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Written for the Banner of Light. FRIENDSHIP.

DYJ. BOMBER, JR.

Though man was made at God's beliest. And placed within fair Edon's bowers, Where evening gently fulled his rest With breath made sweet by blooming flowers-Though smiling Luna watched o'er all . With sweetness of a matroned bride. And nightingales, with plaintive call, Hang to the stars in dulcet pride-

Yet man was sad, and could but mourn "That he, of all Oreation's host. By Fate was doomed to dwell alone. Unblest by that he needed most! Not all the melody of rills. Nor nectar-aweets of zenhyr-breaths.

Nor mute appeals of vales and bills, His heart could wean from loneliness "Ye gods !" he cried, "oh, heed my pain, ... And quick thy potent succor lend !-

Fair Eden's pleasures are but vain-Dull, dull is life, without a friend !" The gods in kindness heard his cries; An annel hied the fault to mend. Man woke ! Rejoicings filled the skies, For lovely woman was his friend t

O, where is gold's pulseant power To cheer the earthly pilgrim's ends? Its might is like the faded flower. Ungladdened by the smiles of friends ! Not parasites, whose smiles are gained As oft as Fortune's brow unbende. But by those hearts to us proclaimed . To be, in time of need, dear friends.

Blest is the man contentment knows.

When Fato's dark frown his bosom chills, And who on Friendship's shripe bestows His smile, to cheer his brother's ills ! Be this thy lot, fair friend of mine, Whate'er of weal or woo depends-Should all of Edon's joys be thine. Mayat thou ne'er lack of friends-true friends!

Written for the Banner of Light.

### GEORGE LESTER'S DIVORCE

AND SOME OF THE CAUSES THAT LED TO IT.

BY AN OLD CONTRIBUTOR. [CONCLUDED.]

Various were the first opinions of the circle who were usually most together in regard to Fannie Hubble. George Leuter regarded her as a woman ready for almost any emergency. Mrs. Lester regarded her indifferently, and was not attracted. Mrs. Blanding liked her, thought she was much of a lady, while to her husband she was intensely repulsive. Alphouse Baker enjoyed any new nequaintance, and his wife their lively, merry converaction. William Bugbee regarded her as an unfortunately organized person, and thought that if she was a good woman she deserted all the encouragement and aid her friends could give her, as she must labor severely and commendably to be such. Helen had no unkind feetings toward her, but could not help shrinking involuntarily from her company. Public opinion soon regarded her and Homer Hill in a very suspicious light. The people observed that

the latter, during his stay in Kimball, was publicly, at least, very attentive to her, being scarcely over seen in company with his wife, and much more often with Fannie than with both. Hill's good name was always without a stain until his acquaintance with this person, and it was unfortunate that his complicity in this case (if only apparently so) should yield to him in his own experience this new version of the story of " poor dog Tray." The above circumstances of themselves, however, were nothing; but time brought revelutions with thom.

When the parties first came to the place. Mrs Hubble spoke incidentally to a visitor in terms of bitter contempt of a person from whom she had just received a letter, (who by the way was a notoriously bad man,) and yet she was known afterwards to keep up a long, regular correspondence with him. Why? thought her visitor.

To an observer she spoke indignantly of a portain husband's infidelity to his wife, her friend, for whom she claimed the greatest affection. In time she proved herself a "friend" to the husband, hy her love of his society, by being alone in his company on pertain evenings, and by being during this time properly distant in his wife's presence.

A servant girl, whom Mrs. Hill at first hired, was dismissed -Mrs. Hubble declaring she could do her part of the business and also manage the housekeeping department without her aid. The true reason was, the girl's perceptions were good enough offenders—the getting up of social gatherings, in to cause much keen observation -of which she after wards told -to the effect that there existed between Homer Hill and Fannie Hubble an improper inti- while the Bugbees found no fault with her attracmany, whose known details were unfit for mention : and conscious guilt dreaded her quiet, keen eye. While the poison vine and shrub continues in the

vegetable, and the venomous serpent and deadly hate and crushing force can we extirpate their shall see. thence, neither by giving them full sway to ride "rough-shed" over the pure, the good, and the beautiful, but simply by readering them justice without anger, and mercy without license. They teach us one great lesson of earth-life-to discriminate between the true and false, good and evil, right and wrong, heaven and hell, and should cultivate in us nicer perceptions of their opposites by means of of gifts and presents, she soon won the confidence of and a love of the good. In the absolute world of woman-so strict in her integrity that she believed things, they thus have their use.

It is believed by Spiritualism's opponents that there is a larger proportion of what are in opprobrium called "free-lovers" among its advocates than among the ac-oalled religious. This is not strange, nor can we scarcely blame opponents for entertain. ing such an opinion. The reason of it is this: the churchman adopts as a fundamental principle of his party, that " when one member suffers all the rest suffer with it," and both policy and justice dictate to him that however much disapproved an act, there exists no necessity for everybody's knowing it, and the result is, it is more or less concealed or smothered. On the other hand, the Spittualists' motto is, " Every man on his own foundation:" and there always exists among any band of this belief a faithful few who will not awerve from the right, or fail to oppose the wrong, wherever found, though it tears from their arms the last, the dearest or the best socalled friend or benefactor. The result is, that whenever wrong is enacted by those who call themselves Spiritualists, it is pretty sure to be known, and also made the most of by those whose polluted souls love to glut themselves on such a oarrion feast, and who, and to say, constitute by no means a small class among the opposers of any new move-

Certain it is that the standard of the Spiritualists' morality is much higher than any religious belief has yet erected, and a close investigation into the facts connected with the lives of its teachers or believers, compared with those of its opposers, will also reveal much in its favor. Yet it is not altogether strange that the prejudiced, superficial world think otherwise, for Spiritualism lights up the dark as well as the light places of earth, and reveals much that would else have long remained cheaked under the folds of darkness. The superficial stand aghast at the sight, and straightway find fault with the light that reveals it.

Mrs. Blanding's favorable impressions of Fannie Hubble were but the beginning of a friendship which soon ripened into a deep intimacy. This was hastened by a good deal of artifice on the part of the latter. She made herself acceptable to Mrs. Blanding as a "literary" character, and also passed her excitability and irritability as "sensitiveness." She endeavored to please Mrs. Blanding's aristocratio pride by passing herself as a lady of wealth, and her fastidiousness by impressing her with a perverted spiritual view of the conjugal relationdeclaring that the love that took in the spiritual part of our being was the only part of the marriage relation to her endurable. Understanding her new acquaintance to be a Spiritualist, she soon unfolded to her a wonderfully intuitive and sensitive mediumistic development, of which, however, nothing was ever anown previous.

Mrs. Hubble saw at once, in her deep cunning, that Mrs. Blanding, as a eleter to the popular and tion on which to olimb into public notice and esteem; and the result was that to the infatuated woman she became at once an angel of light and loveliness. To the latter in turn Mrs. Blanding devoted herself with an intense enthusiasm, admitted her as a sharer of all her secret joys and sorrows, and imparted to her all matters of near interest. And hour by hour they would sit and chat together of Carrie, of George Lester, of Sarah, the children, and Mrs. Lester's represented barsh treatment of them, Mrs. Lester's magnified faults, and her inferiority (as they thought,) to her husband, their want of harmony together, George's trials, and a thousand and one things, as Mrs. Blanding in her prejudiced . way chanced to view them ... inst us the latter of wave had talked to her heretofore bosom friends. Her enthusiasm was so great in her favor that her positiveness would allow of no coolness in any way by her friends toward Fannie.

William Bugbee and his wife had kept their own counsel with their first reading of the new comers. and in consequence of not reciprocating the reneated social kindnesses of Mrs. Hill, had rendered themselves conspicuous to Mrs. Blanding; while William, whose fault was to be fanatically headstrong and radical in the extreme, declared he would not sit in a circle with them-and especially with Mrs. Hubble-giving as a reason, that, however good manifestations were had in their absence, in their presence they had either very poor ones or none at all: and that the object of the new comers in such a gathering was plainly not spirit-communion, but society." Yet on Mrs. Hubble's real character both William and his wife were always silent, believing it would make itself known at the proper time. But this evident coolness on their part met with the severest displeasure of Mrs. Blanding, who showed it in an appropriate coolness toward the which they were purposely and repeatedly left out, etc.-forgetting in her positiveness of action that tions, that she had no business with their want of

Mrs. Hubble, with her active ideality, here found a fine field thus suddenly opened to her speculative reptile in the animal kingdoms, we must expect the imagination. She liked George Lester. Position crawling, stinging, venomous exhibitions of human and means were no small itom. If she could only nature in the walks of civilized society. Not by have been Mrs. Lester! What could she do? We

CHAPTER IV.

