate, Miss Doten gave her exa judge in the discussion. Previous to commencciation of Boston, related the following story of a planation of the manner in which sessed of spiritual power. She said it was inspiration derived from God; it came and went without her knowing it." After the two pupils had each spoken in turn, the Tribune adds: "Philo, the third spirit, was then heard from, through Miss Doten, and rendered a judgment that both her pupils were wrong in certain things. Neither man nor woman was superior above the other-both were necessary to the existence of the other, and both had good and bad qualities not possessed by the other. At the conclusion of the discussion Miss Doten announced that she would deliver a lecture at Hope Chapel, which is peculiarly a temple of Spiritualism, on next Sunday morning. Subject: 'The Unpardonable Sin; or, the Sin not Pardonable in this or the next World."" The lectures of Miss Doten are attracting much attention in New York.

Now, friends, this is all wrong. You are doing a gross injustice to a kind, amiable confiding. trathful soul. You cannot know how much you cause this good man to suffer. Be just, and do right, and do it now, or you certainly will bitterly regret the great wrong you have done.

For the future Mr. Anderson has adopted a rule, that persons ordering pictures must pay onehalf in advance when the order is given. For this advance he will farnish a sketch, which will enable them to judge whether the picture will suit them or not. His prices are somewhat less than heretofore, being now from thirty dollars and upwards, according to size and fluish. Post-office W. B. B. address, 2521, New York City. Brooklyn, N. Y., Dec. 13, 1865.

Mrs. Wiltste's Lectures in Cincinnut: Dr. Newtgu.

I feel strongly inclined to tell you that we have eyblent " signs of refreshing from the Divine Preseace," as they sometimes say in the Churches. I have just returned from Metropolitan Hall, where, as was previously aunounced, Mrs. Nellie Wiltsie would discourse from a subject selected hyn committee of skeptics. Accordingly every seat was filled, and almost every available suot for standing room was occupied. The committee were composed of merchants, who have never attended our meetings, except within the past two or three Bundays.

The subject, "What is the difference between Clristianity and Spiritualism," was explained in an except and eloquent mannor, and which engaged the rapt attention of that large audience for over an hour and a half. The lecturer explained the true mission of Christ, which is the same religion to-day that the true Spiritualist accepts; the facts, the evidences of truth, discarding theories and beliefs. Bhe laid open to the inspection of every mind desiring to know the truth, the er-"rors of creeds, forms and ceremonies. She contrasted the Church and the religion of the present time, with that which Christ, as a human being, with a divine nature, came to establish, and which find become perverted by sectarian theories and dogman. Bhe said that the Church way the Mother of Spiritualism; that she had become old, and was feeble and tottering, and was calling on her suffed to the present style of religion the world was seeking to adopt.

The lesture was fraught throughout with grand and sublime truths, which was felt in its logical orce by every true Spiritualist and progressed great many leaves and no fruit.

will be a conspicuous mark for the enemy's sharp-HENRY C. WRIGHT. shooters. Cupe Ann, Dec. 14, 1865.

MY DEAR HENRY-The spirit moveth me today to write you a few lines. Peace be with thy spirit! What a terrible battle is raging, and will rage,

What a terrible barlie is raging, and with rage, till this Nation shall do justice. I do not know what Johuson will do, or what Congress will do, or try to do. But God will pull their linchpins and take off their wheels, till as a necessity they will be glad to do justice. I am entirely assured that the negro will have all the rights of an American citizen. I do not believe "the South is victorious," or will be; but

the negro will be the conqueror.

But the great battle that is being fought has oth-er issues than the rights of the colored man. That out of the field is nearly won. But the great ontest, one that will last for years, and one that affects, in the highest degree, human interests, is the theological war-WAR with the monstrous ideas with which " an unholy religion " has flooded, and is flooding the world. You know well, my dear friend, that I have felt

and I assure you that more than ever I do feel, the deepest interest in the contest. I long to be in the front of this great battle. Now, my belief is, that the Spiritualists are do-ing more than all others—vastly more—to inform and save the world. Spiritualism is "the stone

and have the world. Spiritualism is "the stone cut from the mountain without hands," that is now smithig and breaking in pieces the great theological image, that has so long befooled and besotted mankind. I love Spiritualism:

 Because with all my heart I believe it is true.
 Because it is philosophical, reasonable; appealing to the intellect, and only challenging belef on evidence. 3. It meets and supplies the wants of our na-

ture; a longing of the soul for immortality. 4. Its effects are purifying and encouling. It gives us the best conceptions of God, a future life, of the duties that grow out of the relations of life, and of all by which we are allied to the Infinite.

5. It abolishes death, and brings life and immor

tailty to light. Oh, Henryl what a glorious faith is this! It is the glorious sun, rising and scattering the long, old, wet night of ignorance and superstition, and

cold, uset hight of ignorance and superstition, and filling the earth with light, truth and love. Dear Henry! I want to be preaching this bless-ed faith to the world. How shall I get at it? If once the way was opened, I feel that I could go ahead. But how to get started, is the question. Henry! can you show me "the Wicket Gate that stands at the head of the way?" I have seen in the I burster couptblace from the way and started and started and started and started and started and started at the seen in he Liberator something of your journeyings and wachings, and have refolced greatly in your work. May all the angels bless you, and keep you in

your sphere very many years longer. Yours as ever, A. J. Foss. Manchester, N. H., Nov. 29, 1865. Henry C. Wright,

Messages Verified.

ments, and find them correct in all particulars. 8.

Some books are like some kinds of trees-

vision seen by Mr. Lincoln before his first election. to which the latter always attached much importance, and which, it appears, continued to affect his thoughts to the very last. The Bishop gave the story as it was told him by Mrs. Lincoln herself. She says that when the news of Mr. Lincoln's first election reached his home in Springfield, he saw a reflection of his own face dead in the glass beside the reflection of the living countenance. When he first saw it he thought it was an optical delusion and turned away from the glass, but when he looked in it again he saw again the double reflection. He went from the glass and laid down on a lounge. After resting some minutes he looked in the glass a third time, and again saw the spectral face behind his own. The circumstance made a deep impression upon his mind, but he never spoke of it until about two weeks before the last Presidential eleciton, when he related it to his wife. She was fearful that he would not be reëlected, and he told her of this inident with the interpretation he put upon itthat he would be reëlected, but would not live out his term. And afterwards, when the plans of the future were discussed, and he was asked what he would do after the second term of office had expired, he always replied with the proviso-" If I live." The Bishop said he could not explain the circumstance or determine whether it was merely an optical delusion or an intimation of warning from on high. Mr. Lincoln always regarded it as the latter. There is no question that the late President was one of the most impressible of men, and of course highly mediumistic in his organization. He certainly put faith in the possibility of spirits holding communion with mortals. All along the course of his remarkable career, the evidences abounded that he was guided and controlled by the unseen and higher intelligences, to which he willingly surrendered himself, not the less completely, however, because he did not always'admit it to himself that he was doing so.

The Dying Year.

We are come to the end of 1865. It has been a year of crowded hopes and fears, and most mo mentous realizations. It takes its leave of us in a condition of peace and tranquility, leaving uncounted blessings behind to signalize its existence. We part with it as an old and dear friend, letting go its hand refluctantly, but still grateful for what it has brought. Farewell, Old Year! And welcome, the New 1

Lectures on Geology.

The second lecture of the course by Mrs. N. J. Willis, was given in the Melodeon, last Wednesday evening, to an appreciative audience, who manifested increased interest in the subject. The next lecture will be delivered in the same

place on Wednesday evening, and will treat upon the mineral, or granite formations. We adtend.

Spiritual Meetings in the Melodeon.

On Sunday, the 17th, Mrs. Sarah A. Byrnes, of East Cambridge, occupied the desk of the Lyceum Society of Spiritualists, and gave, in a trance state, two very acceptable discourses to large audiences. She is a very fluent speaker, has a clear, pleasing voice, and holds the close attention of the auditors to the end. She has been in the lecturing field for over ten years, and her development has become so perfected that she now ranks with the best and most reliable lecturers. The demands of the human family of the present age for more light in regard to their future existence, constituted the burden of her discourse in the afternoon. In the ovening she finely illustrated the subject of "Success and Defeat," maintaining the position that what appeared to be complete defeat, eventually proved the greatest success. The arguments were sustained by various citations of individual experiences and events.

Dr. F. L. H. Willis, of New York, will occupy the desk next Sunday. His subject in the afternoon will be," What control have we over the destiny of our lives?" and in the evening, "The Old Year."

Fresh Meat all the Time.

An association was formed a year ago in England for finding out the best mode of supplying the markets of that nation with animal food from countries where it was produced cheaply and in abundance. By reason of the exertions of this association, a process has been discovered and patented, whereby poultry, mutton, beef and other articles may "be preserved in a fresh, raw state for an indefinite period, and under all circumstances of climate and temperature." Such a discovery would be of inestimable value everywhere, because it will enable us to keep meat sweet from one part of the year to another. How many partridges and quaits and woodcock will regale us out of season, What quantities of venison we can have from the frontier, and Western vise all who wish to be well entertained to at game which the change wrought by time in their fibre now denies us altogether.

DECEMBER 30, 1865.

BANNER OF LIGHT.

New Publications.

COUNTRY LOVE D. CITY FLIRTATION; or Ten OUNTRY LOVE IS. UTY FLIRTATION; OF Ten Onapters from the Story of a Life. Reduced to Rhyme for Convenience sake, by H. T. Sperry. With Illustrations by Augustus Hoppin. New York: Carleton. For sale in Boston by Lee & Shanard. Shepard.

pathetic, sentimental, rollicking, dainty book, anniversary of one's wedding day, has deterioratwith its pleasant illustrations, rattling verses, and | ed so much by being fairly mobbed with presents, fine concelts, its crackling jokes, its airy criticism on people and things, its naive dissertations on human life in a nutshell, and its directness of becoming a matter of outright disgust to not a few. style which fairly pokes you in the ribs-than that it is quite all we have set it down to be in it has parted with the only true expression which the interjectional clause above, and deserves the gave it attractiveness. We have read a scorching wide sale for holiday purposes which it will receive.

THE PRINCE OF KASHNA. A West Indian Stoard

This book never would have been edited by Mr. Kimball, had he not been convinced of its merits; and that is good praise for the book itself. It is styled by some readers quite as fascinating as the Arabian Nights, and in some respects as extraordinary. The tales of West Indian life are really fairy in their character, and rival those of the famed Eastern story tellers. The whole affair is of a very high order, and extremely fascinating.

WINIFRED BERTRAM, and the World she lived in. By the author of the "Schonbergbetta Family," "Diary of Kitty Trevylyan," &c. New York: M. W. Dodd. For sale in Boston by Lee & Shepard.

The tens of thousands of readers, old and young. male and female, who have perused with so much delight the previous works of this talented, penetrating, and truly sympathetic writer, will have the present and latest volume, if it can be had, at any price. These books are established in homes all over the land. They have exerted a very wide influence, and will continue to do so. The volume in hand has more of the character of a pure story, or novel, than its predecessors, and it will be liked none the less on that account. It is handsomely printed and bound, and mechanically frage question is another question; this one of as well as interiorly is attractive in a very high degree.

The same house in New York, and the same house in Boston, have published and have for sale a very pretty little square volume entitled "The Song without Words," or "leaves from a very old book." The author is the author also of the previous volume. We need say no more. It is a series of prose sketches, of a religious character, adapted to the wants and capacities of children. Both this and the other book will be sure of a large sale and a wide reading.

POEMS AND BALLADS. By A. P. McCombs. Bal-tlinore: Printed by John W. Woods. For sale at this office.

The author of this modest volume of verses fears he has committed a fault in offering them to the public, but we think that public will both pardon and praise him. He is a well known contributor to the Banner columns, having sent many a little poem which has been prized by our readers. The contents of this neat work are varied enough, out of which everybody can readily select what he wants for his own comfort, entertainment, or stimulus.

Theodore Tilton, of the New York Independent, contributes a very pretty, simple, yet unique brochure to the holiday series of books, written and illustrated for a baby-child, but most happily done for that purpose. The little ones may learn all about the fly that buzzes in the house, from this pretty exposition in tinkling rhyme. Mr. Tilton's autograph accompanies the affair.

WORK AND WIN; or Noddy Newman on a Cruise. A Story for Young People. By Oliver Optic. Boston: Lee & Shepard.

This is one of the Woodville Stories, by the popular O. O., whom all boys and girls are beginning to know so well. Its purpose is to delineate tion.

Silver and other Weddings.

A beautiful social usage has of late years been so thoroughly " run into the ground," that it has finally been questioned in all seriousness if it would not be better to discountenance it altogether. The custom of celebrating with fit ceremonies We can say no more of this humorous, pretty, and expressive gifts the quarter and half century while the delicate aroma of a precious and appreclative friendship is hardly thought of, that it is who are unwilling to think it of any value after series of reflections on this subject in the Round Table, in which the writer deals with the tendency to vulgarize this sacred memorial observance by repeating it every five years. He properly asks ry. By the author of "In the Tropics." With an Editorial introduction by Richard P. Kim-ball, author of "Was He Successful?" "Un-dercurrents," and "St. Leger." New York: Carleton. For sale in Boston by Lee & Shepstock of groceries, coal, clothing, furniture, and spending money. There is timely sense in the in-

Slavery Abolished by the Constitution.

quiry.

The certificate which has been issued from the State Department; declaring that slavery is constitutionally abolished throughout the United States, the Legislatures of three-fourths of the States having duly ratified the Amendment proposed by Congress, excites universal joy and gratitude. Human servitude will no longer be tolerated where our flag floats in the air. The institution is pronounced dead by the slave States themselves. The Legislative ratifications of Alabama, Georgia and North Carolina are counted in with those of New York, Michigan, Maine, Massachusetts, and the rest, which gives to this act a national, impressive and prominent character. Henceforth slavery will not enter, as an element, into American politics. It is a subject put entirely out of reach. No man walks American soil but he is free. The chains have fallen off. The era of genune freedom is now begun. We are all to work together now for the improvement and elevation of man, let his color be what it may. The suffreedom is paramount to all, and may be considered as settled for all time.

Personal.

J. S. Loveland will speak in Foxboro' the first Sunday in January. He will give an exposition of the Children's Progressive Lyceum.