"Pain's furnace licat within me quivers,
God's breath upon the flame doth blow;
And all my heart in angulati shivers,
And trembles at the dery glow;
And yet I whise or, As God will,
And in his hottest fire hold still,"

With gentle words and winning ways, by the aid omtrast, natience, charity, an abhorrence of the evil, Jennie and Adelbert, Mrs. Lester was a truthful universal good, through the Divine Economy of the Santa Claus deception on children to be wrong, and accordingly told little Jennie that this mysteri-

instructed the child pointedly to the contrary, dis- have made of her, as a common duty owing to her posing of Mrs. Lester's teachings by telling the as a friend, and as a faithful carrying out of the child they were untrue. Adelbert was very easily Golden Rule, "Do unto others as ye would others drawn within the sphere of her influence, and he should do unto you." It was a strong excressionalmost worshiped her apparent goodness and kind- yet Mrs. Lester's nature being not so quick of perness, her beauty and her many social ways. This ception as some who really knew much less, it was love of her company increased till he was accus- deemed necessary, and it was hoped by Relen to be tomed to spend much time there. He soon made all that was necessary to arouse her to a true her his confident, and told all his real and imagined knowledge of the character who was offered to her grievances; and thus her plane developed. She had acceptance as pure and good, when she truly was by this time met personally with George, and he not. It was uttered on the occasion of a social was apparently fast following in Adelbert's foot- gathering at the house of Mr. Lester, some little steps, as he evidently enjoyed her society very much, time previous. It was made in the presence of Mrs. and spent much of his time in it. In the meantime, Blanding and Kate Baker, aside from the company. she deceived Mrs. Blanding into the belief that she it was an expression unfit to be applied to the most cared nothing for liomer Hill; yet their movements degraded being of God's great family, and it was were still regarded very suspiciously by the outside applied to Mrs. Lester. It excited in the minds of world, and it required but little observation to see Rosaline and Kate great mirth-being regarded by that he was desperately enamored with her and them as an indescribably rich, original witticism: was more lealous of her movements and ways than as such they afterwards told it to Mrs. Bugbee, and if she were his own wife. Mrs. Hill was a complete Kate also related it to William, leaving off the most slave to the world's opinions. Accordingly, she did objectionable part. Helen told Mrs. Lester the exall she could to screen and shield that which caused pression as it was, but would give no authority say her long nights of tears and sorrow. Indeed, she that Mrs. Baker knew it all to be true, and could was so over-anxious to make it all appear right, substantiate it if she chose to. that she entirely overdid the matter, and inoited Yet to all Mrs. Lester's repeated inquiries with rather than allayed suspicion. For instance, in regard to the complicity of Mrs. Blanding and others company often, when she had to go out of her way in the matter, Mrs. Bugbee preserved a stern silence, to bring it in, she descented at length on her dear not deeming it best to make unnecessary trouble; Fannle, (whom she would have her auditors believe but supposing that what she did say would be suffishe loved as a not sister.) Mr. Hill and herself, and clent to preserve truth and justice to the innocent, the harmony existing among the three. Douglass and this was enough. Not a word did she speak of says of his race, that the only reason why colored Mr. Lester in answer to the injured wife's sympamen are not respected anywhere, is because the race thotic appeals, save to counsel acts of kindness and has ever submitted itself to be enslaved. And so, to words of love. Had she so chosen, she could have one freed from the despotism of the enslaver " what- told volumes in her possession with regard to the will-people-say," a woman loses the dignity and complicity of others in the matter; but Helen Bugbeauty of her sex when she buries her own God- bee was not in any sense a busybody, and it was given rights in a grave of hypocrisy at the beek and much more in harmony with her nature to remain ned of public opinion. Mrs. Hill did all she could silent than to say aught even in justice against any to forward an attachment between George Lester one. and Fannie Hubble, planning meetings and social scances, which were private to the few interested in Mrs. Lester did not conceal it from her husband. the maturing plans; hoping thus to full her hus- From one to another it went, till Mr. Naylor-who band's plans by removing the object of themsacrificing the integrity of her soul to selfish puroses, and doing wrongs to regain her own rights.

Mrs. Hubble had been up to this turn of affairs in sound appearances generally; but from this time she was very exquisitely dressed and attired on all occasions when she expected to meet George Lester, which set off to the best advantage her rich, voluptuous, sense-stirring style of beauty, making her to him irresistible.

to many, of Mrs. Lester-her faults, her inabili- Blanding and herself were the only witnesses. Mrs. troatment of the children who were reshe chose to confide these magnified grievances had freely and unreservedly, concealing it in sacred conher mirthfulness, as was frequently seen by those liste its correctness. who knew her. She evidently took more interest in sceing a family divide and break up, than in beholdhappiness.

About this time, on account of duliness in busi-Hill left Kimball for a traveling business which her well-laid scheme.

It was necessary, as the trouble involved inaccumulated. The innocent invalid, Mrs. Bugbee, garded by Mrs. Lestor. was the victim.

his wife, and occupied one with Mrs. Hubble and which will make her as much inferior, it is such an till the performance was over. Viewing Fannie in and Kate Baker exhibited to the invalid victim of the light she did, this exploded in Mrs. Lester's this social conspiracy—the first under cover, and the bosom a slumbering volcano of injured feeling that latter openly. The person whose daily life was had been some time accumulating on account of her one of pain, and the sadness which is almost always husband's spending so much time in the former's its sure accompaniment, who, on account of her ill company, and many other things by her noticed. health, had scarcely been able to make a call on her Feeling deeply injured, she came to Mrs. Bugbee for neighbors in her year's residence in the place, the sympathy, and asked her if she saw the movement timid, unobtrusive, and reservedly cautious woman, at the concert, and what she thought of it. At first, suddenly became to them the busybody, the latter, Helen refused to speak against the misguided wo- the mischlef-maker and the intermeddler in others' Mrs. Hubble a lady in any sense, and that she was purposed slight and neglect, to crush her in her sorry to see it-knowing it would only give gossip- defencelessness; and now they tried to make sure This was some days after the concert. Mrs. Bugbee her, representing her to outsiders as the aggressor had been regarded by George Lester as a true we- and they having the most friendly feelings toward man; and Sarah, when expressing her opinion of her; and to Mrs. Leater, as the only person who had Mrs. Hubble, (whom George insisted on presenting said aught against her, and who was in reality her to her regard as her best friend,) quoted the former's bitterest enemy in the guise of a friend. Their opinion of the individual as good authority in the treatment of her, when none were by to criticise matter. Mr. Lester was immediately informed by their course, was cold, cutting and harsh, eyen to his confidents, that licken came to his wife at the rudeness and insuit. Her course in return was to and deliberation, Helen concluded to inform Mrs. lived from childhood within twenty miles of Kim-

ous personage was a nothing -- a myth. Mrs. Hubble Lester of an expression she knew Mrs. Hubble to

This naturally enough created a great stir, for still acted as a personal friend to the new comers, went to Mrs. Hubble and plainly asked her if she had made any such expression concerning Mrs. Lester. She, in great apparent indignation, denied the measure indifferent to the item of dress and por charge. This left, the lie with Mrs. Bughes, and thus the tempest broke.

The Bugbees and Mrs. Lester together called on Mrs. Baker soon after, to clear up the former's damaged reputation. To Mrs. Lester Kate absolved Helen of the falsehood, yet refused to fix the offender -admitted the expression was made by somebody, Notwithstanding Mrs. Blanding had said much and in her confusion unwittingly stated that Mrs. ty to fill the place of a wife of her brother, and Baker had entirely forgotten how, when in the same oet with Alra Leeter her don ceiving the kindest care, she had never before laid a threatened invasion by Mrs. Pran, she came for, straw in the way of her brother's happiness, from counsel and sympathy to Mrs. Bugbee, who (no sothe simple fact that none of her friends to whom called friends standing then in the way) gave it any cause or wish to act in the matter, and George Edence for her sake—she had forgotten all this, and had not himself confided his home matters in any way | felt very indignant toward Helen for doing a smaller to his sister. But she now won the place of a con- favor for Mrs, Lester, in which she had only imfidant, and soon exerted an influence over her brother plicated her of a necessity for the right. This was equal to any his wife had ever held. Never having an unavoidable necessity, however, and up to this experienced the heaven of conjugality, she knew interview Mrs. Baker was not spoken of as in any nothing of it in reality, only ideally; so that the way sympathizing with the originator of the exview of it in others, as it really existed, only aroused pression, but only as a witness who could substan-

The result of this was, that the Bugbees were the recipients of the withering coldness and the insulting the even tenor of true harmony and domestic ing rudeness of the other party. In the opinion of the latter. Mrs. Lester had no right to have a friend in the affair, otherwise than in the hypocritical ness, Naylor & Hill having dissolved partnership, sense that they were such; and the person who would thus befriend her, was deserving of their would often bring him in Chicago, so that this left studied contempt. Helen Bugbee had been claimed the field clear to Mrs. Hubble to parry out further by Mrs. Blauding and Kate as a bosom friend; but not by Mrs. Lester, as their friendship had not proved an intimate one by much time passed in each reased, to have some one on whom to lay all blame other's society, though she was always highly re-

Morally and affectionally, woman is generally re-At a public concert, George Lester left a seat with garded as superior to man; but if there is one thing ther friends seated in another part of the house exhibition of hate to her own sex as Mrs. Blanding man; but she finally told her she did not consider business. For a long time they had endeavored, by matter to the already busy tongue of the public. work of it, by using every possible influence against close of the concert, and spoke in a very unladylike quietly let them alone, and suffer in silence. George way of her husband's action there, which was wholly Lester now sank the better part of his nature in the false, as she did not see Sarah Lester that night. mire of a malignity, whose freezing coldness, in her After this first interview of Sarah with Helen, the accidental presence, chilled the very life-blood in former again sought her presence with a desire to the shrinking truth lover's veins. His secreful manreally find out the truth in regard to Fannie Hub- ner of showing it was more effective than the most ble's opinions and real movements toward her, which hatefully spoken billingegate, and his very silences George still maintained were only those of true and were the quintessence of insult. It was a malignity unselfish friendship. As a result of mature thought that construed everything against a person who had

ball, and who was known and beloved by all who knew her, as above a single fault of which he dare accuse her. Mrs. Lester had much information of the real character of Mrs. Hubble and Mrs. Blanding from outside sources. In her talk with George, she often deemed it best to keep for the time her own ounsel, as regarded her authority for her own statements, which came, as if guided by spirit power, from many unexpected and incidental sources. With all of these George in his blindness charged the friend of his wife.

Mrs. Lester, as a dutiful daughter, personally ared for her aged mother, whose mind was entirely lost in the wreck of age. The constant presence of he old lady, who was in a state worse than a first infancy, and who required her daughter's almost constant presence day and night, was a source of great annoyance to George Lester. It was a trial; out trials brave men face, while cowards fice. The individual who does his duty deserves greater honor than the conqueror of empires!

Fannic Hubble still exercised her blandishments over George Lester, and by her shrewd ounning in appealing to a deep-laid vein of vanity and love of externalities in his nature, soon found a place as his confident, a sharer of his home-troubles, and his real companion. With great tast she was to him the sublimation of purity and truth, taking a stoic's care that no action on her part should lessen the espect for her she had thus artfully gained.

Owing to a temporary breaking up in their bustless, and the exciting state of affairs, it was deemed best and prudent for Pannie to visit some friends in Chicago, (a former place of residence) at least till the matter somewhat subsided. Accordingly, shortly after Homer Hill's departure, she went by the way of a neighboring city, taking pains to say she intended to stop over night there at Mr. Howell's, friends of her neighbors. George Lester went to this city a few days previous, and was expected home before, but did not return till after he had met Fannie, and seen her safe on her way to Chicago. They stayed over night at the same hotel, thus having a fine chance to make a parting visit, which made up the climax of injury to Mrs. Lester.

CHAPTER V.

"A little longer, but a little longer,
And earth, with all its griefs, its love, its cares,
Its beauty and deprayity, its loving hearts,
And vile, inchaltewed once, and unit is man,
Of beautiful girl good, and officiently heart
And the dark water angul its liveliness,
Bhill page away."

And here perhaps the reader queries, could not pirit-friends have aided truth and justice in this matter? Yes, they could, and did make such effort. Good and wise spirits are not intermedulers in earthly affairs; yet they often give counsel, which, f heeded, is timely. It was said to hirs. Hubble, through a prophetto medium in others' presence, You have a strong wish, but a woman stands in your wish immediately." A noted lady medium saw her intuitionally as a very unworthy person. An almost infallibly correct character-reading medium described her once to a company exactly as she was, though in the mildest and unexceptionable language. Another at once pronounced her to his intimate friends as an unprincipled, bad person. Mrs. Bugbee was chilled in her mental atmosphere from the first, as though in a criminal's presence. Mrs. Ding. man was once influenced at Mrs. Blanding's, and advised her listener not to associate so intimately with Mrs. Hubble, as she was not a good woman. Recovering, she was struck with fear to notice Mrs. Blanding's violent anger, and to save herself in her patron's estimation, quickly told her not to mind the communication, as it was all made up by herself, thus telling what she know to be untrue for the sake of retaining her friendship. But she was cast aside in a measure. Fannie taking her place in Mrs. Blanding's elevating charity. Mrs. McMullen was a medium living in a neigh.

boring town, who formerly lived in Kemball as a servant girl of George Lester. A large, strong, musoular woman, well-meaning, honest and sincere. She was among the most useful of test mediums, because her efforts were of the most interest to the musees, and the variety of the lower classes of spirits that manifested through her, was interesting even to the intelligent and reflued. Being used for personal communications, and not for teaching or philosophizing, no great amount of intellect or refinement would be expected from her utterances. which came from those who in earth-life were persons in the ordinary walks of life-often whiskeydrinkers, rowdies, pugilists, &c. Absolutely, in the great divine economy, her mediumship was second to none; yet, to the intellectually inclined, it was relatively inferior to some others. On the arrival of this medium in Kimball for a visit, Mrs. Blanding throw the strength of her positiveness around her in favor of her darling Paunic, who was represented as a much abused women. As easily psychologized by the positiveness of the embedied as by the disembodied, she became at once the bosom friend of Mrs. Hubble, her new acquaintance, who monopolized her entire time while in Kimball, to the neglect of many of her old friends. At a circle in which nearly all were strongly prejudiced in favor of Mrs. Hubble, a spirit came and talked much in the former's praise and sympathy, and against those who would may aught against her. This of course confirmed the party the more in their course. By the way, the spirit-mother of Adelbert came through the same medium during her visit, and counseled her con notto spend so much time in Mrs. Hubble's society. 'Mrs. Lester's confidence in her husband was gone.

when, on inquiring about his late hours, he gave her business excuses, and she afterwards incidentally learned that they were consumed in Mrs. Hubble's society.

The once genial and kind George Lester's treatment of the being he solemnly promised to love and

protect, was now numeriby any man to a woman under bis protection - coarse, rough and overbearing. To know that she had married a man who could sweeve from duty, crushed to despair the secrew, bowed birs. Lester. What had she done, she thought, to deserve such a fate.

Meanwhile, the other party now formed their social gatherings where many were present, to which Mr. Lester was alone invited, and his wife at home uniu-

Mirs. Blanding still failed to see her course class than right-deluded to the last. She could affinitize with the externalities and hypocritical faisities on which it rested as a basis; but being wanting in her moral and reflective nature, unfortunately could not recognize a single principle of right involved in her opposition. She could not see her brother's faults-only Mrs. Loster's.

Adelbert, with Mrs. Hubble, his confidant, lost the gentlemanly bearing for which, as a boy, he had long been the admiration of all who knew blue, and disfinguished himself before the town's people, by hahitrally polluting his mouth with the noxious cigarby getting intoxicated at an evening party, and by showing his skill as a pugilist on his school teacher, a mild pleasant young man, regarded by all as a.

It would be useless to further follow the minution of the gathering of this social fester, and we hasten the close of our story.

... The course of Mrs. Hubble and Mrs. Hill after. their return was to strictly attend to their own business, scrupulously avoiding everything that could cause remark among the talking public; and what was done was affected in stillness and silence, as far as outsiders were concerned.

That of George Lester was, by the continuation of his former intimacy with Mrs. Hubble and a corresponding overbearing and studiedly aggravating man ner to his wife, to so provoke Mrs. Lester, as that she should leave him; calculating by this act of here to be himself austained by public opinion, while she should receive its blame. This was shrewdly politic on his part, as she had often told him if Mrs. Hubble was really his choice, she did not wish to be in his way.

· And when she could at last endure it no longer, Mrs. Lester finally left him ; but contrary to expectations, public opinion almost unanimously sustained her, as the affair had been regarded suspiciously by the town's people for some time, unknown to George Lester.

Mrs. Dingman had with her usual busy tact obtained possession of the facts in the case, which did not aid much in their suppression, to say the least.

After a time the husband applied for a divorce on the ground of her desertion of himself and family, and it was granted.

: Boon after George Lester closed up his business in Kimball, and left for California. And the same day that saw Mrs. Lester weeping great tears of sorrow in a distant city, saw the dashing Fannie the happy bride of George Lester. She had gained her end; she had married a respectable man, and acquired position and property.

For a time, letters were received frequently by Mrs. Blanding from her bosom friend, telling of hap piness without alloy; but after awbile they came less and less often, till finally she received a last let ter, sealed in black, announcing the death of Mr. Lester, in well feigned fashionable sorrow. The facts, as afterwards learned, were these:

From the time of their arrival in the golden State, Mr. Leater's business affairs grew more and more involved By injudicious investments he became speedily reduced to the must bitter poverty, which was hastened by his wife's extravagances. Honorable in business to the last, he had but to accept the fate of all honest mon, utter ruin. At this turn of affairs, his wife suddenly deserted him for the companionship of a rich Spaniard.

One year ago George Lester died in a hospital in San Francisco. Sick at soul, ruined and deserted, disease made an inroad on ble physical system, under which he speedlly sank, with none to cheer-a atranger among strangers-a dying man, whose condition must have forced pity from the hardest heart.

Barah Lester follows her old occupation of teaching, in a distant city, and is as ever much beloved and respected by all who know her.