Hon. Thomas Corwin, ex-Governor of Ohio U. S. Senator and late Minister to Mexico, died in Washington, D. C., on the 18th of Dec. Miss Harriet E. Prescott, the authoress, was

married to Richard S. Spofford, Jr., Esq., of New buryport, last week. Leopold, King of the Belgians, is dead. So

stated in the late foreign news. He was seventyve years of age.

Senor Badiali, the admired baritone, died reently at Bologna, at the age of sixty-six. Warren Chase speaks in Washington, D. C.

during the month of January. Mrs. Cora L. V. Scott Daniels is expected to

speak in Boston before she goes South.

Manifestations through Mrs. Chamberlain.

The venerable Seth Whitmore, writing from Lockport, N. Y., concerning the musical circles held there recently by Mrs. Annie Lord Chamberlain, says: 💀

"Mrs. Chamberlain is holding circles for the present at her rooms, 158 Washington street. Those wishing to attend should at once avail themselves of the opportunity, as we learn it is her intention soon to visit New York and Washington. Mrs. Chamberlain is one of the many mediums, who, in the arrangements of the beau-tiful and perfect laws of nature, are calculated to satisfy the minds of the previously unreflecting souls, and teach them that invisible existences, or our friends in the spirit-world, can, and do, in some instances, perform music on various instruments, and move bodies of any form, or descrip-

ALL SORTS OF PARAMETERS.

D- We have, received the first number of a weekly paper, called the Abingdon Progress, published in Abingdon, Illinois. One of our old and esteemed correspondents, Henry Strong, and E. E. Chesney, are the editors and proprietors. Success to everything Progress-ive.

Digby thinks that the late split in the "Fenian Congress" betokens the birth of a new ism, viz: PAT-RIOT-ISM!

Seven plous missionaries (says the Congregationalist,) sailed from Boston recently for West Africa, and twenty-nine thousand gallons of liquid fire in the shape of rum made a part of the vessel's cargo. Comment is unnecessary.

A profound observer remarks: "I have often observed at public entertainments, that, when there is anything to be seen, and everybody wants particularly to see it, everybody immediately stands up and effectually prevents anybody from seeing anything."

We knew a boy who said he liked "a good rainy day-too rainy to go to school, and just rainy enough to go a-fishing."

Little Jimmie, only about three years old, was standing on the steps of his father's store, smoking a cigar. A gentleman passing, asked him, with surprise-" Why, Jim -when did you learn to smoke?" "Oh," says the child very coolly, taking his cigar between his fingers, "when I was a little feller."

Business and domesticity are too often antagonistic. "What are you going to do now?" said a gentleman to his friend, who recently failed in business. "I believe I will go home and get acquainted with my family," was the reply.

Brigham Young has expended one hundred thousand dollars upon his theatre at Lalt Lake City. He hires a few good actors, but most of them are volunteers. His profits are said to be fifty thousand dollars per year.

It is a great blunder in the pursuit of happiness not to know when we have got it; that is, not content with a reasonable and possible measure of it.

A young lady who was asked by her friends whether it were really true that she was engaged to a certain gentleman, replied to each one innocently: "Not as yet!"

The more idle a rumor is, the busier it generally

There is often but a slight separation between a woman's love and her hate. Her keen teeth are very near to her sweet lips.

It does n't follow that, because we have taken a perilous step, we ought to retrace it. She was n't a wise old woman who crossed a bridge, and, on being told that it was labeled "daugerous," turned and recrossed it in all haste.

True poets seem as old as the stars, with the blossoms of youth bursting from their hearts forever, and filling the world with perfume.

A few wholesome cases of resistance with pistols to the garroters, and a general resolution to hang the first burglar caught in the act, have combined to lessen crime in St. Louis.

The salaries of the teachers in our public schools have been raised ten per cent.

The worst education which teaches self-denial is better than the best which teaches everything else and not that.

The birds of every kind disappeared from Con stantinople while the cholera was raging there.

Kansas is to have a State University, to be located at Lawrence. It has an endowment of 46. 000 acres of land and \$15,000 as an initiatory investment, and its prospects are said to be very encouraging.

There is at present living in Sweden a young man aged nineteen, who is nine feet five inches in man aged nineteen, who is nine feet five inches in height; at eight years of age 1 e was five feet four inches. As the moon, whether visible or invisible, has inches.

Special Notlees,

FRESH, NATURAL FLOWERS, Put up to bear sending 300 or 400 miles, perfectly. Telegraph or write us, or instruct your expressman.

HARRIS & CHAPMAN. Dec. 20-4w 130 Tremont street.

The Great Remedy for Cough and Consumption. Allen's Long Balsam will break up the most distressing cough in a few hours time, without fail. It is makng cures of many cases of Consumption which were consid-

ared incurable. For sale by GEO. C. GOODWIN & CO., Boston, w-Do. 23.] Also, by the dealers in Family Medicine generally,

Perry Davis's Vegetable Pain Killer,--Voluntarily, conscientiously, and with much pleasure, we recom-mend to our readers the above-named medicine. We speak from our own observation and experience when we say that it removes pain, as if by magic, from all parts of the body, and is one of the best medicines in use for checking diarrhes, and reaving the premonitory symptoms of cholers. It is applied both internally and externally, with the best effects, and none who have once used the Pain Killer would willingly he without it constantly in their houses .- Cincinnati Nonpareil. Dec. 30.-(8)-2w

TT MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASII, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cass of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will sumers will find this the cheapest Potash in market.

B. T. BABBITT, 64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

PERRY'S MOTH AND FRECKLE LOTION;

the chlosms, or Mothpatch, (also Liverspot,) and Lentigo, or Freckles, are often very aunoying, particularly to ladles of light complexion, for the discolored spots show more plainly on the face of a blonde than a brancher; but they greatly mar on the face of a biometenan a bruncher; but they greatly mar the beauty of either; and any preparation that will effectu-ally remove them without injuring the texture or color of the stin, is certainly a desideratum. Dr. B. C. PERRY, who has made diseases of the skin a speciality, has discovered a reme-dy for these discolorations, which is at once prompt, infailible and bernales. and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Rond street, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for

PERRY'S MOTH AND FRECKLE LOTION. Sold by all Druggists everywhere. 6m-Nov. 11.

ADVERTISEMENTS.

Our terms are, for each line in Agate type twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nerada, Utah.

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The Great Lyrical Epic of the War! GAZELLE,

A TALE OF THE GREAT REBELLION. A Purely American Poem.

It is an Autobiography.

Its Characters are from Life. Its Scenes are the Great Lakes,

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL, THE WHITE MOUNTAINS, and the sanguinary BATTLE-FIELDS OF THE SOUTH. Its episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness, awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the faterest of a romance, and the truthfulness of real life. Antioch College, lettor springs, sor. ev. 1996. D. P. LINDSLET, ENG.: Dear Sir:-- • • • 1 once hoped to master Phonography practically, but I have long since come to the conclusion that that reform must find some other advo-cate; off-annet have a new lense of life. • • • I I onder-stand you, you have phonographical Phonography, and there-fore have reached the very thing which I had in my name when I wrote upon it many years ago. • • • Yours, very truly, HORACE MANN. Price \$1,50. For sale at our Boston and New York Dec. 30.

DEAFNESS,

And Discharges from the Ear Radically Cured, By the use of the recently discovered Vegetable Extract, OTITINE.

Price \$1,50 a bottle. For sale by all Druggists. WEEKS & POTTER, Druggists, No. 170 Washington street, Wholesale cow ly-Lec. 30. Agents. REMOVAL!

MRS. W. F. SNOW RESPECTFULLY informs her friends and the public, that she has removed to 3.1 Milford St., near Dovor St.,

Thich house from Tremont street, where he will be prepared to resume her sittings on and atter Jan. 2d, 1868. Grateful for past patronage, and especially to those friends whose kinness contributed to her recovery from her late severe thness, she trusts that renewed health and strength will enable her in some degree to reciprocate the favors she has received. Dec. 30.-2w*

DR. JAY C. TAYLOR, HOMEOPATHIC PHYSICIAN and successful HEALING MEDIUM, will heal the sick at his residence, one-half mite easterly from the Depot, ANN ARBOR, MICH. Will also viait the sick at their dwellings, Honeopathic Heddelnes for sale. 2w-Dec. 30,

THE DEAD PAST;

THE LIVING PRESENT

OR, God made manifest and nefril in living men and wo-men as he was in Jesus. By HENRY C. WRIGHT, anthor of "The Empire of the Mother," "The Unvelocine Child," "A Kiss for a Hoy," "The Self-Abnegationist," "Myriage and Parentage." EPP Trice 50 cents, postage 4 cents. For sale at this and our New York Office.

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BRANUT DOGHSTORE, 974 Canal Street, New York.

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WILLIAM WHITE & CO., SUCCESBROIRS to A. J. Davis & Co., and C. M. Plums & named place, where all books willing business at the above-named place, where all books advertised in the Banner can no procured, or any other works published in this country, which are not out of print. ALT MPIRITUAL WORKS.

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THE GIPT BOOK OF THE SEASON

EVERY SPIRITUALIST

AND Friend of Truth and Progress,

IS NOW READY, BRANCHES OF PALM.

BY MRS. J. S. ADAMS.

To those who are acquisited with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention. The thoughts fuccontains bear evidences of a rich spiritual growth, and a maturity resulting from addi-tional experience, and cannot fail to be welcomed and treas-ured by all lovers of "The Goob, the Brattivel, AND THE THE "

nord by all lovers of "The Good, The BRAUTIPUL, AND THE TRUE" Every one who possesses this book will realize the trathful-ness of a remark made by one who had the privilege of lookin over its pages while by roof, "While i read it seems as though an angel stands by my side and talks to me."

DR. A. B. CHILD, while reading the first hundred pages in proof, noted down the following impressions of it: "IT IS NOSTLY PROBE IN FORM, BUT ALL PORTRY IN SPIRIT.

"IT IS MOSTLI PROSE IN FORM, BUT ALL PORTRY IN BUTRIT, "IT IS A STAFF THAT WILL SUPPORT EVERT WRARY FIL-GRIM OF FARTH WHO TAKES IT IN HAND. " IT TELLS US HOW TO LIVE BETTER AND DIS HAPPIES." " ITS PAGES ALL ALONG BEVEAL THE YET UNRECOGNIZED GOODNESS OF GOD TO MAN.

"IN CHARTIERNENT, AS WELL AS IN BLEESING, IT RECOG-NIZES THE GUIDANCE OF WISDOM.

" IT IN A PRECIOUS BOOK, FOR IT GIVEN THE READER FOOD AND COMFORT.

"IT IS A BOOK THAT RVERY ONE AFFLICTED NEEDS .- THE WATWARD NEED IT: THE THOUGHTLESS NEED IT: THE LN-HAPPY NEED IT.

" IT IS A SWEET AND HOLT FONG TO THE DEVOTED AND THE DEVOLET.

"THE POOR THE RICH, THE IGNORANT AND THE WINE WILL FIND RICH BLESSINGS IN IT.

"IT WILL GUIDE THE FEET OF MANY OVER DANGEROUS PLACES."

"It wild, GUDE THE FERT OF MART OVER DANGEROUS PLACES." •. * No reader of the Banner will fall to find in this book the gratest satisfaction. While invaluable as a personal posses shon, no better volume can be selected as a gift to a filend. To the weary and worn pligtims on these sliptre of Time; to those who bung for a volce from heaven to speak to them; to those who bung for a volce from heaven to speak to them; to those who bung to a volce from heaven to speak to the benatiful, these "BRANCHEN or PALE" will truly prove to be the aimo-ner of many spittuat blessings. This new work will be furty print d, and benutifully bound, and will prove eminently valuable and attractive as a Girf Book yor ALL SEADONS, PERSONS AND OCCASIONS, ED'-1 Vol. Biom, heavy paper, finely bound in English c. oth. Price 81,25 a copy. Address, WILLIAM WILLE A (20, be COND EDITION.

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ance, Engagement, and Secret Marriage

BETWEEN

ELISHA K. KANE AND MARGARET FOX,

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Price \$1,00. For sale at this office.

Antioch College, Yellow Springs, Nov. 20, 1858.

Dec. 23.

Dec. 9.

the progress of a boy whose education has been neglected, and whose moral attributes were of the lowest order, to the development of a high moral and religious principle in the heart. The story is as exciting as instructive, and will be in extensive demand.

The Magazines are out in good time for the new year. The Atlantic leads off with an attractive table of contents, numbering as contributors Hawthorne, Mrs. Stowe, Mitchell, Gail Hamilton, Longfellow and others of hardly less preeminence. The articles are all excellent. Hawthorne's diary extracts are curious evidences of the character of the man, and well worth reading.

OUR YOUNG FOLKS offers, as usual, a full instalment of fresh matter for the young people, all good and telling. Mrs. Stowe's story about the hen that hatched ducks will please everybody who reads it, young and old. It is a pretty faney, well worked up. Mrs. Child furnishes a good contribution. The Magazine sustains its reputation handsomely, and more than that.

Deacon & Peterson, of Philadelphia, begin the third volume of the Lady's Friend. It has proved a very popular Magazine, and the number for January, 1866, is a fine one. The fashion plates and illustrations are profuse. For sale by A. Williams & Co. /

Arthur's Home Magazine for the New Year, abounds with the good things he knows how to collect from his own exhaustless store. It has all the favorite peculiarities of the Philadelphia monthly publications. A. Williams & Co. have it for sale.

1

K BEADLE'S MONTHLY is a new candidate for penular favor. It has a remarkable variety of short, fresh, and readable papers, and will make a mark at once if conducted in this style. For sale by Williams & Co.

"BRANCHES OF PALM" READY TO-DAY,---We take great pleasure in announcing to our readers that Mrs. Adams's new book, " Branches of Palm," is now on our counter. No more beautiful gift can be chosen than this elegant volume. We shall speak of it more freely/in our next. Copies paid.

A Register for Lecturers and Mediums.

As a matter of information and convenience to all parties, we have procured a blank book in which to register the names of locturers, mediums and friends in the spiritual ranks who visit our office from various parts of the country. Mediums residing in this oity and vicinity are particularly requested to register their names, or send us their address and phase of mediumship.

A register is also kept at our Branch Office, 274 Canal street, New York, for the above-named purpose, to which the attention of mediums in that locality is called.

A Capital Inducement to Subscribe for · the Banner.