The Blandings and Bakers still live in Kimball. Mrs. Blanding has the appearance of a lady returned from a Saratoga fashionable season, just settled into winter quarters. An air of ever-present disquiet rests upon her once smile-lit features, though the old attempt to conceal evidently yet remains: and judging from the husband's manner, the heaven of conjugality will not be gained this side of spiritlife. Kate Baker, with her kind, impulsive heart, always big with charity to the suffering, finds time amid the cares connected with her large and grow-

remembers one error of her past life regretfully. Helen Bugbee had not the strength to fight the sterner battles of earth-life successfully. Her experience in Kimball, through depression of her spirits, opened a fearful inroad to ever aggressive disease, which unlinked the spirit from the body less than a year ago. Only a few days before her transit she said that she know the trials described above had helped much to shorten life, but as she had only done her duty she had no regrets.

ing family, to aid the poor around her, and always

George Lester visits us sometimes, in spirit. He has profited by his bitterly learnt lessons on earth. and often gives us much good counsel to this effect. that we may be pure, truthful and just in all life's relations.

And now, gentle reader, if we have led you through the dark, instead of the light places in hell's gloom-instead of heaven's sunshine-believe as that it is because life's great lesson of discrimimation can only thus by contrast be learned. If you see a bateful wrong inclosed in any of the forgoing characters, be careful that the same wrong shall not, serpont-like, glide in its horrid sliminess, within your own breast. Remember there is a great difference between a spiritualized life, which is the life of the Spiritualist, and a profession of Spiritualism-a difference which the Ascner perceptions of an awakened and heaven lighted world now everywhere recognise, assisted by legions of angels whose mission it is to aid earth's good and check its evil. Hate not, but be just to the Mrs. Hubbles of society, and always be ready to brave a manly front for the innocent and to wield your power for the oppressed. Remember that the marriage relation is a thing sacred to the two beings who have entered into it, and the Divine Being who sustains it; and any unasked and unsought interference with it from outside sources is at once insulting and sacreligious. While bad conditions exist on earth, evil as a result will ensue: and only intelligent goodness and merciful justice can stay at last its pestilential course, and plunce it in the oblivious ocean of Absolute Good. Let your daily life be your preacher, over giving forth lessons that shall say-BE PURE, BE TRUE BE JUST !

Willten for the flanner of Light. AUTUMN EVE.

pr nant Maguen. The Autumn fields are bare and bleak; For Autumn's flowers in valu wo seek. They sank in fearful, freezing graves No power could their beauty save-And tender sproutlings, one by one, Have grown and bloomed 'neath in-door's ann. The sun-dower droops its beavy head, Its beauty faded, withered, dead. On hillside bleak, the tangled forn Is dying, dead, where'er we turn. The maple's leaves of crimson-gold Have sought their grave of blight and mold. The poplar's leaves, which sliver seemed, As in the morning's light they gleamed, Are covered o'er with rust and blight, And sonn will mold in Winter's night The villa white, where Death doth reign, To tearful eyes in sight is plain: The shrubs and trees no longer bide The mounds o'er which we all have sighed. The birds that in the trees did sing, And caused with joy the air to ring, Have flown from former bannts of theirs. To sport in joy in warmer airs. The farm-house, reft by frost of shade, Looks desolate, as though betraved: But of a shade what need is there, When Bol warms not the frosty air? The fields of corn for Winter's night Are harvested and garnered quite. The bills, with withered cheek of sod. Await the good night kiss of God. Each morn the pure frost-clouds of white. Made stilly through the hours of night, Array the dead, as they to rest Sink, in Death-winter's arms caressed. The busy wind of frost-dyod leaves A dusky carpet sadly weaves, And spreads it for the ghostly tread Of those who mourn for Autumn dead, The lazy sun fails now to rise As high as erst in Southern skies. And shadows long of trees not tall, Reach o'er the neighbor's door-yard wall. The boys no more are sporting seen On what was once the village green; But, with new sled and shining skate, Old Boreas' tracks impatient wait: The girls out doors have played enough, And now are in at. " blind man's buff." Large, heavy coats on every back Bespeak of warmth the general lack; And Sol's cold rays must feel a shame. As in-doors glows the ruddy flame. The zephyr soft has sunk to rest.

That gently fanned the warm earth's breast; And coming in its footsteps fast, Roars loud old Boreas' chilling blast; All Mature tells, in language plain, The quick approach of Winter's reign.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER TWENTY.

In his history of Persia, Malcolm says, "The chro nology of Scripture is unsatisfactory, from the scannews of facts, the confusion of dates, the errors arising from the writing of proper names in the dif ferent languages, and the variety of appellations often used to designate the same person." Of course. such a Scripture ought not to be thrust upon us as the infallible Word of God. To do so is to make the ancient barbarism supercede the living Word of today. It is to stint and fossilize us, and to utterly blear our vision, leaving us no expanse of light beyoud the cold, dark valley and shadow of death.

As with the Hindoos and Mahomedans, so with the Jews and Christians. They are more pleased to refer disgrace to the impiety than to the cowardice of their ancestors, and glory in any tale that supports their faith by proclaiming them favorities of they have left this earth, with such changes or the Almighty. Hence, God with us, and the Devil spiritual growths as belong to the more unfolded with you, is ever the Pharisaical confession of faith. Let us hope that the New Discensation will find us all brethren of a common Father, with charity sufficiently broad even to serve the Devil, if by possibility there could be one where God is the Father of all spirits, whether in or out of the flesh. We shall make but little progress in the study of the imponderable world if we are affrighted in our ignorance by the cry of Lord! Lord! or Devil! Devil! but if we seek along the way traveled by the late Dr. Gregory, in his "Animal Magnetism"-by others along the same track, and in the light of the broader phenomena as witnessed along the basic bound. aries of the two worlds, we shall find no cause for supposing a wrathful or forbidding God in the way. nor for seeking to hide ourselves in superstitious fright from the same God in the name of the Devil. The ignorent " flee when no man pursueth, but the righteous are bold as a lion." Seek to understand and treat kindly all "supernatural solicitings," and even the unclean spirits shall obey you. There is Christ like and angello work to be done in this direction in the higher spiritual unfolding of "Father, forgive them, for they know not what they do." Let place." us not forget to speak kindly to the spirits in pris-

In this latter half of the nineteenth century we have what was enacted some hundred and fifty years ago, and in all preceding ages, though less along the times immediately preceding our own. These pho nomena form more or less the basic work of all past religions. Neither Judaism nor Christianity precategory with the same surroundings.. The terms Lord, Witcheraft and the Devil, are simply the terms of ignorence applied to phenomena whose causation has litherto been unknown, but which, in the modting causes. Nor does it thence follow that aught of ears ago, "being carefully inquired late by a learn not abstain from acknowledging it to a friend of his under his own hand:

and Cinging the flax and of them-bread tumbling paralty it to infrings upon angulated. Buch as are only the councillors and orderation of Johnson, but off from a form of lie ova accord-women's pattenn rising up from the floor, and whiching against people-the breaking of a combinto two pleces of itself In the window, the pleces also flying into men's faces -the rising up of a kalfe also from the same, place, being carried with its hall forward-stones likewise being flung about the house, but not hurting any person." The Doctor also speaks of what eye witnesses had themselves beheld, or of narrations immediately from them: " As, for example, bricks being carried round about a room without any visible hand; multitudes of stones flung down at a certain time of the day from the roof a house, for many months togethor, to the amusement of the whole country; pots carried off from the fire and set on again, nobody meddling with them; the violent Sapping of a chest cover, no hand touching it; the carrying up of lineas that bave been bleaching, so high into the air that table-cloths and sheets looked but like unpkins, and this when there was no wind, but all calm and clear: glass windows struck with that violence as if all had been broken to shivers, the glass jingling all over the floor, and this for some quarter of an hour together, when yet all has been found whole in the morning," &c., &c. For all these things and similar. old Jewry could see nothing but the Lord; the Gentiles saw them as the manifestations of the Gods: and Christendom beholds them as of Witches and the Pevil. Though in the same direction Mahan would see nothing but "Od Force"; Gasparin, Fluid Action"; Samson, the "Nervous Principle": while the clergy and the churches find the Devil the most apt for splitting the ears of the groundlings -raising the breeze in revivals, in using the Bible as a talisman to

"Compromise for sine they are luclined to.
By damning those they have no mind to." and in making a very large sprawl in Bible and Tract Societies, to compass sea and land to make one

proselyte, and when he is made, he is- &c., &c. Dr. More may be clearly read in the light of medern phonomona where the mysteries of godliness and deviltry may be traced in interchangable terms as signifying the same basic line of causation, which, before the Babylonish captivity of the Jews, had no Devil to their Father, but only Lord, the evil principle, or Satan being the outgrowth of the early Zoroastrian or Persian religion. There are gradations of spirits, but the way is always open for the lower to rise whenever they seek to do justly, love mercy, and walk humbly with God, or toward the higher estate of the soul.

Among the interesting relations of Dr. More is one concerning an unclean spirit who haunted the house of Francis Perrenud, at Mascon, in Bergundy-Among all sorts of things, this "Davil of Mascon." had a proclivity toward "a certain lawyer, pulling him by the arm into the midst of the room and there whirling him about on the tiptoe, and then flinging him on the ground."

It may be supposed that this lawyer had been ongaged in a case involving this "unclean spirit" while yet in the desh, and by making "the worse appear the better reason," had been instrumental in having had him disrobed of his flesh by capital punishment, thus sending him unrips or undeveloped to the spirit-world in a condition unfit to inhabit it; and so proving that the worst use to which you can put a man is to hang him, or otherwise deprive him of his more proper relations of body and soul, as if an unfleshed spirit was any better indemnity for the past, or security for the future, then a fleshed

It would rather appear from More that this devil was of the feminine gender; for he says, "Of the most remarkable exploits of that invisible Devil of Mascon. I remember he was not so much as once seen in any shape all this time, onless it was he that Lullier and Repay met at the corner of the street in the habit of a country woman spinning by moonshins, who upon their nearer approach vanished from their sight." .

The Dector is somewhat graveled as to the nature the mark who ventured to style

When we shall learn that the other world is correspondent to this in men, women and children, as estates, we shall not be frightened with the nursery tales of an omnipresent devil, nor suppose that we see the Lord when an angel visits us. "The invisible Devil of Mascen was sometimes sportful, as when a bottle was removed from a room, "the Devil fell a laughing" to be supposed such " a fool as to go into it, and be thus liable to be stopped up therein," and when a dog refused to bark in his presence, "the profane goblin himself took notice of it, roguishly avouching that it was because he had made the sign of the cross on his head; for he was then on a merry pin and full of jearing." The Dr then cites the most, unquestionable testimony withat this familiar conversation of the Devil was not in a corner or in a desert (where the melancholy of witches is supposed to make them fancy they converse with him.) but in the midst of a great city, in a house were there was duily a great resort to hear him speak, and where men of contrary religious met together, whose preneness to cast a disgrace upon the dissenting parties did occasion the narrow examining and full confirming the truth thereof, both by the magistrates and by the Diocesan of the

Now what avails it for the materialist to deny these things which take place along the boundaries of the two worlds? He is yet so imbedded in his shell as to be unable to see beyond. How can be discern spiritual things whose brain is not yet of that conformation and growth that lets in spiritual sight-not yet flowered into the expanse of spiritual vision. Yet the day will come to all, even to such sent the slightest exception, but are in the same as have ever dwelt in the dark valley and shadow of death, not yet able to anticipate the coming dawn. Some are loosened in their shells or surroundings and brought out sconer than others, according to the Conditions of their internal and external being as ern unfolding, we find to be as consecutively natural they begin with and accompany them. We are not as any the more visible evolutions under the more to denounce the blindness of the short comers. Their tangible material laws, though we as freely admit day is not yet. Some flower earlier, some later in spirits out, as spirits in the thesh, among the opera | the day; and some not till death lifts the veil, cracks the shell, and consumes the husks. Even such action is miraculous or contradictory to the as- this does not at once remove all the thick outlayers certained plane of law. On the contrary, all is in of the soul, or bring the wearers into the realization harmony with law, without which and its medium- of the change of outer death. Swedenborg speaks of istic conditions, the phenomena cannot take place. persons for sometime in the spirit-world, but not To give up Witchcraft," says Wesley, "is to give up yet conscious that they had cast their earth bodies. the bible." "The following passages," says the The same has been noticed in modern spiritual exlearned and orthodox Dr. More, some two hundred perience. Like the close connection of the mineral, vegetable, and animal kingdoms, the spirit world is ed and judicious person, but very incredulous, did so so closely connected with this that it is almost Imconvince him of witches and spirits, that he could possible to classify phenomena as distinctly of each, where both seem to work from a common source We are in the spirit-world now, only our fleshiy en-Boxes carefully locked unlocking themselves, casement withholds it from our view, or but dimly enter. But the term "heavenly hosts" includes not some "invisible Devil of Mascon."

spirits spoke to Moses in the assumption of a God- and imperfection in the sight of God. name, which, in Israel, was equivalent to Jaivel or The potentates of the sky, the appropriate types ancient roligions.

agree?

grave of Eve to be sixty feet in length. The scien. tific Lieutenant had several unbelievers in the expeproofs of the Dead Sea and its adjacent "fixins," including the venerable Mrs. Lot, surmounted with her "cap of carbonate of lime."

"Asses and savans to the centre," was the order soldiers were merry at the aptness of either name for each. When Lieut. Lynch places the natural and to examine well their origins, is there hope in phenomena of the Dead Sea in the order of miragu. freedom to worship God-not by crying Lord, Lord, lous-events, a resemblance is suggested to the Egyp nor in supposing we shall find the truth in the tian centre of asses and savans.

for the exploration of Lot's wife. Here is a new light. field for arobeological research of no lesser moment of spirits, but concludes "that he did not much miss doubted that the remains of Moses—of whose sepul. we lean as upon broken reeds? A pulpitry that embrace of Lot's wife or the pillar of salt.

larger vision.

Says Mackay, in "Progress of the Intellect." The words uniformly rendered by God' in the difference of form and meaning in the Hebraw: sometimes with a plural verb. The plural is usually verb as well as substantive are plural, then it is allowed that the Scriptural Elohim is a term regences. Abraham, for instance, says the Gods caused him to wander from his father's house; and at Bethel the Gods appeared to Jacob. The Hebrew resembling the divan of an eastern monarch and like Jove in the midst of the divine conclave of the Iliad, to be surrounded by a congregation of saints and mighty ones, "with all the host of beaven at his right hand and at his left." When, therefore, he is represented as deliberating with others, "Let us make man after our own image," &c., it is rea sonable to infer that he addresses the present mem rality of the Elohim, the attendants or sons of the worlds, constitutes the terrible God or Davil that Gods, assembled in Oriental state around their king, keeps the human mind forever in its pupilage of Jeharnh, as tutelary God of Israel, is distinguished darkness; but a brave, honest front fears not to from the general company of the Elohim, and em. look highest divinity in its face, and to gather its phatically elevated above them under the title of highest revealings. The day is dawning when to God of Gods, or God of Hosts, as their supreme pre- merit heaven we need not be damned in the hell of siding chief, who inhabits a dwelling superior to the ignorance and superstition, nor be held in the work starry firmament, which they are not permitted to ship of old Jewry's familiar spirits, while cursing

more mediantistic to discorn the agricual, are of also the celestial luminaries; and the stars lungined that amphiblous obseractor which enables them al. In the East to be animated intelligences, presiding tornately to be of both workle-the spiritual eccan over human weal and we, are identified with the on the one side, the more material earth and water more directly impersonated memorgors or angels on the other; the dealzens of this earth becaming who execute the divine decrees, and whose predomithe inhabitants of its heaven-sometimes, among nance in heaven is in mysterious correspondence the ancients received as Clods, natives or dealzens and relation with the powers and the deminions of of blest abodes, or of lower and less happy estate, the earth. In the one hundred and forty eighth Take the crude authropemorphisms of old Jewry, panlm, where all the creatures in heaven and in and we shall often find the Jehovah of Israel no carth are summoned to do homage to Jehovah, the higher on his plane than the "invisible Devil of angels and heavenly hosts are so closely approxi-Mascon." The tutelary Devil of old Jowry often mated, that it is improbable they can have been very directs the indiscriminate massacre of men, women clearly distinguished in the writer's mind, especially and children, utterly exterminating all, and such as when, in the eighth verse, they assume a correlation were the most fulthful in such infernal work, were with the earthly elements of fire and hall, snow and supposed to be the most after God's own heart; but vapor, themselves in a subordinate sphere made to there was a large variety of apparitional Demons act as executors of the divine decrees. Correspondunder the names of Lord or God - some good, some ingly, in Job the morning stars and the sons of God. bad-though most of them were prone to utter them. are identified; they join in the same chorus of praise selves with a "Thus saich the Lord." - Swedenborg to the Almighty; they are both susceptible of joy. declared some one hundred years ago that old Jewry they walk in brightness, and are liable to impurity

Jehovah-being the same as Jupiter or the Most of all earthly authority, being thus undistinguisha-High among the Gentiles. See Cudworth's "Intel | ble from heavenly beings, the history of the origin lectual System" for a full setting forth of all the of both is supposed to be sufficiently explained when It is said that "God by his word made all the hosts Josephus also shows that the God-ghosts of old of heaven;" and the prohibition to worship the one Jowry were often as familiar as the "invisible Devil made it unnecessary to lay any express veto on the of Mascon." The biblical record itself is full of deflication of the other. Hence it is that in the all these things. The Westminster Review speaks account of creation, the sun, moon and stars take plainly but truly when it says that the Bible repre- precedence of all other beings in the scale of animasents Abraham as furnishing a breakfast of "hot ted nature; they dwell in the first created light as cakes and veal cutlets to Jehovah." The Lord God appropriate inhabitants of heaven as the birds are also made coats of skins for Adam and his wife, fitted for the atmosphere, the fish for the water, and We also find the God of Ierael talking very familiar | laud animals for the earth. When the personality ly with Sarah, and promising her a son. This was of intermediate beings became more generally recogtoo much for the sober sides of Sarah, and she ex- nized, it was natural that the Eichim and sons of ploded in a laugh. The Lord didn't know why the Elchim should be interpreted to mean angels. Sarah laughed, and sought information from Abra- Many difficulties were thus avoided or explained. ham. Sarah denied that she laughed-God said she It was thus easy to do away with any traces of did. Who shall decide when God and Sarah dis. polytheistic expression; to account for anthropistic representations; to suppose, for instance, that man See Josephus as well as the Bible for the familiar was created not literally " in the image of God." but character of the .God of Israel. That God turned after the similitude of angels. Yet it still remains Lot's wife into a pillar of salt, Josephus declares to open to suppose the collective Elchim to have had an be a clear case, "for," says he, "I have seen it, and original reference to the heavenly host, comprehendit remains at this day." The beginning of miracles, ing in the plural form all that congregation of saints then, was not at Cana, in Galilco. Indeed, we con- and holy ones of which Jehovah was afterwards sider the transmutation of Lot's wife more miracu- recognized as the Croator and King; that, from lous than turning water into wine. Lieutenant long established habit, the term continued to be Lynch, of the late Dead Sea expedition, found Mrs. employed by Monetheists as a title of God, and even Lot still standing, "a pillar of solid salt capped with warranted the archaism of confounding the personcarbonate of lime." We are rather glad that she ality of the angels with the more peculiar and revhas so nice a cap. The plous Lieutenant also found erend name of Jehovah; that, in short, "the Elchim" her about forty-five feet in height, and somewhat may have originally been a collective name for the rotund in the filling up. If her size was the average "other Gods" worshiped by the ancestors of the of the patriarchal damsels, the giants of those days Israelites, including not only foreign superstitious are accounted for. An Arabian savant found the forms, but also that "host of heaven" which was revealed in poetry to the shepherds of the desert, now as 'n encampment of warriors, now as careendition. These became converted to Moses by the ing in chariots of fire, and now as winged messengers ascending and descending the vault of heaven to communicate the will of God to mankind."