For three months from date, Dec. 16th, 1865, we will send to the address of any person who will furnish us three new subscribers to the Banner of Light, accompanied with the money (\$9) one copy of either of the following popular works, viz: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of our Spring," by Emma and Hudson Tuttle; "Whatever is, is right," by A. B. Child, M. D.; or the Second Volume of "Arcana of Nature." For four subscribers, with \$12 accompanying, we will send to one address, one copy of Andrew Jackson Davis's " Morning Lectures.'

The above named are all valuable books, bound in good style.

A Sweet Present.

Our farmer friend, Chauncey Barnes, of Hammonton, N. J., is entitled to much credit for/remembering the "poor printer," by sending us a barrel of nice sweet potatoes?

CRIME IN BOSTON.-It was stated at a meeting of the "Social Science Association," held in this city recently, that from fifteen to eighteen hundred children were annually sent to prison in this city for crime. The Hon, Edwin Wright said that in the years 1862 and 1863 there were brought to the city prison each year fifteen hundred children, under the age of fourteen years; and he asserted that there were now five thousand children in this city treading the paths of crime. He said, further, that there were four thousand children in Boston of a proper age to attend school, who did not attend school at all. This is a dark picture of the "Hub," but exhibits a field for home missionary work in which much good can be accomplished. There is need of half-a-dozen Children's Lyceums here.

The First Spiritual Society of Charlestown. under the management of A. H. Richardson, had a social hop at Washington Hall on Friday evening, the 15th inst. The hall is one of the best in the vicinity. The company was respectable in size, and enjoyed themselves finely, as well they might. will be sent by mail, securely enveloped and post- This Society is doing itself great credit in the progress of their Lycoum, and the earnestness with which they labor for success.

> In this city several instances of bold robberies of ladies within a few days are related. Pocket-books and other articles have been taken from their hands, waterfalls cut from their heads, and it is stated that one young lady, the possessor of beautiful natural curls, had one side of her head clipped in a crowd a few evenings since

> We presume that many of our friends have forgotten that there is a Spiritual Conference at 104 Hanoverstreet, on Wednesday evening of each week. This is to femind them of the fact, and invite those so disposed to attend.

power over the tides of the ocean, so the faces of the loved ones, whether present or absent, control the tide of the scul.

Virtue springs from industry rather than religion. We care not how plous a man is; let him loaf" for a week, and he will feel the devil in him bigger than a woodchuck.

B Before you buy "foreign perfumes," ask the dealers to show you their European invoices. They can't do it. Reason why: Importations have ceased under the present tariff. The articles are counterfeits. Phalon's "Night-Blooming Cereus," a finer extract than Paris ever produced, now reigns supreme in this market. Sold every where.

"Still Alive and Awake."

The usual Quarterly Convention of Vermont

Spiritualists, and others engaged in the work of reform, will be holden the first Saturday and Sun-day in January, 1866, at Bridgewater, Vt. A cor-dial invitation is extended to all, and we hope

MRS. DRESDEN, Magnetic und Electric Phy-LVL alcian, may be consulted personally or by letter respect ing complaints of long standing. CLEVELAND, O. 104 Clin ton street, Westslde. 2w*-Dec, 30.

MRS. PLUMB, Business and Healing Medium, **WA.** may be seen at No. 10 Tremont Tendple. Call and you will be satisfied. Circles every evening during the week.

DR. M. WILLIAMSON, Clairvoyant and Mag-Industrial School." Dec. 30.

THE STAR SPANGLED BANNER. A racy L and sparkling Monthly Paper. Only 30 cents a year. Clubs of 10, §2. Specimens rass. Acdress, BANNER, Him-dale, N. H. 2w-Dec 30.

POEMS AND BALLADS.

BY A. P. MCCOMBS.

THIRD EDITION

OF

A SPLENDID VOLUME, ENTITLED, POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN.

that a real interest in the good cause will induce a general attendance from both in and out of the THE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and in-trinsic merit of the Poems are as infred by all intelligent and liberat minds. There had long been an earnest call for the sec-publication in book form of the Poems are given by the spirit of Poe and others, which could not be longer unliceded, hence their appearance in this spiendid volume. Every Spiritualist in the land should have a copy.

Table of Constant PART I. A Word to the World [Prcfa-tory]; The Prayer of the Sorrowing, The Propert of Truth, The Song of Truth, The Song of Sigurd and Certia, The Song of Sigurd and Table of Contents : PART II. The Spirit-Child, (By "Jen-lic.) The Revelation, Hope for the Sorrowing, Compensation, This Esgiv of Freedom, Mintras Gienaro, (Hy Ma. Little Johnny, Wildile's Multi-Song. Hittle Johnny, Hittle Song, Hittl the Cradic or Colin, (Poe.) Little Johnny, Birlite's " Spirit-Song, My Spirit-Home, [A. W.] The Mysterics of Godiness,

Borague,] I Still Live, [A. W. Sprague,]| A Lacture. Farewell to Earth, [Poc,]

TWO DISCOURSES, BY REV. F. L. H. WILLIS,

DELIVERED before the FIGHT BOCKET OF REINITUALISTS Of New York. Published by request of the Congregation, To which is appended, also by request, a Letter addressed by Mr. Willis to the Unitarian Convention recently held in New

Frice, 20 cents; postage free. For sale at tips office. June 3.

INTELLECTUAL FREEDOM;

ΟХ,

THIRD EDITION-JUST ISSUED. The Children's Progressive Lyceum.

SPIRIT INTERCOURSE;

CONTAINING Incidents of Performate Experience while in-Containing the Phenomena of Spirit Thought and Action, with various communications through idmedia as medium. By Rev. Heirbarn Stow, late Cultarian minister, at Montague, Mass. Cloth bluding, b2 pages. Price 75 cents. For such at this office. Dec. 23. this office. Dec. 23.

SECOND EDITION.

SKETCHES FROM NATURE, For My Juvenile Friends.

BY FRANCES BROWN. A CHARMING BOOK for duventies, by one of the most pleasing writers of the day. Price, half gilt 63 cents; gilt 75 cents. For sale at this office.

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CAMBERWELL, LONDON, ENG. A MERWELL, LONDON, ENG. A LL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the BANNER OF LIGHT EP Subscriptions taken for the BANNER OF LIGHT at 174. per annum. Sample copies always on band. If-Oct 1.

SOMETHING NEW IN SCIENCE.

SUMETHING NEW. IN SCIENCE. COURSE OF LECTIVES ON GEOLOGY will be delive a cred at the MELODEON, commencing on WEINSFDAT EVENING, Dec. 13th, by Mins, N. J. WILLIS, who will deliver said Lectures in a traince state. The principal controlling in-fluence will be that of the late Phop. SitLinan, who will deliver had used used in the subject, as they have been received, revised, and corrected since this entrance into the splittworld. The course will consist of the lectures, which will be continued every succeeding Weitheday evening until completed. The second lecture of the course will be delivered on Wednesday evening, Dec. 20th. Doors open at 61-2, to commence at 71-2 o'clock. IT Thesets for the Course, 2006; Single Tickets, 25 cents. For sale at THIS OFFICE, of BELA MARSH, 14 Bromheld street, and at THE DOOR.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS EACH:

EMMA HARDINGE, HUDSON TUTTLE,

MRS. J. H. CONANT.

LUTHER COLBY

WILLIAM WHITE

ISAAC B. RICH.

CHAS. H. CROWELL.

Sent by mail to any address on receipt of the above Dec. 16.

ANNIE LORD CHAMBERLAIN WILL hold Musical Circles at 158 WARIINGTON ST., until forther notice, MONDAY, TURNAT and THURSDAY EVENINGS, at 71-2 o'clock, and WEDERDAY AFTERNOOR, at 30'clock. Will also make enginements for PRIVATE CIRCLES. Tickets 50 cents cach, obtained at the door. 3w-Dec. 16.

MRS. J. ELLSWORTH, MAGNIETICIPILVALCIAN, No. 13 Lagrange Place. Office hours from 9 A. M. (1114 P. N. In-4w-Dec. 16. Will visit patients at their homes.

Will visit patients at their homes. In-4w-Dec. 18. DAUL PRY MA(JAZINE. Now Ready, No. 2, "hot cakes." Price 10 cents. Great inducements to chua. Address, PAUL PRY, 56 John street. New York. 4w-Dec. 18.

I'OR \$2. I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugi-ive Wife," "American Crisis," and "Gitt of Npiritualism," For address, see locusters column. WARREN CHASE.

Kepler's Vision, Love and Latin,

Retail price of the full glit edition, 62.00; postage free. Re-tail price of the edition in cloth, 61.25; postage, 16 cents. Published by WILLIAM WIIITE & Co., 156 Washington street, Boston. fr. April 2.

which they reside, or where they wish the paper sent, as we are often put to great inconvenience by the omission of name of State, and often the A little care will be of service to both

are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in that city to send their address to him at 274 Cannal atreet, as he is daily receiving inquiries for me-diums and their whereabouts. Strangers visiting New York very naturally call on him for informa-tion in regard to all apiritual mattriars, and it will oblige him, as well as others, if resident mediums will comply with this request. A strangers is the set of the set of the light, it will are associated as not perfect ensembles of the light, it will have answered a good purpose. If it shall as it even one truth set Price 50 cents. For sale this office. June 4.

State, all coming with a determination to have a good and profitable time. Mr. Simmons, Mrs. Horton and Miss Nutt are engaged, and many will be present to assist in the musical part of the ceremonies. Board, as heretofore, free at private houses. Austen E. Simmons, Ezra J. Robinson, George Raymond, Charles Walker, Sumner Gordon, Hor-ace Cox, Charles Babcock, Nathan Lamb, G. W. Topliff.

TT Ada L. Hoyt, writing and rapping test me dium, San Francisco, Cal.

Business Mafters.

JAMES V. MANSFIELD, TEST MEDIUM, answers

Sealed lotters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

HEALING AND DEVELOPING MEDIUM.--Mrs. H. B. Gillette, Healing and Developing Medium, can be found at the Banner of Light Building, Room No. 3, 158 Washington street, every Wed-

nesday, Friday and Saturday, from 10 o'clock A. M. to 5 P. M. PARTICULAR NOTICE .-- We call the special at-

tention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in

town. parties. MEDIUMS LOCATED IN NEW YORK CITY.--We are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in

OF LIGHT. BANNER

DECIEMBER 30, 1865.

Message Department.

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

while in an abnormal condition called the trance

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 circlo—all reported rerbatim. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, accentually programmed into a biologene black.

eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as comport with his or her reason. All ex much of truth as they perceive-no more.

The Circle Room.

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

MRS. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wed-nesdays or Thursdays, until after six o'clock P. M.

Invocation.

Spirit of all Goodness, Soul of all forms of Life, and of every thought, forever and forever are our souls conscious of thy presence. Whether we tread the earth or heavenly spheres, thou art with us. Not a dewdrop sparkles in the morning sun but tells us of thee. Not a mountain rears its head, till earth and sky are one, but what tells man its story of thy grandeur and power. Not a wave breaks upon the shore but sings its song of thee. Not a flower blooms but, in its own sweet language, talks of thee. There is nought, from the rolling worlds peopling space, to the smallest grain of sand beneath the human foot, but speaks of thee. All teaches man of thee. All are forever chanting hymns of praise to-thee. Yet deeper and beyond all this, is the consciousness man has within himself, that divine element making humanity and divinity one. Eternal Spirit, may we so impress these minds encased in human forms with their nearness and oneness with thee, that they shall no longer question, what is God? and where is God? but shall know thou art with them; that they are in thy presence; that their life is thine also; that because all things praise thee, the soul praises thee, and sings its song of joy forever, whether it is in the midst of sorrow or in gladness. Therefore it rejoices that there is no hell that can shut it out from thy presence; no night that can entirely obscure thy light, for thou art, oh Eternal Spirit, all powerful, all loving; thou art our Father. So we have ever praised thee. So we praise thee to-day. So we will ever praise thee in all that is to come. Amen. Nov. 6.

Questions and Answers.

CONTROLLING SPIRIT .- If you have inquiries from correspondents or the audience, we will ansaler them. .

QUES.-By L. E., of Brooklyn, N. Y.: The laws of Nysical life we partly understand. Wholenome food, air and exercise, ordinarily give health. Neglect of these soon brings pain and sickness. Fire barns, water drowns, gravitation is inexorable. Violate any of these, knowingly or ignorantly, no matter, certain inevitable consequences follow, and no amount of penitence, of sorrow or prayer, can alter one iota. If this is the key by which to interpret moral law, that is, the law of mind-and I take it, it is-the question I want answered at your circle is, what did Christ mean when he taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us?" In other words, what is the function of forgiveness? How are we forgiven for violation of the laws of mind? I can understand recuperation and restoration, as the body is recuperated and restored; but forgiveness from God I do not see clear.

ANS .- The Lord's Prayer, so-called, was educed from the old code of Egyptian prayers, from which the followers of Jesus had not entirely broken away. The Spirit of Wisdom and Spirit of Truth that manifested itself through this man, well knew with whom it was dealing. They asked, "Lord, teach us how to pray?" If he had taught them in any other way they would not have received his teachings. So he taught them after the fashion of the old Egyptian mythology. Their condition demanded it, yours does not. There is the differcace.

eyes. 2D Q .- When the body is unconsciously entranced, is it tangible to touch?

A .- Sensible it should be. Yes, certainly; animal life remains, and if it remains, all the animal functions are being properly performed. There is no suspension of the animal functions, there is tainly come back. We were both members of the only a suspension of the indwelling intelligence. That, for the time being, is overruled by some other intelligence. In some instances, the intelligent

part wanders away, and often makes itself intelligent in distant lands. Q .- This touch is only sensible to the spirit controlling?

A.-That is all, certainly. Nov. 6.

Major-General John Sedgwick.

Since so many of my brave boys have led the way, I could not forego the pleasure of inhabiting once more a physical body. I have been told much concerning this return of the spirit; but I extorted the promise from me, that if the Spiritam free to confess, I had no belief in it before my exit from earth, although I used to wish I could ail the soul needs to make it yield up its loved come, even now, than not all all.

ones willingly to death. spiritualistic ranks, but was not. I am glad to her, I will. return, because I know now I can return. I am glad, also, because I hope, by some chance means, sickly, and between us both we supported the to approach my friends and convince them I can mother. return; that I do live; that I am just the same, with the exception of the loss of my body; that I through, for a long time, but recently she has am interested in their welfare; am sometimes given up the search, and thinks Spiritualism cansad when they are sad, and happy when they not be true, because she knew I was persevering, are happy.