Those who would see these matters laid open in full can consult further this author through his one along the French lines, in Egypt, when threatened thousand pages of widely gathered religions. Not with the charge of the Mamaluke squadrons. The till the people can be taught to look their religions bravely in the face, without fear of church or priest, senseless mummeries of the dead past, but by seek-Let us have another expedition to the Dead Sea ing and living in the largest outbirth of present

What a shameful labor of priestlydom in the than Ninevah or Egypt. We would like to learn if aim to crush souls to the narrow vision of seeing Mrs. Lot has in any way lost her savor. We should light only by the measure of biblical Lords or Gods. infer not, from the attractive power with which she as developed through a barbarous people two or held the pious pilgrims to her shrine. Let some three thousand years ago, with no allowance for coleminent Professor be appointed chaplain of the ex- oring through mediumistic surroundings or condipedition-one who can swallow an ancient camel tions. Is is not time to have larger growth, and be while straining at a modern gnat. It cannot be ashamed of our bibliclatrous crutches upon which chre no man knoweth to this day—will be found in lives by closing the mind in darkness can never lead s wonderful state of preservation within the ample to the kingdom of heaven. Our religious organs are wofully in need of larger training and development God in Josephus, as well as in the Bible, stands for in broad and healthy courses of action, instead of a great variety of modes of being angels, ghosts, being repressively confined in the swaddling clothes men, and various other personifications. Philoin of ancient atoning blood. A truly broad church dacus, about the time of Josephus, ashamed of the will cement the circle of the sciences and art-will literal word of God, as the "incurable folly" of his seek high physical and moral training with all of nation, seeks to conceal or allegorize it; but such a spiritual influx the highest unfolded beavens can process no more avails on Hebrew than on Gentile give, and not go groping in the dim vision of the ground. The Gentiles, as they outgrew their grosser ancient tombs, with no other light than the multisuperstitions, resorted to similar ways to cover the fold will-o'-the-wisp Godhead of old Jewry-made nakedness of their infantile days. Our old mortali. up of the firmament, starry hosts, and of familiar ties, who still present the old scarcerows as fit re. spirits, on the plane of a credulous and superstitious presentatives of their God, must not complain at a people. Except as a help to reflect the status of the little good-natured laughter when they present us early ages, of what use to us the chaos of its night? with the old Hebrew gobline with a "thus saith the Why dementedly submerge ourselves in the ancient." Lord." Indeed, we know nothing more promotive of darkness whereof so much is subtartarean in its good digestion than to laugh away the damnable very nature? Even the later prophets sought to be superstitions which have affrighted us in the old rid of the grosser Godliness of earlier Jewry-the theologies. The modern unfoldings so places us oblations, the moon days, and the Sabbaths. Amos upon the boundaries of both worlds, that our greater declares that the bloody sacrifices in the name of vision relieves us from the theologian's wrathful Jehovah, forty years in the wilderness, were made God and Devil, created in the same image. Their to Moloch, to Chian, "the star of your God," and power to harm must be daily less as we grow in the that the tabernacle set up was in worship of the agme.

To the same purport, too, speak Isaiah and Jereminh. They deny the genuineness of the Mosaical authorized version of the Bible; include essential God. "For I spake not unto your fathers, nor commanded them, in the day that I brought them put of sometimes the noun is singular, sometimes plural; the land of Egypt, concorning burnt offerings and when plural, is sometimes joined with a singular, sacrifices." Whereas, Moses says that his familiar Lord did so speak unto him. The Lord of Jeremiah explained as being pluralis excellentiae vel majestatis; says, "Your burnt offerings are not acceptable nor the "we' of a royal proclamation. But where the your sacrifices sweet unto me." The Lord of Mases declares that such things afforded him a "sweet smelling savor," as in those early days the lower tained from the usages of Polytheism, and may be plane of spirits or unfleshed souls sought congenial considered to mean the higher powers and intelli. rapport in the odylism of freshly shed blood. The God of Isniah also denounces the abominable rites of the grosser Mosaical and later worship: "I delight not in the blood of bullooks, the fat of fed beasts, or God is usually supposed to be attended by a court of lambs, or of he goats." All these things the carlier God of Jewry was delighted with, including " libations of wine, with flour tempered with oil and the buck goat, for sin."

It is well to trace the Spiritualisms of old time, to discover their relations to the new-but not under a veil, farbidding sight, nor in gaping wonder, be carried into bondage to the old or to the new. The pulpitry and ignorance that would affright us from bers of the boly congregation included in the plu- looking with unveiled face into the arcana of both

#### Written for the Hannar of Light. HOPE. Instabled to Mary C. F --- r.

BY RESELT II. TATOR.

O, ark of aspiration, rest Un wiedom's Argent this hour ! O. dove of love, with radiant creat. Go forth and gather from Hope's bower

A token that Truth's newhorn aun Glows bright again to 'lome the eye Of the great world. Thou hast bogun A work, O God, within the sky

Of thy august supremacy-

A pentecestal work divine, Before Thee stands cteralty Like a grand harp now touched by Thine Incomparable skill. Thy breath Breathes tones of joy's inspiring life.

Throughout all substances, and death Arises, beautified and rife With immortality. The bow That erst o'erhang a world, sank deep In Unbelief's abonic flood, to 1

And promises millenial peace, Through the revolving years to come. That earth's delights shall e'er increase, Till heaven calls the round orb home,

With seven-fold eloquence doth speak,

O, queenly and heroic Hope. Too long seleep within the soul, Awake | arise | for God bath spoke: Enter thy rich palatial goal.

Almighty God, transfigured stand, In the diamond temple of Thy love, And with Hope's white miraculous wand, Attract the world to Thee above. Boston, Nov. 26, 1860.

THE

#### NEW BIRTH AND THE DIVINE LIFE.

varier was a man of the Pharisces, named Nicodemus, a ruler of the Jawa: The same came to Jesus by night, and said unto him, Rabbi, we know that thou arts tember come from God: for no man can do these miracles that thou dost except God be with him. Josus answered and said unto him. except God be with him. Josub answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he encer the second time into his mother's womb, and be born? A very natural, and a very philosophical question. "Jesus abswored, Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot outer into the kingdom of God." This is no answer to Nicodemus's questions. "That which is born of the field he is the day, and that which is born of the spirit is spirit." Still no answer. "Marvel not that I said unto thee, Ye must be born again. The which bloweth where it listeth, and thou heartest the sound thereof, but cannot not tell whence it cometh, and whither it gouth: so is sever one that is born of the spirit.