In looking back on the condition-warlike conwere working, that they were aiding, were standmyself, then.

I have dear friends that I am sincerely attached though dead, I am alive; that though my own voice is silenced, yet I can return and speak the evening, taking out the time for rehearsal.

Spiritualism, I believe I should be the happlest seven days, in all, not over that, that I was conman in existence, and I do n't think I over shall

rather yours, I felt then I was happy, that my spirit had gained a new power, that I was gloriously happy. But when I was told we could was really true that spirits could return. And so that happiness, that pleasure sank away into insignificance before the rising necessity of return. Now, I think, again, I should be entirely happy, if those I love here could only know that these things are true; but I'm aware that their belief must come by slow degrees, that they must be unfolded day by day, that circumstance must be revealed to them before they can believe this thing. I suppose I might as well make up my mind to practice patience, and pray for hope, for them and myself, too, as to mourn over what I I am bound to do. The necessity of my nature forces me to work.

I would like that my friends seek out the means by which we disembodied folks, ghostly intelligences, make ourselves manifest. I shall do as of Spiritualism; that's the most we can be exnected to do. I am Major-General John Sedgwick. Good-day, sir. Nov. 6.

Lieut. John Grey.

Ha! back again in old Boston. I take it not a

realize it, because the dust of the ages is in your never having been mustered out. Good-bye, sir; a fair wind to you, when you sail to this shore. Nov. 6.

Alice Jones.

I told Maggie Christy-she is still alive here on the earth-if these things were true, I would cerballet troupe, at Wallack's Theatre, New York, at the time of my death, which took place two years ago this coming wluter.

No one on the earth knows how hard I have labored to fulfill my promise; but the processes through which we are obliged to pass, in order to come to this place, are very hard, and many are not able to get through without relinquishing their purpose.

I died of ulcerated sore-throat and lung fever, I suppose. Maggie told me what the doctor said, that I could n't live; and while she was wildly sobbing because I was going to leave her, she ualists were right I would come back and tell her so. I suppose Maggie has long since conbelieve in Spiritualism, for it seemed to be a beau. cluded that Spiritualism is all a humbug, because tiful philosophy, one so full of comfort, so full of I have n't come back; but I thought I had better

I want her to know that I, Alice Jones, am still I often regretted I was not a member of the alive, I love her just as well, and all I can do for

I boarded with her mother. Her mother was

Maggie has searched the paper through and and I would come if it was true.

I was in my seventeenth year. My own padition-of our country, the scenes it has been led | rents died when I was very young, and I was to pass through for the past four years, I can but placed for a time in a charitable institution for wonder that I did not see when on earth that its most powerful friends were on the spirit side, those who were most interested, most patriotic. Was set free, as I called it, sent out into the world were beyond the vale; but I, like thousands of to take care of myself, to earn a living. Someothers living on the earth, could not see this. times I found it very hard to, sometimes it was They could not understand that their spirit-friends quite easy. Early in the fall of the winter in which I died, I secured a situation for myself and ing by us, even in battle. No, no, they could n't Maggie at the theatre, to act as ballet girls. We believe it, could n't understand it; nor could I Kot very small pay, but during the day Maggie had learned to make lace sleeves and collars for a firm on Broadway, and I learned of her, so we to. I want them to know this thing is true; that | could work part of the day on those things, and fit ourselves the rest of the day for our parts in

I was only sick somewhere near six or seven, If I could impress my friends with the truth of days, am not sure which, think, however, it was fined to my bed.

> I want Maggie to know that is the reason why I did not come earlier. Now it will be easier, and if she can manage to find some good place where I can come to her, I shall be so happy.

My love to her mother and all our friends. [Do you want the paper sent to Maggie?] No, sir; she has been in the habit of getting the paper. I come back, I feit I should be perfectly happy if it think I can-[Impress her?] Yes, sir; if I don't I'll come and tell you. Nov. 6.

> Inevi Jarrett, from Mobile city, son of Levi Jarrett, eleven years old. I was sick sixteen days. I have a sister in the spirit-land. She died before I was born. That was all the children my parents had, myself and my sister.

> My father is an Infidel-an Atheist, I should say-don't believe in anything but the body. My grandfather said I should come back and teach him his first lesson of spiritual things. My grandfather's name was Burke. Alexander Burke. He

> back and convince my father that there's some other place besides this, where folks live after their bodies are dead. I'm going. [Say all you could come. [You want your parents to find you a medium and let you speak.] I do, sir. [Tell them to get you a medium, and you will convince

Invocation. And there shall be no night there, no land of mourning. Bright home of the spirit, we fain would portray thy glories to these weary earthworn mortals. But human eyes cannot see, human ears cannot hear, human senses cannot understand the things that belong to the soul. So we will wait patiently until their spirits shall be resurrected from these bodies, and they, too, are free. Then, oh, then, may we take them by the hand; may we lead them where pure waters flow, where skies are blue and the sun over shines. Our Father and our Mother, we bring thee the desires and hones of thy children. They are numerous. Some ask for one blessing, some for another. One wants more faith, one more hope, one more light. One asks that the yell be rent in twain. that the glories of the celestial spheres be opened to them. All, all are seeking for heaven and happiness in their own particular way, and through their own being all are worshiping thee. So, oh Father, Spifft, as thy children have need for these things, we know they will receive them. As they ask thee for hope, for faith, for peace and truth, for all those things that make the soul grow great and good, we know thou wilt give them. We know thou wilt answer them. We know, even as the sun sheds its glories upon the earth, so thou wilt shed thy glory upon thy children. Oh Light of our souls, haptize us anew with thy power. Hold us closer in thy loving arms and lead us on, forever on, through eternity; and forever we praise thee as our Father and our Life. Nov. 7.

might not call him Solomon the Wise. Distance son, carry that paper to any son, and beat it into enchants the scene, and the dust of the ages makes you see things as they are not, not as they are. CHAIRMAN.-Here are some drawings done by a medium named Stearns. Can you give any account of them?

A .- Some intelligence, doubtless, wishes to project into material life memories of early days. So means anything more. Q.-Some of the writings are in Hebrew and

Chinese, are they not?

A.-Pardon us, they are neither.

Q .- Are they in Sanscrit?

A.-They are not.

Q .- What are they?

A.-A mixture of many. Q.-Did Noah's flood take place?

A.-No, certainly not. The science of Geology tells you, in plain terms, you are mistaken so far as that is concerned.

Q .-- Was not a portion of the Eastern country at one time overflowed?

A .- By the Nile, yes, but not the whole world, by any means. On the contrary, only a small portion of it. Certain portions of the earth are constantly being submerged, deluged, overflowed, lost, as it were, so far as the earth is concerned. But there never was, and, in our opinion, there never will be a general flood. That is against the nature of the earth.

Q .- And all the inhabitants of the earth. exepting eight, were not destroyed?

A .- We think not. That is a story that will do very well for the unenlightened to believe, but to those who have seen the light of the present age Nov. 7. it is worthless.

Frederick Shurtze.

There has been much said about me since I went away that I don't like, because it is not true; may be if it was I would n't like it no better, but 't is not true, and 't is that brings me here to say 't is not true.

I lived in New Orleans most of the time since I come to this country. Before this war I was pretty well off-that is to say, I had a few thousands that I made by my trade, was a confectioner. But after the war I somehow lost my trade. It kent falling off for three or four years, and then with it I lost most of the money I had made. At the time of my death I had no business, but some folks say that in all I put in fifteen thousand dollars, and, as I took it out when I went out of business, and died very suddenly, then nobody knows where the money is.

Now they 're troubling themselves a great deal about the money. I hadn't the money. I had three or four thousand when I died. Perhaps there was a little more, but some think there was fourteen or fifteen thousand besides that, and they are now making a great fuss about it, and making the biggest fuss with me wife. You see it is like this: I had two wives. One time the first wife die after I had been married little over one year. I have one son by that wife. He says to this wife that is living on the earth:"Where is de money what my father leaves?" He is mistaken; I not have so much as he thinks. He says if anybody knows she knows where the money is I left, and he's going to law. A pretty way to do -to go to law about the little I left. Why, two or three years in law would eat up the whole and half as much more.

Now because they cannot find the fifteen thousand dollars, they say I not done right-I not been just to my folks all around-been unjust, they say. They say that which is not true. I take care of me family when I was here. I lives a respectable life, gets my living by my trade, which was making candies. I do very well, as I said, until the war come: then I not do so well: then I lose all the time. When I die I leave between three and four thousand dollars. I not leave no more. What I had is right out in broad daylight. It is hard work to see what is going on-here, and hear things said of you that's not true. I sometimes was sorry we could come at all. If earth and all things could be shut out from our sight, I think we would be much happier than we are, more contented with our condition.

I suppose there's a God somewhere, don't

him. [Does he read our paper?] Yes; he reads the paper, and it was himself said to me one time, when we die we come back.

I went to that place where they have a little sit down. [Circle.] I make a sound out, I spells my name out to him. I try to raps out what I may here about the money, but could n't. He says go It seems to us. At any rate, we cannot believe it there (Banner circle,) and make a talk about it; so I'm here. [What is your friend's name?] Basson. He's an American; a poor man what has no education. He knows about these things. He takes away your sick when you get it. [He's a healing medium.] Yes, sir, that's what I be-Nov. 7. lieve he calls it.

Virginia Ware.

During the storming of Fort Wagner I was present with my father, Colonel Joseph Ware, from Alabama.

My name was Virginia. I was nineteen years old, and at that place, and at that time, I received a wound from a piece of shell, that caused my death.

My father was mortally wounded, being sick at the time of my going there. I begged permission to go there. I went with my mother part of the way, and the rest of the way alone.

Now if you are kind, as I hope you are, you will assist me in transmitting some intelligence to my mother. After leaving home I never returned again in body, but I've been there many times in spirit. I wish my mother, Sarah E. Ware, to know we can return; that my father and myself, are happy; that my father will come as soon as he has power, and will do all he can toward giving her a home, if it does not compare with the one that was ours before the war.

We have met many of our friends, and we both assure all those we've left that there is nothing terrible about death. It is only the fear of death that makes death what it is. After you 've passed over a certain condition of physical suffering, then there is no more to suffer.

When I seemed to suffer most, I really suffered nothing. I was conscious that I was slowly and steadily going, and it was only a spasmodic effort of the body, with which the spirit had very little to do. I was conscious that my gestures would indicate suffering; but I come to tell my mother that I suffered nothing in dying, and yet I was conscious up to almost the last moment.

I am unable to describe to her the beauties of my spirit-home. If I should undertake to I should fail in my description, because my mother could not understand things as they are in the spirit-world. I want her to know that the things of the spirit-world are as real and tangible as those of earth. She has been taught to believe that the spirit soared to some far-off celestial world, there to sing praises all the time.

Now that is not so. Sometimes we don't go away from the home that sheltered us while here. unless we desire to. It's just as we happen to want to. My mother must unlearn all she has learned, and then I will come and teach her truths that will be so simple that she cannot but understand them.

From Virginia to Sarah E. Ware, of Montgomery, Alabama. Nov. 7.

Albert L. Godfrey.

My mother said if I would come back and tell what my father gave me the first time he come home from the army, and what inscription there was on it, she would believe I could come back. It was a rebel watch that he gave me, and when he came home he had on the-on the inside of the case written. "Found on the battle-field at Fair Oaks:" and it should have been. "found in a pocket of a dead rebel," because my father took it out of his pocket. That's what was on it. It was a watch, and he gave it to me, and I was to have it for my own.

My name was Albert L. Godfrey. My father's name was Albert Godfrey; and he went to war to fight the rebels; and when, after he's gone. away the second time, I got sick and died.

I had been here eight years. If I was here

now-if I was here, I should be ten years, Mister -what's your name? I want my mother to go to one of these folks, so

Levi Jarrett.

was from Kentucky. He was a Presbyterianmy mother's father. He said I ought to come them what you said here is true.] Yes, sir. Nov. 6.

through the vocal organs of another.

be happy until I can. When I learned that my friend, General Grant,

had succeeded in leading his army on to victory, that the Capital of the Confederacy was ours, or

cannot help. [And work withal.] That is what

much as I am able to convince them of the truth | want to.] I only wanted to let them know I

Q .- We are told that physical manifestations are made by dark spirits, or those nearer to our plane. Frank, a correspondent of the Banner. wishes to know:

1st Q .- Whether bright spirits also attend these circles?

A .- What are we to understand by the terms dark and bright? Supposing that he means good and had, we will answer accordingly. Whatever tonds to unfold mind, tends to good, is a necessity. an absolute, perfect necessity. Then if it is, would it be amiss for even the highest angels in the spheres to condescend to come again to earth to aid dwollers in the spheres of material life? We are told, if we would be free and happy ourselves, we must ever labor to make others so. For so long as one soul suffers, in all God's vast universe, you never will be perfectly happy. So if you would know happiness or heaven yourselves. you must labor to make others happy. All spirits who are interested in such manifestations are often found mingling in your physical manifestations, trying to do whatever they can toward farthering, toward unfolding your reason in physical matters. You may say it is undignified to tip a table, or produce a sound or spiritual rap. Some say it is undignified to till the soll. Bo it is to the ignorant mind; but to the wise man it is divine. We feel it is divine to labor in all the great workshon of life. Every department of spiritual labor is honorable, manual labor is honorable. You, here on this plane, have need of both. In our life we have need of only one. Your spirit friends habor with you, through you, and for you; and we do not cousider we are degrading ourselves to do it. elther.

2D Q .- Do they assist, or take any part in these manifestations?

A.-That has been answered.

Q .- By S. Kirk, of Pennsylvania: What is the philosophy of the eye of a mortal becoming developed so as to see the shadow-like forms of spirits, when perhaps a short time before they could see no such object?

A.-The philosophy is the soul; that is, the indwelling soul is able to look through material objects, discerning its own counterpart in the material world.

Q .-- If greater works than those which attended Christ were to be done by his successors, who were or are those successors? and what works can be done greater than he did?

A .- Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are in every way inferior to the works that are being done in

thousand miles from old Salem? [No.]

Well, the great tonds and little ones are all paddling in the stream of life. Sometimes one head is up, sometimespanother. [Whistling to himself.] I think if I had as good a rifle as the Government furnished me with, I think I could use it as well as I ever did. I rather think I could, sir-may be mistaken. We are all liable to be mistaken, you know, upon some points, and as I 'm not particularly acquainted with this thing, I may possibly be mistaken; but I would n't be afraid to try it. I was a sharpshooter when here. John Grey.

I went out in the 1st Company of Sharpshooters, under Captain John Saunders. He got slipped out at Antietam, and I at Petersburg; there's the difference between us.

Now if there's anyway by which I can approach my folks, if you 'll give mea chance to roll up the curtain and show myself to them, why I 'll be your most humble servant, at any rate. [We can't promise. Will do whatever we can.] Do not promise unless you can do it, for I might say you was a humbug, and you would n't like that. you know.

I heard a good deal of talk about this Spiritualism before I went out, but I wan't a believer in it. but like all the rest in the spirit-land, I am now. Tell you what it is, major-general. lieutenantcolonel, captain, or whatever you be, they say there are these kind of folks all over the country. but I think, it seems to me, as though your working folks, these mediums, are mighty scarce, seeing that there 's so big a demand for them. Why don't you harrow 'em in? [We can't raise a cron. that way.] Can't, hey! Well, I was going to recommend that you form a company and drill every hour in the day. That is n't the way it's done? [No; it comes by natural law.] Well, what you have, cling to; that's my advice.

Now, I 'm John Grey, from the old company. 1st Company Sharpshooters. I went out from Salem. I've been sharpshooting round, ever since I went out, so as to drive some bullets through the heads of my folks, to make 'em know that I was round; but their heads are too thick.

I traveled up on Gallows Hill, t'other day, to see if I could n't learn how these things are done, from the dust of these ere folks who were hung there. [You mean the "witches."] Yes, I mean the witches. I concluded they were like these folks we use. [The same, though not understood at that time, and not so well developed as at this day.] That's so, I suppose.

Now, see here, if my folks will go to some tiptop-I've seen that Charlie Foster down there, it's where I got my first starting point fromwhen he gets along down there sgain, if they 'll go to him, Captain Jack and I will come, and we're bound to overturn their skepticism, quicker than a cat can wink her eye. Now, I'll do it, the demands of the present age. He lived in an

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, have you questions? If you have we will consider them.

QUES .- Why do we not have more manifestations from Solomon, Christ, Paul, or even the great men of later times?

A .- Names mean nothing. They are but names given to forms, and have nothing to do with the spirit. It is possible that a Solomon, a Christ, a Plato, a Socrates or a Confucius may be perpetually manifesting in your midst; and, as you do not recognize their influence, you have doubts as to their power of life. Why? Simply because you know them not. You only know their names. These names appeal to your humanity, not to your divinity. Learn to deal more with the spirit and less with the letter or name, then you will learn to discover between these different influences.

Q .- Would not such manifestations, if they were such as we should expect from such men, exert greater influences to make men believe, than manifestations from comparatively illiterate spirits? A .- It is very possible that a Solomon, with all the wisdom of his time, might not be able to meet you see if I do n't. If I do n't, I'll throw up my nge when not much intelligence was required. He commission. , Second lieutenant, sir, I was; un. did not live to day in the human body, did not derstand that. [You hold your commission still, move upon the stage of action of the nineteenth your midst to day. You cannot see it, cannot then?] I hold my commission yet, by virtue of century. If he had, as he was in his time, you; knows about this thing. I'd like him to go to my resider, Nov. 23. - Invocation; Questions and Antworks

know where, that governs all things for the best. I don't want to know; that's all about it. All I want to know is, how to make myself happy. Yes, sir; I am very well, satisfied, very well pleased with this spirit-home, you know, but I am not satisfied with what is being done to my wife on earth. [Is your son in New Orleans?] Oh, he 's a young scamp, anyway. Yes, sir: he's in New Orleans. He was in business, with myself. He likes to stay out all night, and then be in bed all the morning. When I did not give him all the money he wants to spend, oh, then I was a cross old man; but when I give him all he asks for, then I's a pretty good chap. Yes, sir; ah, yes, yes, sir; he's in all eighteen years old. and he's just now where he thinks he knows every thing, when the truth is, he knows nothing. Ah, and he sticks up his head so high, and says to my wife, "Where is the money my father left Where is it? I want it. I am the lawful heir to my father's property, and you 've no right to have only your thirds, and hardly that." Oh, yes; the young scamp has been looking into law of late Some fool of a lawyer has been filling his brains with nonsense for the sum of five or ten dollars. [They want to fill their pockets.] Yes, sir; it's all the way. It's the money what will send everybody to hell. I wish I had not left a cent of money behind to draw me back to fight about. I do not like to fight. Ah, when they said to me, "You'll fight for the Confederacy," I said, "No, no; I'll not go for the Confederacy. I'll not go into the Federal Army, either." I said, "You fight all around me, you shoot all over me and through me, if you likes, but I'll not fight. I am pence, I am pence, I am; but when I gets trod on, like anything that's hurt, I will turn over and squeak." Oh, yes, sir; its very well to do right when you 're shown the way.

Now I want that you tell that young scamp of mine, Leopold (that's his name,) S-h-u-r-t-z-ethat's the way it's spelled-to shut up his mouth, shut his mouth right up, and go to work with his hands, and not be trying to bis living with his brains, when he's got no brains. I find no fault, but I tells him his faults, like somebody tells me mine, you see. [You did not get your living by your brain?] No, sir; by my hands, through my brains, too. He likes to go to work with the brains, and fold the hands. I suppose it's my own fault that he's what he is. Ah, many a time I felt that he deserved a good thrashing. I many a time would have thrashed him soundly if there had been any fight in me. [Don't you think it would have been a blessing if you had done so?] Well, sometimes I think it would have been a great blessing if I'd taken him and thrashed him soundly three times a week; yes, sir.

My own name was Frederick, sir. Now I want my son to shut up his mouth; for if he don't I'll my son to shut up his mouth; for if he don't I'll andoh." come back, and I'll do something to him what'll 'Are Holrit who controls the Eddy Boys; Wm. Idvingtion, Bu-set him right down flat, if he don't do just right. There's a friend of mine in New Orleans what 'are the in the four dealers, who is a friend of mine in New Orleans what 'are the inter t There's a friend of mine in New Orleans what

I can talk, and my father, too. [Where do they live?] They reside in Kentucky, sir, now, Louisville; did n't when I was here; lived in Cincinnati; did n't when I lived here; no, sir.

Now I want to come; now I want a medium for my own. You can tell my mother so., Goodnight. Nov. 7.

Nancy Horton.

(Shaking hands.) You will recollect I came a few weeks ago, with the request that my friends would let me speak to them. Nancy Horton.

I am so sorry now that my folks think that my nephew gave that message. Oh, how mistaken they are! How blinded they are! But I was so when here, so I can't find fault with them.

I come here to-day principally to tell Alfred that if I had had the light before I passed away, died, that I have now, I should have done differently with what I left on earth. But I done the best I know how to do with what light I had, and I hope he won't blame me.

I shall be glad now to have my friends furnish me one of these speaking mediums. I shall be glad to walk in the spiritual ranks now; I shall rejoice, too.

I want my folks to give me the privilege of speaking with them. I shall be glad to meet them, and I will tell them then and there things that will be for their souls' good.

It is a truth. Alfred is right. He has been right all the time. Although he has received more scorn than anything else, because of his spiritual faith; yet he's been right all the time; he's been right. Oh, I wish I could say as much for myself and others.

I lived in the form long enough to have known the way, but I didn't know it. I went out in darkness and woke up in sunshine. Nov. 7.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Thursday, Nov. 9.—Invocation; Questions and Answers; Wallace Wood, of London, England, to friends there; Ozias Gillett, to the firm of Nieele, Burrill & Co., of this city; Emily Strafford, to her mother Ann Elizabeth, living in Orange, N.J. Monday, Nov. 18.—Invocation; Questions and Answers; Dr. Charles Cheaver, of Portsmouth, N. H.; Jonephene Web-siter, of Georgetown, D. C., to her father, Albert Webster; Harry Eldredge, of New Oriesna, to Tom Fayson, in that city; Iton. Edward, Nov. 14.—Invocation; Questions and Answers; Lucy J. Carcia, to her son, Win. Garcia, in a Southern city; Henry Witz, of Anderson ille notoriety; Sewall Armstrong, of the 8th Penn. Reserve Corps, to friends; Anna Caloff, io her mother, in Now York City. Thursday, Nov. 18.—Invocation; Questions and Answers; Lucy J. Good Will House, ' Laverpool, Eng., to his sons; Dora Edmonton, of Philadelphia, Fa., to her parents there. Monday, Nov. 20.—Invocation; Questions and Answers; Madam, Ishanah Surrati, to hier family; Daniel Magouth, to his brother, Peter Magoun, of this city; Colonel Timothy Ji. Bradem, Core, 20.—Invocation; Questions and Answers; Madam Jianah Surrati, to her family; Daniel Magouth, to his brother, Peter Magoun, of this city; Colonel Timothy Ji. Bradem, of the Tith Georgis Infantry; Daniel Magouth, to his uncle; George De Clare, to his mother, in New York Isma, La. Thweiday, Too, 32.—Invocation; Questions and Answers; Madam Jianah Surrati, to his parents, in Mark, 1906 Col-leana, La. Therefore, The Starter and the ther family; Daniel Magouth, to his uncle; George De Clare, to his mother, in New Or-leana, La. Therefore, The Starter and Answers; Madam Jianah Starter, Therefore, Therefor

The same La. Therefore, Nov. 13.—Invocation: Questions and Answeres losepin K. Edmanda, of Cleveland, O., to his relatives; David Andrew, to his friends, in Caricion. Ind.; Elisabeth Truman, of Bothester, N. Y.; Mary Hendersor, to her husband; Wina. Brooks, to Lieut. John Brooks, late on board the doah."

2837 03 2041 MAUMO DECEMBER 30, 1865.

John Edson, of Bridgewater, to his brother, Eev. Theo. Edson, irast, rof St. Ann's Cluurch, Lowell, Mass.; Esther Leire, of Glenwales, Scotland; Hannah Gale desires to meet her filends in England; Augusta Moore, to her mother, in New York Ulty. Thursday, Nos. 30.-invocation; Questions and Answers; Olive Watson, who died in New Griesna, La., to her mother, in Halifax N. S.; Lieut. Wn. Hindson, from Fott Laramin, to his brother, David Hudson, at last accounts in or near traits-ville. Als.; Milles Thompson, of Gauena, Ga., to his two sons, at the Bouth.

nis orbitier, invite future, at a second control of the second se

Murray. Tuessian, Dec. 12. - Invocation; Questions and Anawers; Carlos Reinstane, under Gen. Sigel, to friends; Major Geo, K. Tyler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.; Charles Dearborn, 32d Mass. Vols., to friends; James Martin, drummer boy, 73d New York, to Gen. Robert Ould, and rela-tives in New York.

Obituaries.

=

Changed spheres, Charles F. Brigham, in Bangor, Me., Oct. 12th, 1865, very suddenly, of typhoid fever, aged 33 years 10 months and 10 days.

12th, 1865, very suddenly, of typhold fever, aged 33 years 10 months and 10 days.
Thus has passed to splrit-life a true Spiritualism, Bro, Brigham came into view of this heavenly, giorious light, and he continued to enjoy its teachings, and independently and openly to advocate its instructions throughout his earth journey. Freed from the worship of all creats and crafts, he stoud for years to all the principles, and a firm lover of the instructions throughout his earth journey. Freed from the worship of all creats and crafts, he stoud for years to divert the his principles, and a firm lover of the right and good. He has left no stain of immorship up his character. It is honest convictions were his virtuous practice.
FA devide wife and tirce young children, affectionate parents, and an only sister amongst those who dearly loved him on the cartheplane, cremain to follow him, eventually, to the bright home of heavenly gives in who dearly loved him on the cartheplane. They know the undying life is, his; that he is now free from earth changes. They know that he, under favorable conditions, is still able to make their home his-to visit them, and be to them the loved husband, son and brother. What consolation 1 Spiritualism is actual knowiedge to those who have the light. It is not a bellet. Hence all creaks form and organism; hence, true to Nature, and Nature's (dodd my the real life liyes in what the word calls and orders are obsolete. Organization is no more needed to enjoy its bleasings than it is to enjoy sunshine, or any of the beastites of his soul, anterial being the all creak, form and with only begin to live what the word call calls. Many the real life hyse in what the word calls death. Man will only begin to live for the soul, according to each separate organism; hence, the to Nature, and Nature's (dodd the real life) liyes in what the word calls all vanities of a subscriber to the Goopel Banner, Mr. Ellaworth brigham, of Charleston, father of the dececand.)

Gone home to the angels, Nov. 30th, after a brief struggle with the body, Henry Burnham, only child of Alvin IL and Mary J. Bill.

It was not many months ago, A bud, as spolless as the snow, Within our little cot was laid, Its tiny form in white arrayed.

Each day we saw the germ unfold, And prized it more than wealth of gold :... We blest the overruling power, That gave our home so fair a flower.

Oh, how we loved our darling boy 1 at filled our souls with peace and joy, So closely twined around each heart, We never thought with him to part.

But earth was quite too stern and cold, A flower so tender to unfold; The death-frost nipped it ero 't was blown, And left us mourning here alono.

Bright angels from the Summer-Land, Have rescued it from Death's cold hand, And planted it where, far and free, Our bud shall bloom eternally.

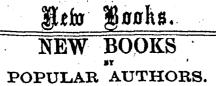
We do not think him far away, There in the realms of endices day; We soon shall cross Death's swelling tide. There with our loved one to abide.

Promoted from the ranks of earthly experience and training to the higher departments of eternal life and spiritual pro gress, Aug. 26th, 1865, Maria E., companion of Randolph Reynolds, at Putneyville, N. Y., in her forty-fourth year.

research and and zealous Spiritualist, Spiri

Passed to the higher life, at Augusta, Me., Oct. 26th, Mrs

Laura M. Hollis, formerly of Goffstown, N I. H., aged 41 ears.



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Miscellancous.