Nicodemus must have gone away utterly discouraged and disheartened with the results of his rebird stage, or the emiryo and be made to precede the fish
peated attempts to get from Christ a philosophio
explanation of the process by which a man can be
born again. Like all merely intuitive men. Christ
unto life. Nicodemus asked such foolish questions, right in the tent.) that others shall see as we see, feel as we feel, sources of all the past and present antagonism, pre-

stituted like Christ-never by those who cannot see that it is no answer to the question simply to say, trarily deprived of its rights, because it is all the "The wind bloweth where it listeth, and thou hear result of organic changes which do violence to est the sound thereof, but canst not tell whence it neither. cometh and whither it goeth." Who, then, shall In the beginning, the body, with the functional answer the question? Every man must answer his manifestations of its selfish loves and its human own quantions; and, there are, the Nicodemuses- nature, ruled the being; now the being is ruled by the philosophic questioners, must answer theirs. If the soul, with the functional manifestations of its the new birth, then, is a gospel of truth, it must be unselfish loves and its divine nature. In the beginmonstrated to be a natural, non-miraculous thing— islence, as it were, having, however, all that it an organic process, here commencing and completing demanded, and doing all that it was capable of itself because of favorable conditions, there never doing; now the body lapses almost into a state of unfavorable conditions -a process not isolated and wants supplied, and doing all that it can do or tions and analogies with all other organic processes, state by the positive influence of a mightier element When this is done, the dootrine of the new birth than itself. will be accepted and believed by the reasoners, the It will be perceived, from what has been said, that thinkors, the accention and philosophic minds, who the divine life is not a thing which may be put on now sooif at it, and sucer at it as a whim -one of to-day, and then put off to morrow; neither is it of the delusions which this age has inherited from the special gift, nor an inspirational impartation (either past. I believe that it is a gospel of truth. I be from Gods or angels,) which in a moment changes lieve that this age, Nicodemus-like, more carnestly and revolutionizes the man's life and character. It than any other age, demands the hew, the why, and comes by an organic process, as much so as the the wherefore of the new birth; and I believe that fragrance of the flower or the aroma of the fruit. It this Nicodemus age will answer its own questions, comes as the result of an outward expansion of a If I cannot answer them, I shall at least endeavor to contribute my quota to that full and perfect an swar which can only be wrought out by the conscious less. We may think it has come, when in reality it and unconscious cooperation of many minds, all has not; but when it really has come, we know it tending toward, and laboring upon, and organically as surely as the adult man knows that he is no maturing the same thing.

be synonymous with spirit holly, meaning the or trate; the boy kisses the girl, and thinks, no doubt, ganic form through which the spirit manifests itself, that he does full as much as a man; but the man The soul, being an organic form, comes under the kisses the woman and knows that he does more than dominion of the general principles by which all or, the boy; he knows that to him that outward act is ganized forms are originated and pushed forward to expressive of and gives rise to inward emotions and the soul must begin as a germ, therefore; and this So it is with the human and the divine natures. germ, like all other germs, must be a very different. Some may outwardly practice all the virtues in the producing. Furthermore, this germ of the soul can- in the catalogue of vices, and think that they are, this purpose it is deposited in a human form, as a growth of which we speak, and who are truly living germ within an egg; and the human form—the phy. the divine life, know that when they do apparently ments which enable it to build up a structure—an they in reality do something else, something more, organization—a soul, which, when severed from its something better, something which is not only not forces of nature, and be put into the hands of intelpowers of nature; in no case, whether of birth, life, connections with the physical body, shall be quality vice, but is not even virtue or morality—something ligent cultivators, who have the same power to put or death, do they stop to store and gasp as if they

them, ppptopriate them to Itself and be permanently custoined by them. When the soul has attained to this degree of development it has reached its immortal state; but until it has attalued to this degree it is a mortal, perishable structure. These points I have claborated elsowhere; and I merely refer to them now, that I may be better understood to my endeators to show the connection between the devolupment of the roul and what is called the new birth t or rather, in my endeavors to show that that person has been born again-bas experienced the new bletb, in whom the soul has unfolded to such a degree that it has become positive to the body, and therefore gives tone, and type, and character, to the life and loves of the being. In the sense in which I shall explain the new birth—the being born again, these terms will be found not to possess a strictly scientific accuracy. This, however, should not astenish us, seeing that they did not originate either in a scientific age, or from scientific inlads. They are, to some extent, figurative forms of expression, fudientive of a faint perception of some analogies, but not intended to be descriptive of all the resemblances and correspondences which exist between the soul and the physical body.

For reasons which we will not stop to consider at present, we do not believe that every human being is endowed with a soul-germ. That we may approach the subject in an intelligible manner, therefore, let us take the case of a new-born babe in which there is a soul gorm. Studying that babe in its functional manifestations, we perceive the exhibition of desires, instincts, attractions and repulsions which pertain to, and are dependent wholly upon the body as a living organism. In other words, whatever interior powers there may be in that undeveloped specimen of humanity, they are limited, in their outward manifestations of themselves, by the semi-embryonic state of the organism of the child. Consequently, the life and loves of the child are those of the animal, mainly, merging, however, into the human life and loves as the organization unfolds from the infant to the adult degree. During the first years of its existence, we see no manifestations of functions except such as are wholly and exclu-sively the functions of the physical body; and those functions relate wholly to the material world, are stimulated and sustained directly through the phy-sical senses, and have for their ultimate the gratifi-A LECTURE DELIVERED BY PROP. PAYTON SPENCE, M. D. cation of the physical, personal and selfish wants of an Dodworff Hall, New York, on Sunday evening, the being. In early life there are no manifestations June 9, 1860.

Of the life and loves of the soul, or, in other words, of the divine life and loves, either because the soul. germ is still a mere torpid germ, or else because it is developed to so limited a degree that the physical body holds the ascendancy-rules, governs, and gives tone and character to the being. The human type of life and love will continue to rule, govern, and give tone and character to the child, the youth, or the adult, until the soul, as an organic structure, is developed to such a degree that its powers and fune tions gradually assume the supremacy and dominion over those of the body-until, in other words, the divine life and loves are furnished with an organiza-

tion—a soul, through which to manifest themselves.
In the regular order of development the body precedes the soul; and, consequently in the regular succession of functional activities, the human nature whither it goeth: so is every one that is born of the spirit."

Still we answer. "Nicodemus answered and said unto him. How can these things be?" Nicodemus. knowing that he spirit where and said unto him. Art thou a master of Israel and knowest not those things? Verily, verily, I say unto they and ye receive not our witness. If have told you of carthly things, and ye believe not; how shall ye believe if I tell you of havenly things?" No answer yet.

Still we are mortal bodies the divine nature. We are mortal bodies before we become divine beings. No outside interference—no educational influences—no forced, hot bed culture of any kind, can make the soul pretended the human life, any more than the mammat stage of the embryo can be made to precede the

authoritatively declared, that it is so, and he knew Under favorable conditions, the soul-germ, which it to be so, and wondered why Nicodemus did not is deposited in the human body, and concealed, overknow it also. But Nicodemus, like all reasoning, shadowed and everpowered by the body, begins its philosophic men, wanted the how, the why, and the mysterious process of organic expansion. Silent, whorefore; and he kept repeating his questions, unknown, unperceived in the secret recesses into wondering, all the while, no doubt why Christ did which no human eye can penetrate to observe and not seem to appreciate or understand them, and why commune with the lone stranger, the divinity in he seemed intentionally to talk blindly, and evade man takes up its line of march, blindly traveling answering them. No doubt, Christ wondered why toward the light-unconsciously moving into consciousness. From the soul's first active state of face of his positive, intutional announcement of more germination to its final ultimate as a complete, what he felt as a truth; and Nicodemus, no doubt, ripened soul, there are many gradations of developwas equally amazed at the feelish answers which ment, and at each successive degree its functional Christ gave to his philosophic questions. Very activities become more and more decided, and its life likely, they parted company with no very exalted and loves increase in power, until, without knowing opinion of each other; Christ involuntarily saying precisely how or when, the person becomes conscious to himself, "Well, there goes a thick head;" and Micodermus saying to himself, "Well, there goes a boing of the duality of his nature, of a divine nature withhind foratio." And yest these two many provinced in the person becomes conscious to the duality of his nature, of a divine nature withhind foratio." And yest these two many provinced in the person becomes conscious to the duality of his nature, of a divine nature withhind foration. in'a human naturo. ligible to each other, so unapproachable to each ly realized, the soul may yet be very far from having other, may have been of the very highest develope reached its ultimate unfoldment; and, therefore, the ment of the two different types of mind which they first consciousness of a divine nature is faint, and represent—the one of the intuitive type of mind, feeble, and dubious. As the realization of the higher the other of the philosophic type of mind, They nature becomes more distinct, it puts forth stronger are the antipodes to each other—the North and South and more decided claims to the supremacy over poles of the mental hemispheres. They have their everything that is beneath it-averything that has representatives in this and in all ages. The natural preceded it and merely prepared the way for it. repulsion of these twe types of mind, their inability Then commences the struggle between the two to approach and blend with each other, their ina natures, the warfare, as it is termed, between the bility to understand and appreciate each other taken inner and the outer man-between the body, with in connection with that innate desire and determina, its lusts and passions and celfish desires, and the tion. (which we all possess to a greater or less ex goul, with its unselfish loves and its universal tendencies. This struggle for the supremacy, which and think as we think, have been the fruitful comes as a necessary consequence of the realization of a higher life and a nobler destiny, may continue Indice, hostility, persecution and warfare, between for years before the soul attains such a degree of the intuitive and the philosophic natures, between growth that it becomes positive to the body, and religion and infidelity, between the believers and the before its psychical functions give tone and character to the being. When this degree is attained, the But shall Nicodemus's question never be answer-ed? Never by Christ-never by those mentally con-the reverse of what they were in the beginning; yet it is all according to law, and neither has been.

made a subject of scientific analysis; it must be de | ning, the soul was in a state of mere vegetative excommencing, or never completing itself, because of regetative existence, having, however, all its natural set apart as something peculiar and independent of desires to do, in the presunce of a higher power, and the rest of nature; but a process having its rela- swayed and subdued, as it is, into a passive, negative

germ, which is dependent upon outside elements and influences only as all other cerms are-no more, no longer a child either in organization or in his inter-In this morning's lecture, the soul was defined to nal emotions, feelings and experiences. To illus their, ultimate. Like everything else that is organic, experiences which the boy is utterly incapable of thing from the matured form which it is capable of catalogue of virtues, and abstain from all the vices not become a matured soul either suddenly or mirac- therefore, living the divine life, when in reality they clously; but, like all other germs, it must reach its are but living the human, and all their virtues are ultimate slowly, gradually, naturally and lawfully, but the results of arbitrary, personal and selfish by a regular process of organic development. For feelings and emotions. But those who have the soul sical man, supplies it with the conditions and cle the very same things which the selfish man does,

feel to enter the elements of the spiritual world, and that knows no law of duty, recognizes no rule of soul-garms under conditions favorable for the pro-there could glate hand direct relation with victue or morality—something that fits and fills the duction of immortal souls, that any one of us would the atmosphere fits and fills the measure of the production of oak trees—then, let such a one, lungs. The soul with its divine life may be moral thus willing to be dealt with, harten to put himself and virtuous, and may abstain from vice; yet it has into rapport and relation with the immortal intellime intention of doing either the one or the other, gences of the interior; they, and they alone are fully. The mere doing of moral, virtuous and proper things—competent to plant human beings first in one kind is not in the soul's programme; it is superior to of serroundings and conditions, and then replant toom all; they are under its feet as part and parced; them in others, and transplant them to others, of that human patters which the seconds.