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OLATREVOYANT COUNSEL. D. B. J. K. HALLEY, Medical and Bushness Chairvoyant and Psychometrist, will answer inputries, preservice for dis-case definence character, Acc, from a lock of halr. Terma \$2, and three letter stamps, in any given department of investiga-tion. Address, JACKSON, MICH. 4w*-Dec. 16.

MRS. A. M. SUMNER, Developing and Healing Medium, will hold Developing Circles at 24 Cottage Rt., loxbury, the third and fourth Wednesday of every month, un-til December next, when she will endeave to find convenient rooms tor private or public sittings, provided there be interest enough manifesteries when she will endeave to find convenient rooms tor private or public sittings, provided there be interest enough manifesteries there are sood will result from this to people suffering foreral debility or mental depression, arising or out of the body. Admission to public circle, ib cents, or private sittings, 80 cents.

REMOVAL. - JAMES W. GREENWOOD, MAGNETIC PHYSICIAN, Ins removed to Rooms No. 13, Tremont Temple, Boston. Office hours from 9 16 12 M, and to 3 P. M. Gwe-Nov. 22.

MRS. N. E. STAFFORD is located at the real-indence of Dia. J. W. HTEWART, 122 Plymouth Avenue, ICOEESTEIK, N.Y., where also will examine discase clairyoy-antly; also, write for departed friends. Dec. 16.

I. G. & P. B. ATWOOD, Magnetio and Clairvoy-bec. 30 - Jm

MRS. M. SMITH, Healing and Trance Medium, No 1996 Mervine St., Philadelphia, Pa. 6w-Nov. 25.

DR. J. T. GILMAN PIKE,

Hancock House, - - - Court Square, BOSTON.

A. B. CHILLD, M. D., DENTIST, 50 Sobool Street, next door East of Parker House.

PHILADELPHIA, PA.

DR. J. A. NEAL,

Dec 23.

Paychological Physiolan, Will treat the sick at Terre Haute Inne, TEBHE PATTE, IND., for two week, arriving Friday, Die. 18, best A heture will be delivered in Dowling's Hall, Mondy night, Diee. 18th. Why sid-how disease can be cured without medicit.e-will be subinctorily and scientifically ex-lained. The trofesor just came from Alten, III., where he successfully treated from two to bur hundred patients daily. He will next vial Greeneastie and Indianapolis. A. D. LOCKHART, Dec. 23-2w Acest.

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 Byernatoriusa, Worma, &c.
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09 Hanover Street.....Boston. 458 Brondway.....New York. Sept. 30-5m MEDICAL NOTICE.

Laura AI, Hollis, hormerly of Gonesown, N. 15., aged 47 years. Mrs. Hollis had relatives in both Now Hampshire and Ver-mont: has been lecturing for the most part of the time in this vicinity for several years, until about a year ago, at which the she seemed to loso her mental and budily faculties, be-coming, as it were, helpless as an infant, and could not recog-nize her nearest and most inlinate friends, until at last she passed away peacefully and quietly. Not having the names of any of her relatives abroad (she having none here) to whom I could write, I take this method of communicating the intel-ligence to them.

Passed to the Higher Life, Nov. 9th, from her residence in New York, Mrs. Sophis Bennle, formerly Mrs. Judah.

Aven Vora, AITS. SOPHIB BECHNIC, FORMERY Mrs. Judah. Mrs B. was a firm Spiritualist, and a warm and devoted friend. She was a drawing medium of rare endowments. Beautiful landscapes have been drawn by her when blindfold-ed, in the space of six or eight minutes. She was well known in Boston, and had many warm friends there as well as here, who will aympathize with her affilieted daughter, who was so tenderly attached to her mother as to make the separation almost unbearable. Xee Liver frie. In 1965 New York, Dec. 13, 1865.

A BOOK FOR THE CENTURY ! WOMAN AND HER ERA! BY MRS. ELIZA W. FARNHAM.

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"It has projoundly impressed us, both in regard to the gran deur of its object, and the ability of its author."-Logrator, "Mrs. Farnham writes perspicuously and invitingly."-

Chicago Journal. E37 Price, plain muslin, \$3,00; extra gilt, \$4,00. For sale at this office. June 4.

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THEO, SI; postago, si cenus. For said at this omes. Ag. c. A B O OF LIFFE. BY A. B. CHILD, M. D. THIS BOOK, of three hundred Aphorisms, on thirty-six ordination of the said and the matter than is ordinative of the said of the said

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April 15

1108TON, House, 18 Webster street, Bomerville.

Pearls.

----"------clegies, And quoted odes, sud jewels five words long, That on the structed fore-finger of all time Sparkle forever.'

8

UP HILL.

Does the road wind up-hill all the way? Yes, to the very end. Will the day's journey take the whole long day? From morn to night, my friend.

But is there for the night a resting place? A roof for when the slow, dark hours begin. May not the darkness bide it from my face? You cannot miss that inn.

Shall I meet other wayfarers at night?

Those who have gone before. Then must I knock or call when just in sight? They will not keep you standing at that door.

Bhall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there he beds for me and all who seek?
Yoa, beds for all who come.-[Miss Rosetti.

The nearer we live to the law of right in the heart, the more tender our conscience and the more true our lives, the greater is the protective power about us.-Rev. J. B. Ferguson.

LITTLE THINGS.

The flower is small that decks the field, The bee is small that bends the flower; But flower and bee alike may yield Food for a thoughtful hour.

Essence and attributes of each For ends profound combine; And all they are, and all they teach, Springs from the mind divine.

Patience and cheerfulness adorn the ruins of fortunes, as ivy does those of castles and temples.

MAKE THE BEST OF IT.

Life is but a fleeting dream, Care destroys the zest of it; Bwilt it glideth like a stream-Mind you make the best of it!

Talk not of your weary woos, Troubles, or the rest of it, If we have but brief repose,

Let us make the best of it.

A man lives in the life of a nation as a bud or branch in the life of a tree.

ANGRY WORDS.

Angry words are lightly spoken, In a rash and thoughtless hour; Brightest links of life are broken By their deep, insidious power.

Hearts inspired by warmest feeling, Ne'er before by anger stirred,

Oft are rent past human feeling, By a single angry word.

Birds are the poor man's music, flowers the poor man's poetry.

The Lecture Room.

Andrew Jackson Davis on Education.

A Children's Progressive Lyceum.

Apiritualistic Sunday School in St. Louis-A Novel System for the Religious Instruction of Children-Transt Boys not so had as they are supposed to be.

[We give below a sketch of Mr. Davis's lecture at Mercantlie Library Hall, on Sunday morning. Much of the detail relating to the organization. and proceedings of his proposed Sunday School we omit .- St. Louis Democrat, Dec. 10th.]

we note, nest, that the universe is the product of Divine Intelligence—perfect in attributes, har-monious in parts and purposes, and essentially unchangable. We hold, first, that the universe is the product

unchangable. We hold, secondly, that the human mind is a finite embodiment of the infinite; and that, by much and diligent searching, man can perceive and comprehend much of the nature and opera-

tions of the Infinite. Such comprehension is WISDOM. It differs from knowledge as much as anhistance differs from shadow. Wisdom is akin to the intelligence that shadow. Wisdom is akin to the intelligence that lives in the life of things; while knowledge re-cognizes the shape, locality, color, and uses of things, without discerning their ultimate purpose and divine significance. Knowledge is external; wisdom, internal. The intellectual faculties delight wiscion, internal, the internetian hardinestenging in perception and, comprehension of "things," while the inmost parts of the mind, its spirit's in-

without inwardly, which depends on memory for its permanency and value; and secondly, by the development of, wisdom *idductively* from within, in accordance with the life-laws of the Divine In-telligence. The Children's Progressive Lycenn is such an institution. Its methods are, primarily, in the realm of external and physical exercises and at-tractions. The attractiveness of a bing to a child consists in its physical properties and attributes. The sound of music, the color of bodies, the plum-age of birns, the tage of fruit and other food, the plum-age of birns, the tage of fruit and other food, the plum-ter of the sound of music, the color of bodies the plum-age of birns, the tage of fruit and other food, the plum-age of birns, the tage of fruit and other food, the plum-tage of the sound of the stage of the stage of the sound sound the sound sound sound sound the sound sound the sound sound sound the sound s tractions. The attractiveness of a thing to a child consists in its physical properties and attributes. The sound of music, the color of bodies, the plum-age of birds, the taste of fruit and other food, the smell of dowers. It would be folly to attempt to interest either children or adults in unbeautiful things. Dry, indeed, is the path of "learning" to most children. Consequently the world, all civil-ized society, is filled with persons of little book-knowledge — persons whose early years were spent in factivities out of the whood house—with " education neglected," simply because the school house, under the jurisdiction of the mechanical and arbitrary schoolumster, was a place of unnat-ural continement to both mind and body, as dread-ful to little children as is the temple of error to

ful to little children as is the temple of error to the angels of God. the angels of God. The mind does not more need—does not more imperatively demand—education at first than the body. The body and its senses first call loudest for true education. The baby-heart is vizer than the "learned" college professor. It calls unto God in the midst of "the garden." The etern al Father and Mother whisper, saying, "Beloved! the singing birds, the streams with their many volces, the trees of sweetest fruit, the flowers of the singing birds, the streams with their many volces, the trees of sweetest fruit, the flowers of the singing birds, the streams with their many volces, the trees of sweetest fruit, the flowers of the singing birds, the streams with their many the singing birds, the streams with their many volces, the trees of sweetest fruit, the flowers of the singing birds, the streams with their many the singing birds, the streams with their many the singing birds, the streams with the flowers of the singing birds, the streams with the flowers of the singend these. my obild, and go

finest fragrance; behold these, my child, and go forth out of the cradle and out of the house—go on the full run away from the steady step of thy father and mother; scamper from the schoolmas-ter who teacheth under the tree of evil; run, skip, sing, be as happy as thou art free in the fields of nature, which is boundlessly expanded in the universe without thee.'

nature, without thee." Hearing and heeding this Divine voice, thou-sands of children "play truant" when sent to the wrongly-constituted school. They will deceive their "doting parents;" will tell a big story to es-cape detection; will play the hypocrite to perfec-tion—all to obey the voice of God, which is strong-er in the bone and blood of a child than is the fear of parents or the lash of the whilpping profes-sor of learning. Children will, like adults, go without asking to places attractive to them, which may be most in accordance with their physical and sensuous necessities; and it is the climax of philosophical absurdity, as it is the stupiest ex-ercise of parental authority, to set up barriers against the Divine law that impels to such a course. Instead of quarreling with your children for playing truant, better reconstruct your systems for playing truant, better reconstruct your systems of education, and begin with the young as Na-ture begins with them—in the realm of the senses,

with their bodies gradually reaching their affec-tions and inmost life. tions and inmost life. Congratulate yourselves, Spiritualists of St. Louis! Open your hearts to utterance of grateful thanks, because the inhabitants of the Summer-Land have reached forth their strong arms to sustain you in the effort to inaugurate a more just, rational and attractive school for the culture and perfection of the young in your midst. The Chilof the word. It begins with the senses and deepens inwardly to the soul. It begins with the per-ceptions of the head and continues into the intuceptions of the head and continues into the intu-itions of the heart. It begins with amusement and ends with the unfoldment of wisdom. It gains access to the dweller within the temple by kindly and beautiful offices performed in lovent the outmost vestibule of personal child-life. Badges with significant colors, corresponding to the color of the station target for each group, will be worn by each child. (All flowers, all birds, all precious stones, all visible things, have colors or badges sig-nificant of their places and purposes in nature.)

The Lyceum children will learn to sing, before they begin to think, the ideas of progress. The plan is so truly simple that "he who runs may read," and, without constraint, all may acquire habits of order, the art of correct thinking, the formulae of the art of correct thinking, the freedom of truth, and make progress in whatso-ever by Christianity and by good people general-ly is deemed wise, good and effective unto salva-tion from error and other sources of misery to

mankind. (Hereafter the Children's Progressive Lyceum of St. Louis, organized by Mr. Davis on yesterday, will hold its sessions every Sunday afternoon in the Small Hall of the Mercantile Library, at two o'clock. Adults and children of every faith are cordially invited to attend and take part in the exercises. It is understood that Mr. Davis, during his stay in the city, will deliver lectures every Sunday morning and evening, and assist in con-

ducting the Children's Lyceum. The meetings and the school are free to all.)

Correspondence in Brief.

The Work of Spiritualism. Light, as an advocate of Spiritualism, and a chronicler of the doings and sayings of Spiritualists. I believe that Spiritualism is destined to oc-cupy a great part of the thought and study of intellectual minds; and that it will be a mighty in-strument in breaking the chains of superstition imposed on mankind by creeds and dogmas. I believe that Spiritualism has the germ within t to become a great spiritual power; that its true platform is broad enough to receive multitudes from every system, or religious faith existing on this planet. But Spiritualism must become con solidated, to enable it to stand, become organized or, rather, a combination of organizations, work ing in harmony, for the good of mankind. In both spiritual and temporal things, heaven is happiness, and we might have this, even on earth. This is a good world to live in, if we would live well in it. There is everything for our happiness in this world, as we are at present constituted; but man's selfishness destroys the happiness that might be niversal. We ought to act on the spiritual and social principle, in place of the selfish, social mo-Co., Pa. tive, as at present. It is this last motive, or prin-ciple, in which trade and commerce is carried on The earth is the source of all material wealth but it is labor that brings it out; therefore labor ought to be first protected. The true value of mything is just the amount of labor it takes to n**r**oduce it. Hoping that Spiritualism will tend to reform abuses of every kind, and bring mankind more and more in harmony with each other, and that your excellent paper will ever continue an advo cate of every reform that tends to the harmony and happiness of mankind, is the earnest prayer of your correspondent, JAMES ESDON. Passumpsic, Vt., Dec. 3, 1865.

A Society Organized at Port Huron, Mich.

Mich. The cause of Spiritualism in our city is in a healthy condition. We have recently organized under the name of "The Spiritualists' Society of Port Huron." Mr. J. Newall was chosen Presi-dent; Mr. A. Saph, Vice President; Mr. J. H. White, Treasurer; S. D. Pace, Secretary, and Mrs. H. N. Hamilton, Assistant Secretary, for the en-suing year. We have instituted a series of reün-ions, which promise to be very popular; rather anti-Orthodox, to be sure, but none the less bene-shicial, inasmuch as they contribute to our enjoy-

of this plan for raising funds. I suggest dancing, because it is a healthy exercise. These parties should not be continued later than twelve o'clock, then no refreshments would be needed, and none

then no refreshments would be needed, and none expected. No fault could reasonably be found with sociables conducted in this manner. Mrs. Emma Martin, of Birmingham, Mich., is now fulfilling an engagement with us. She is a medium possessed of rare gifts. Her subjects for lectures are invariably given by the audience. The themes are eloquently handled by her con-trolling solid who numerity to be Robert Burns The treating and enclosing indicated by the control of the second controlled in circles by different spirits, to general satisfaction. I freely recommend her to Spiritualist societies everywhere. DR. S. D. PACE.

The Banner Free Circles, &c.

I see by the Banner that you are not forgotten by us of Chicago, although the R. P. Journal is do-ing a fine work. I am more particularly interest-ed in the Banner Free Circles just now, and I wish to make a proposition to the long list of speakers and mediums whose names consume a column and a half of the Banner-being one my-

self-to try and see if we cannot do something to help those circles-yours, mine, everybody's. My plan is this: let every speaker whose name is in the Banner, give a trifle every week to the circle fund-let it be five, ten, or twenty-five cents week. I find in the list one hundred and twelve a week. I find in the last one buildred and twelve names. Now if each one will give five cents, it will amount to five dollars and sixty cents each week--a snug little sum--why, it will almost keep the circle room warm during the cold months, and the circle room warm during the cold months, and yet what a triffe for us to give. Enclosed is my inite; and I hope the others will do likewise. I am sure they would, if they had ever been in the Circle Room, and witnessed those satisfactory scances of Mrs. Conant. How I do esteem her! What the pricat is to the Catholic, is she to hun-dreds of poor people who never could otherwise hear of our faith, and of the existence of their friends in the splrit-home. Mrs. Currler is laboring with us yet, and in Mrs. Currier is laboring with us yet, and in

January, I understand, we have Charles A. Hay-den. God speed the cause; it is prospering every-where. Send out the Banner; it is the reformer. *Chicago, Ill., Dec.* 7, 1865. C. A. F.

Spiritualism in Worcester.

I propose no apology for saying a few words in reference to our cause in this place. At the pres-

reference to our cause in this place. (At the pres-ent time it is decidedly a forward movement. Men and women of thought and of soul aspira-tion crowd Horticultural Hall, as attentive listen-ers to the profound teachings of a living, breath-ing, vitalizing spiritual philosophy, among the advocates of which none have lectured with a more marked success than our very highly cs-teemed brother, J. M. Peebles, who has been with us for the past two Sabhaths-far, far too short a period. Our brother seems to have the happy faculty of striking out upon the right plane of thought in its adaptation to the wants of this in-quiring age of progress, combining and embracquiring age of progress, combining and embrac-ing in his discourses the practical, the sentiment-al, the ideal and the philosophical, which are the inheritance of common humanity to possess and to understand. Our hearts' best "God speed" to understand. Our hearts best God speed will attend our good brother in his field of labor, dispensing eternal truth to honest, seeking souls, and welcome the day that shall bring him again into our midst to make a much longer stay. SHELDON C. MOSES,

Worcester, Mass., Dec. 11, 1865.

That Prolific Cow.

In No. 12 of the Banner of Light I read the fol-

WURCESTER, MASS.-Meetings are held in Horticultural Hall every Bunday afternoon and evening. Speakers engaged:-Miss Susie M. Johnson, Dec. 24 and 21; Mrs. E. A. Biliss, Jan. 7 and 14; Berl. Todd, Jan. 21 and 28, and Peb. 4 and 11; Mrs. M. N. Townseid, Feb. 18 and 25; Mrs. Mary M. Wood during March.

NORTH WHENTIAN, MASS.—The Spiritualists have organ-ized a society, and will bold regular meetings in Harmonial Hall at 104 A. M. and 14 r. M. Seats free, and the public are invited. Speaker engaged :-M. Henry Houghton until April. FoxBoRo', Mass.-Meetings in Town Hall. Speaker en-gaged .--J. S. Lovoland, Jan. 7. He will give an exposition of the Children's Lyceum.

the Children's Lyceum. HANSON, MASS. — Meetings are held in the Universalist Church in Hanson every other Sunday. PROVIDENCE, R. I. — Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Sundays formoon, at 10% o'clock. Speaker engaged :- J. G. Fish during De-

cember. PUTNAM, CONN.-Meetings are held at Central Hall every Stunday afternoon at 1% o'clock. Progressive Lyceum at 10% In the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, ME.-The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Chapp's Block, corner of Congress and Elin streets. Free Conference in the forenoon. Lectures and evening, at Sand To'clock, Speaker engaged :=-Mrs. F. A. Blias, Dec. 24 and 31. Doubles and Forenoen. The Spiritualists fold regular

DOVER AND FOXCHOFT, ME.—The Spiritualisis hold regular meetings very Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation.

meetings every Sunday, foremoin and evening, in the Univer-salist church. A successful Rabbath School b in operation. New York Cirr.—The First Society of Spiritualists hold meetings every Sunday in Hope Chapel, 20 Broadway. Seats free. Speaker engaged :—Miles Lizzie Doten during December. The Society of Phoenkassive Science, and the seater of the every Sunday, moring and evening, in Ebbitt Hall, No. 55 every Sunday, moring and evening, in Ebbitt Hall, No. 55 every Sunday, moring and evening, in Ebbitt Hall, No. 55 every Sunday, moring and evening, in Ebbitt Hall, No. 55 every Sunday, moring and evening, in Ebbitt Hall, No. 55 Edizie Doten during January; J. 6. Fish during December; Miss Lizzie Doten during January; J. 6. Fish during March. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock. Speakers wishing to make engagements to locture in Ebbitt Hall should address P. E. Farnaworth, Sec'y, P. 0. bux 5679, New York. The spintr'at Licket, corner of 23d isreet and Broadway, Will be open every Sunday during the winter at 7% F. K. Dr. Horace Dresser conducts the meetings. Scata free. Meetings at the "Temple of Truth," 814 Broadway, Lee-tures and discussions overy Sunday at 1084, 3 and 1% o'clock. The hall and rooms are open every day in the week as a Spirit-ualists' depot for information, meliums' home, etc., etc. All are invited to come and make themmelves at home. VirkeLAND, N. J.—The Spiritualists of this place hold regu-lar sunday meetings at Union Hall. Battimooks, MD.—The "First Spiritualist Congregation of heithered" root accenter for the sundary at conditioned the sundary meetings at the order sundary meetings of the sundary meetings of the sundary meetings of the sundary meetings at the sundary meeting of the sundary meetings of the sundary meetings of the sundary for the sundary meetings of the sundary meetings of the sundary for the sundary meetings of the sundar

Lar sounday meetings at Union 11411. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

Butan notre of worship. Are. F.O. Hyder win spicat in the ther notree.
Sr. Louis, Mo. — The "Society of Spiritualists and Friends of Progress" have recular loctures every Sunday at 101-2 A. M. and T1-2 F. M. Neats free. Speakers engaged: - A. J. Davis during December: Birs. Augusta A. Currier during January; Birs Lize Doten during February.
WASHINGTON, D. C. — The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and TS F. M., in Seaton Hall, corner of D and Ninh streets. An able list of lecturers is engaged. Speaker for December, Cora L. V. Scott. CINCINNATI, O. — The Spiritualists of Cincinnati have organized the laws of Ohio as a "Beligious Society of ProgressiveSpiritualist," and have acoured Metropolitan Hall, corner of Sunday mornings and evenings, at 10% and T% oclock.
WASHINGCO, CAL. — Mrs. Laura Cuppy lectures for the

The try o clock. WAN FRANCISCO, CAL.-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 71-2 P. M. Admission free. Childron's Propressive Lyceum meets in the same hall at 2 P. M.

MISS NOPHIA KENDRICE, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Ad-tress, Lebanon, N. H. LECTURERS' APPOINTMENTS AND ADDRESSES SELAN YAN SICKLE, Maple Rapids, Mich., will answer calls to lecture in that vicinity. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT. H. B. STORRE, Brooklyn, N. Y. MRS. M. A. C. BROWN, West Brattleboro' Vt.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.7

J. B. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. He will speak in Foxboro', Jan. 7. Address, Banner of Light office, Boston.

N. FRANK WHITE will speak in Lyons, Mich., Dec. 31; in Milwaukee, Wis. during January. Will answer calls to lec-ture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above. Mas. Autorata A. Curanas will lecture in St. Louis, Mo., during January. Address, box 815, Lowell, Mass., oras above. A. B. WHITING Will lecture in Evansville, Ind., Dec. 31; in Louisville Ky., during January and February. Will answer calls to lecture week evenings in that vicinity. Address till March 1st, 189 Madison struct, Louisville, Ky.

AUSTER E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Betnet on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

MRS. H. T. STEAMS will control in Hangor, Me., Doc. 31, Permanent address, Nonth Exeter, Me. CHARLES A. HAYDEN will speak in Cleveland, O., during December; in Chicago, III., during Januar; and Februar; in Sturgia, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday en-gagements. Address as above. N. OREENLEAF will speak in Haverhill during December in Plymouth, Feb. 11 and 18. Address as above, or Lowell Mass.

MISS ENMA HOUSTON will lecture in Elkhart, Ind., during December and January. Would be happy to make further engagements in the West.

Mosss little will speak in Grand Rapids, Mich., during De-cember. Will answer calls to lecture the remainder of the cember. winter.

WAREN CHASE will be in New York and Brooklyn the rest of December; his address will be at the Banner office, 274 Canal street; will speak in Washington, D. C., during Janu-ary; in Philadelphia during March, and spend next summer in the West. He will receive subscriptions for the Banner of Light. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton. N.J. MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian, Mich. MRS. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

MRS. FANNIE B. FELTON will speak in Lynn, Jan. 21 and 28; in Haverhill during February; in Taunton during March. Address, South Maidon, Mass.

MR. and MES. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. Address, South Mass, Mass, Will speak in Port-land, Mc., Dec. 31; in Worcester, Mass., Jan. 7 and 14; in Haverhill during March. Address accordingly. Mas. LAURA DE FORCE GORDON will lecture in Houlton, Me., during December and February-address caro of C. E. Gilman. Equ.; in Fredericton, N. B., during January-address MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith.

MRS. FARRIE DAVIS SMITH, Milford, Mass.

MRS. ANNA E. Hitt, inspirational medium and psychometri-cal reader, will answer calls on reasonable terms. Address, Whitesboro', Oneida Co., N. Y. Ruy, Annuw T. Foss will answer calls to lecture on Spiris-ualism. Address, Manchester, N. H.

MRS. E. DELANAR, trance speaker, Quincy, Ill.

W. A. D. HUNE, Cleveland, O.

Dr. B. M. LAWRENCE will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

MRS. SUSAN F. BLIGHT, trance speaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-

awer Caus to recture. ANDREW JACKSON DAVIS can be addressed, as usual, at 2/6 Canul street, New York. MRS. SARAH HELEN MATTHEWS, East Westmoreland, N. JL

Miss Lizzis Doras will make no engagements to lecture null further notice. Her many correspondents will note the hove announcement. Address, Pavilion, 57 Tremont street, loston. Mass

TSAAC P. GREENLEAP will make chragements in Biaine, Massachusetts, or elsewhere, for the fail and winter lecturing season. Address, Excter Mills, Me.

MRS. JENNETT J. CLAME, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

GEORGU A. PRINCE, Auburn, Me., will answer calls to speak pon the Mabbath, week-day evenings, and to attend functals. HENRY C. WRIGHT will answer calls to lecture. Address cla Marsh, Boston.

MRS. MART LOUISA SMITH, trance speaker, Toledo, O. Lois WAISBROOKER can be addressed at Massillon, O., box

DEAN CLARK, inspirational speaker, will answer calls to ecture. Address, Rutland, Yt., P. O. Box 110.

E. S. WHERLER, inspirational speaker, will answer calls to ecture. Address this office. MRS. N. K. ANDROSS, Makanda, Jackson Co., Ill.

Miss. M. E. B. SAWKE will answer calls to lecture during Detober. Address for the present, Baldwinsville, Mass. MES. N. J. WILLIS, trance speaker, Boston, Mass.

MBB. S. A. HOBTON, Hutland, Vt. ENNA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 5 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gib-bert Wilkinson, 265 Cheetham Hill, Manchester, England.

Mins. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keekuk, Iowa.

DE. F. L. H. and LOVE M. WILLIS. Address, 192 West 27th treet, New York.

MISS LIZZIE CARLEY would like to make curagements for the late fall and winter months with the triends in New York and Pennsylvania. Address, Ypsilanti, Mich.

MRS. F. O. HITZER, 60 South Green street, Baltimore, Md. Biss. ELIZABETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to

ELIJAR R. SWACKNAMER will answer calls to lecture on Commonitary Life, the Commonwealth of the New Dispensa-tion, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

MRS. LYDIA ANN PRARSALL, Inspirational speaker, Disco.

MRS. MARY J. WILCOXSON, Hammonion, Atlantic Co., N. J.

MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 13 Avon place, Boston, Mass. ALBRUT E. CARFENTER will answer calls to lecture. Ad-

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill.

J. L. POTTER, trance speaker, will make engagements brough the West to speak where the friends may desire. Address, Cedar Falls, Iowa, box 170, until further notice.

IRA H. CURTIS speaks upon questions of government. Ad-dress, Hartford, Conn.

MBS. C. M. STOWE will answer calls to lecture in the Facifie States and Territories. Address, San José, Cal. G. W. RICE, trance speaking medium, will answer calls to lecture. Address, Brodhesd, Green County, Wil.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend funerals at accessible places.

SAMUEL UNDERHILL, M. D., is sgain in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York.

MHS. EMMA M. MARTIN, inspirational speaker, Birmingham,

Miss H. MARIA WORTHING, trance speaker, Oswego, 111., will answer calls to lecture and attend funerals.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture on organization.

B. T. MUNN will lecture on Spiritualism anywhere in the ountry within a reasonable distance. Address, Skancateles,

A. P. BOWNAN, inspirational speaker, Bichmond, Iowa.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill.

MES. LOVINA HEATH, trance speaker, Lockport, N. Y.

DR. JAMES MOBRISON, lecturer, McHenry, Ill.

MRS. H. F. M. BROWN may be addressed at Chicago, Ill.

W. F. JAMIESON, inspirational speaker, Decatur, Mich. MBS. S. A. HORTON, Rutland, Vt.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. DR. JANES COOPER, of Bellefontaine, Ohio, will take and-criptions for the Banner of Light, as usual. MRS. EMMA F. JAT BULLENE'S address is 32 Fifth street, New

MISS B. C. PELTON, Woodstock, Vi.

tuitions, delight in the fellowship and infinite deep

of eternal "principles." Now, the question arises, What is true Education? It consists, we reply, in WISDOM. But it is true, also, that no man's education is "complete " unless his mind is stored with facts, with knowledge of things, as part of the principles that constitute wisdom. Memory is an essential of knowledge, as a house

Memory is an essentiat of knowledge, it a nonse is necessary to furniture, or as canvas to the lights and shadows of a picture. Without mem-ory—which is a "recording angel" in the mind's sanctuary—ordinary intelligence is impossible. As the world goes the tact of memory is para-As the work goes, the fact of memory is para-mount to the talent of large reasoning powers. The man of fact is successful in ordinary workly en-terprises, while the man of talent alone will fail; but the latter is victorious in parts and places where the former is defeated and despairing.

Inasmuch as memory is an essential to the ac quisition of and progression in knowledge, and inasmuch as knowledge of things is more valuable as in the second systems of education" are based on the faculty of memory, as though the sum and essentials of a man's mind consisted in what his senses can grasp and his memory retain!

mental organization were a casket If man's merely-a vessel for containing ethereal impres sions-then there would be matchless wisdom in the plan of education adopted in the public and other schools of the day. The possibilities of growth in spirit, independent of memory, are now universally discarded. Hence, the popular insti-sutions of "learning" are, for the most part, under the control of mechanically-minded men-men who plod and plod like dray horses through a muddy road, in the vain ondervor to "educate the young under their charge in the evil and

the young under then charge in the evil and crocked ways of memory. We, the friends of the Harmonial Philosophy, start upon a wholly different plan. While we ad-mit the value of a "practical education" in facts and the uses of things, and although we perceive and the uses of things, and almough we perceive and avail ourselves of the "benefits" of knowl-edge to be derived from the study of books and of external Nature, yet we start with a great deep infinite conviction, congenial to whatever is death-less in the human soul, that it is our duty, as much as it is our glorious privilege, to "know the HKART of things," to unfold in that Wisdom which can discorn

"-----The promise of to-morrow. And feet the wondrous beauty of to-day;"

which comprehendeth the lengthening sweep o immutable principles in the universe of matter and mind; and which, seeing beyond the material night of immaterial shadows, and beyond the enveloping clouds of a seemingly engulphing fate, calmiy planteth its feet upon the life-laws of the

calmin planteth its feet upon the life-laws of the Divine Intelligence, and steadily advanceth through "ways of pleasantness" and walketh harmoniously in "paths of peace." Memory, at best, holds but the reflections of shadows. The spirit, which is the great immortal Man, is compounded of the life-essences of the parfort ford which in common learness is setted perfect Soul, which, in common language, is called "God."

All true education, therefore, is unfoldment. All true education, ineretore, is unroldment. The inner life unrolls, flower-like, beneath the sun of intellect. Inductively we begin with the mind of the young, begin with the physical senses, as the natural method of reaching and developing the inner life. Henceforth the method is deduc-tive (i. e. intuitive and feminice) from the heart, optimizing the Methods are finally insurantzed. outwardly. Both methods are finally harmonized, and thus the mind of youth is balanced-first, by the acquisition of knowledge inductively from

รรรษยากษณฑิโจจ แม่ไปเป็นการเหตุเป็น 1 1 ...

Cleveland, Ohio.

I forward you a few lines in relation to the ause of Spiritualism in this place. We have just parted with Miss Emma Houston, whose labors in the spiritual field have been long highly apprejourned with us has seemed much too brief; for, without drawing invidious comparisons, we may pronounce her efforts unsurpassed, or rather the controlling influence which prompted her to pour forth such holy and divine inspiration. Each sentence seemed fraught with potency, winning the soul from its errors into a more pure and holy train of thought and action. In all her appeals to humanity, there was embodied a deep-toned sym-pathy, that carried the mind captive in admira-

tion of her powers of oratory. We feel that the cause of Spiritualism is pros-pering here. We have a fine hall, and our morn-ing and evening meetings are numerously and remectably attended.

One prominent feature of progress is the effort now making to establish a Children's Lyceum, for unalifying the rising generation to succeed those who are passing on to the summer land.' Oh, may this rightcous effort be crowned with success, and the cause of Spiritualism — which is the cause of humanity — be ably sustained by those who are naturing for that Gollike purpose. The prospect is encouraging, and the workers are numerous and JAMES LAWRENCE. dovoted.

Mrs. Rill's Medlumship, &c.

I.would say that we have been greatly edified and strengthened in our faith in the truth that our dear friends, who have passed to the summer-land, do-come and speak to us words of comfort and cheer, by a visit of a few weeks from Mrs. Anna E. Hill, of Whitesboro, Oneids Oo, N. Y. Bhe is a fair inspirational speaker and medium,

lowing item:

"Walton's Journal tells of a cow in Craftsbury, Vt., whose roduct in butter during ten months was sold for two hundred nd seven dollars. What State can boast of a better cow?"

We have a cow down here in the oil regions from which we have sold milk within the last ten months for more money than the Crafty cow's hutter brought, besides using all the milk w needed in a good sized family. S. W. W. Plumer, Venango Co., Penn., Dec. 9, 1805.

A Grateful Acknowledgement.

TO EDITOR OF THE BANNER-Having suffered very much for ten years with an ovarian tumor, and having tried several medical physicians in four of our States-viz: Wisconsin, Illinois, Mich four of our States—viz: Wisconsin, Illinols, Mich-igan and Pennsylvania—without relief, as a last resource I applied to Dr. J. H. Ruttley. My tu-mor, larger than a patent pall, is completely re-moved, and my general health well established by the Doctor's remarkable healing powers. I can be referred to at Harbor Creek P. O., Erie Co. Do. M. B. L. E. Darry

MRS. L. E. IRISH.

NOTICES OF MEETINGS.

BOSTON-MRLOBON.-Tho-Lycoum Saclety of Spiritualista will hold meetings on Sundays, at 2% and 7% o'clock." Admis-sion free. Speakers engaged: -F. L. II. Willis, Dec. 24 and 31; Mrs. Laura Do Force Gordon during March; Mrs. Anna M. Middlebrook the first Sundays in April; J. G. Fish the two

Middlebrook the first Sundays in April; J. G. Fish the two last. Hostow Convergences meets at Kast Hall, 104 Hanover street, every Wednesday evening at 1-2 o'clock. Free. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10% A. M. and 2% F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't. CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10% A. M. and 2 F. M., at 131 Blackstone street, corner of Hano-ver street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Misa Minnie Ponty. THE C. S. D. M. U.'s FIRST PROGENSIVE BIBLE SociETY will hold meetings every Sunday in No. 10 Tremont Temple, at 3 F. M. M.

ings, at 15 P. M. CHARLESTOWE.—Meetings will recommence in the City Hall Nept. 3, at 25 and 15 o'clock P. M., under the supervision of A. II. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Ngeakers engaged:—Benj. Todd during December; A. C. Robinson, Jan. 7 and 14; L. K. Coon-ley, Jan. 21 and 28.

loy, Jan. 21 and 24. CHARLERTOWN. — The Spiritualisis of Charlestown have comunenced a series of free meetings, to be held at Mechanica' Hall, corner of Chelsea street and City square, every Sunday aftermoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed), assilted by a Committee of well known Spirit-ualists. Many good speakers have been engaged, who will lec-ture during the season. The public will plense take notice that these meetings are free, and all are invited to attend. Hypeaker engaged:—Mrs. Neille Temple Brigham during De-cember.

OBBLEBA.-The Associated Spiritualists of Chelsea have en-UNELSEA. -- The Associated Spiritualists of Unelsea have en-gaged Library Hall, to hold requiremeetings Sunday afternoon and evening of each week. AN communications concerning them should be addressed to J. S. Dodge, 177 Hanover street, Boston. Speakers engaged: - Rov. Adm. Ballou, Dec. 27; Mrs. Fannie Davis Smith, Dec. 24 and 3; Renl. ToddYian, 7; and 14; Mirs. M. S. Townsend, Fob. 4 and 11; Sunda, MJ John-son, Feb. 18 and 25, and March 4 and 11; W. K. Bipley, March Ia and 23. 8 and 25.

Is and 25. (Buttonrow, Mass.—Meetings are held in Union Square Hall, Bundays, at 24 and 74 r. M. Good speakers engaged. Lowkut.—Spiritualists held meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Breakers engaged: —Mrs. M. M. Wood during December 1 J. G. Fish during Sanuary, May and June; Suise M. Johnson, Feb. 4 and 11; Breil, Todd, Pch. 18 and 25, and during April; Mrs. Anga. M. Middlebrook during March.

BARUN. HAVERNILL, MASS.-The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Itall. Speakers engaged :-N. S. Groenleaf during Decem-ber: Music M. Johnson during January ; Mrs. E. A. Diss durng March.

Gilman, Esq.; in Fredericton, N. B., during January-address care of Hon. W. H. Needham; in Boston, Muss., during March; in Washington, D. C., during April and May-address care of fielo. A. Bacon, Esq. P. O. box 205; and in the West and Southwest during the summer and fall of 1868.

BENJAMIN TODO, normal speaker, will lecture in Charles-fownduring December: in Chelsea, Jan. 7 and 14: in Worces-tor, Jan. 21 and 28, and Feb. 4 and 11; in Lowell, Feb. 18 and 25, and. during April; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Mild die States. Address as above, or care Banner of Light office, I. Washington, Arrow will speak by Wordstock V. And the States J. MADISON ALLYN will speak in Woodstock, Vt., Feb. 11, 18 and 23. Parties in Vermont or further westward may secure his services for the spring months by addressing soon at Rock-land, Me., box 10.

Miss SARAH A. NUTT will speak in Bridgewater, Vt., Jan. Miss SARAH A. NUTT will speak in Bridgewater, Vt., Jan. 71 in Moriah, N. Y., Jan. 14 and 21; in Ferrisburgh, Vt., Jan. 28; in Stafford Springs, Count., during February. Address as above, or Claremont, N. H.

Miss Steits M. Jourson will speak in Worcester, Mass., Dec. 24 and 81; in Haverhill during January; in Lowell, Feb. 4 and 11; in Chelsea, Feb. 18 and 25, and March 4 and 11.

J. G. FISH will speak in Prowidence, R. L., during Decem-ber and February: in Lowell, Mass.. during January, May and June; in Ebbitt Hall, New York, during March: in Bos-ton, April 22 and 28 Will receive subscriptions for the Ban-ner of Light. Address as above.

M. HENRY HOUGHTON will lecture in North Wrentham, Mass., every Sunday until April. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the at-tending of funerals will be happily received and speedily an-swered. Address as above, or West Paris, Me.

J. M. PEEBLES, of Battle Creek, Mich., will lecture in Cincinnati, O., during January and February.

MRS. LAURA CUPPT will lecture in Ban Francisco, Cal., till

E. V. WILSON will speak in Memphis, Tenn., during De

MRS. MARY M. WOOD will speak in Lowell, Mass., during December: in Worcester during March; in Plymouth the last two Sundays in April. Address, 11 Dewey street, Wor-cester, Mass.

MRS. SUSIE A. HUTCHINSON will speak in Stafford Springs. Cons., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

Colling, James N. Y.
 ALCINDA WILIBLER, M. D., Inspirational speaker, will leoture in Northern and Southern Missouri during December; in Kansas until the following apring. Address, care of James Thompson, box 138, Davenport, Iowa, until further notice.
 L. JUDP PARDER Will lecture in Buffalo, N. Y., during December. Address, care of Thomas Rathbun, box 121, Buffalo.
 MES. M. S. TOWNSEND will speak in Stoneham, Dec. 24 and 31; in Providence during January in Chelses, Feb. 4 and 11; in Providence during January in Chelses, Feb. 4 and 11; in Providence during January in Chelses, Feb. 4 and 11; in Providence during January in Troy, N. Y., during March; in Fillsdeiphia, Pa., during April.
 W. K. RIPLEY will speak and heal in Plymouth. Mass., from

W. K. RIPLET will speak and heal in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11.

MRS. ANNA M. MIDDLEBROOK will lecture in Troy, N. Y during December and January. Will answer calls to lectur week-evenings. Address as above, or box 778, Bridgeport, C ecture rt. Ci.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester, Vt. ELIJAN WOODWORTN will lecture in Middlebury, Ind., and ts vicinity, each Sunday and wook evening during December nd January.

F. L. WADSWORTH speaks every Sunday morning and eve-ning in Sturgis, Mich., till further notice. Address accord-

ingly. DR.L.K. COONLEY will answer calls to lecture in New England, where the spiritual friends may desire, this fall and winter, until further notice. Address, as soon as convenient, Newburyport, Mass. Will receive subscriptions for the Ban-ner of Light, and sell Spiritual and Reform Books.

Mas. SARAH A. BTANKS would like to make engagements for the winter and spring. Address, 87 Spring street, Eas Cambridge, Mass.

Miss Julia J. HUBBARD, trance speaker, has again entered the lecturing field. For the present her address will be Bos ton, care of tids office.

ton, care of tids office. Miss ELIEA Hows FULLER, trance speckler, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Mc. MRS. MART L. FRENCH, inspirational and trance modium. will answer calls to lecture or attend circles. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Jos. J. HATLINGER, M. D., inspirational speaker, will sp swer calls to lecture in the West, Sundays and week evenings. the coming winter. Address, 26 Court street, New Haven, Conn.

Luo Millun, 29 Market street, Chicago, Til: () LTMAN C. HOWR, transpapeaker, Clear Creak, M. T. B. J. FINNRY, Ann Arbor, Mich.

REV. ADIN BALLOU, Hopedale, Mass.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

J. H. W. TOONKY, Potsdam, N. Y. MRS. SOPHIA L. CHAPPELL will answer calls to lecture. Address, Forestport, Oneida Co., N. Y., care of Horace Fapery, Esq.

cy, Lag. MRS. E. K. LADD, No. 179 Court street, (room 5,) Boston, vill answer calls to lecture.

GRORGE F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692.

BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the

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