> The life of the body, the human life, is one of aglsupply in something that contributes to self, tends souls; and however much others may be amused to build up self, and may be appropriated to self, and claimed and held as its own. The human nature says, "This is my property, this is my rank, spirits; and however much others may shed tears title and reputation, this is my thought, this is my of joy to think that the veil which felt between religious, my range my reformatory scheme, this is -these are my kin, and for these I will live first,

and to them all clas shall be secondary." The life of the soul, the divino life, is one of peace and rest perpetual-rest, whether in repose or in sponding immediately to the other, just as the permanifestations. Maternal, paternal and filial love to become joint workers with the powers of the are all loves which grow out of blood relationship— they are human—they are of the body, and must share the fate of the body. Their duration is tem-porary and limited, because their purpose and their object is limited to an earthly purpose and object, and because they are based upon relations that are as perishable as the body itself. Shall blood always part and narcel thereof.

Within the matured soul there dwells a conscious | self. ness of an inner self, invincible, unyielding, self. poised, superlative, divine. This divine self, in the the face of those who die without having reached immuture soul, is, of course, not at all times supreme that degree of soul-development which reveals itself the natural order of growth, its destiny is to become supreme over everything outside of itself—calm, positive grand, majestic, indomitable, peacoful, selfing " on an impalpable, certain rest."

rest or not; the fast is admitted that the body comof which have a limited life, the length of which chapter of undeveloped spirits, their mission, their varies with the species. Assuming, then, as we work, and their destiny. have done, that the average length of man's life is eary to give the soul a full development as a prepa- spirit; and an undeveloped spirit the index of an ration and qualification for its existence in the undeveloped soul. snirit-world. When this full development of soul analogies of nature satisfy us that an immortality

whatever period in life it may—at the twentieth see safely through the trial, and the artificial pro-year of his life, or at the thirtieth, fortieth, sixtieth, cosses and appliances prove to be the means of maor one bundredth. That evidence and assurance is turing an embryo into a full grown man or wethe evidence and assurance which he feels when he is living the divine life - the evidence and assurance which he feels when he has been born agula, not in by the grace of God, but by a regular organic profaith, now, in that utterance of the intuitive man,

mensure of the soul as naturally and as lawfully as have to put acorns under conditious favorable for of that human nature which it has shed, or will judiclously, so that every change shall have refershed, and by which it over refuses to be known, once to the preservation and growth of the germs of weighed, measured, tested or judged. Immeriality within them, until they shall have attained to such a degree of development that they are tation, turmell, strift and contention, of burning beyond the destroying influences of all the forces desires, sellish wants and consuming lusts and appetites-niways unsatisfied, always seeking their compotent to be trusted with the cultivation of religion, my cause, my reformatory scheme, this is them and their children and friends and blood relamy child, this is my father, mother, brother, sister tions, has been lifted, and think that is the mission of spirits; and however much the lame, the blind, the deaf and the diseased may exult in know-ing that health is being shed and showered upon them from the interior, and think that that is the action; of wants and desires, which can hardly be mission of spirits; and however much the reason, called wants or desires, for they neither burn, nor and the intellectual and philosophic powers of the chafe, nor consume; of perpetual wants, which are age may look to the interior for food, and be fed acin the midst of their perpetual supply—the one re- cording to their desires, and think that that is the mission of spirits; yet, now and henceforth, I will vading and abundant atmosphere responds to the rejoice that such is not the mission of spirits-that lungs, freely, ungratingly, yet mathematically the mission of spirits, though embracing all these filling the measure that is to be filled, and flowing as means, and agencies, and loverages, is yet greater, into the vacuum that needs the flow. In this new and grander, and mightier, and more sublime than life even those homan loves which make the nearest all these combined. The mission of spirits is to approach to a disinterested and unselfish character, cultivate and mature immortal souls, and to prepare are shed, and are only retained so long as the soul on earth a nucleus of minds, who, having pussed retains its connection with the physical body, out of from the mortal to the immortal condition, though which they proceed, and of which they are functional still in the body, shall be educated and qualified still in the body, shall be educated and qualified

interior. If the question of immortality is made an individual, personal question, then each individual must be his own judge; for none but the individual himsolf can positively say that he has been born again -that he realizes within himself the divine lifethat he has, in other words, attained to such a derule our destiny? Shall we always be hobbled with velopment of soul that the soul and its life have a chain of ancestral relationship? The spirit has become positive to, and predominate over, and rule its own relationship, independent of mere blood, and the body and its life. Every person, therefore, yet independent of all ties which spring up from mere independent of all ties which spring up from mere in the body, who experiences the divine life, has the evidence as the only reliable and entisfactory evidence ded in that relationship the spirit gravitates as freely and as unreservedly as drops of the sea to each other, and with them it confidingly blends, and life has not the evidence of his own immortality, merges, and moves as in an elemental drift, itself a and can have no assurance that he is immortal until the divine life becomes a reality within him-

The question here very naturally arises: what is

over the body, and the life and loves of the body, and by an inward consciousness of a divine life-a new the external influences which affect them; but, in birth? Do such undeveloped souls perish at the instant of the death of the body; or do they pass into the spirit-world and endure for a longer or shorter time before they actually become extinct; reliant, self-possessed, confident of its destiny, sure or do any of them attain the requisite soul-develop-of its ultimate triumph over all things, looking out ment, after their entrance into the spirit-world, to from itself with a look that is eternal, compassionate, scoure an immortal existence? I believe that some satisfied, complacent, unitary, willing to be tested by of them perish almost immediately; that others en-misfortune or by prosperity, that it may know itself dure for years perhaps while efforts are made to misfortune or by prosperity, that it may know itself dure for years perhaps while efforts are made to more perfectly and more triumphantly, forever lean favor their full development, but that, ultimately, all efforts of that kind failing, they perish also; but The body goes through all its degrees of develop-ment from the germ to childhood, from childhood to conditions and influences, actually attain a full confadult manhood, and from manhood to the ripeness development with its divine life, and hence become of old age in a certain length of time, which, in the immortal. This is new to most of you, perhaps, and general averge, is about saventy years. It is imma like most new thoughts, it may seem heretical; and terial whether this number is mathematically cor- although Spiritualists have no such word as heretical in their vocabulary, yet I feur that many of pletes its cycle of existence, when not interfered them have the same uncharitable thoughts and the with by accident or disease, in a certain length of same hostile feelings toward every inread which is time, and that this period would not be found to made upon their fixed and settled opinions which wary much, in the general average, if every one they who consider themselves orthodox and infallived out the full length of time which the inherent ble, have toward those whom they deem heterodox forces and functions of the human body goarantee and heretical. I will, however, proceed to explain to it, when not interfered with by unfavorable or this heresy. The explanation will, I think, open opposing conditions. In this respect man does not one of the strangest and, hitherto, most inexplicable liffer from other species of animals, the individuals chapters in the whole book of Spiritualism—the

Many have objected to the application of the term. seventy years, we know, that, whenever that age is undeveloped, to any spirit; but it is the correct ex-reached, the soul has had the benefit of a seventy pression, truly scientific and truly descriptive of the years connection with, or gestation in the body. condition of some spirits. We will say, undeveloped Therefore, the seventy years connection of the soul souls, inasmuch as an undeveloped soul, or an unwith the body is as much a part-an essential part developed organic structure of any kind causes all of the body. We have elsewhere given our reasons which are made through it, to be in keeping with itfor believing that this prolonged connection of the self, and of course undeveloped. An undeveloped soul with the body is necessary to the soul-neces- soul is therefore the exponent of an undeveloped

For the better illustration of this department of s attained, it is immortal; it has absolutely secured interior life, allow me to refer, briefly, to the human to itself what nature only promised when the germ embryo, as an analogue, from which we may draw first commenced its unfolding. Still, although it important inferences in reference to the soul, and must be evident to every reflecting mind, that it is which will enable me to give a clearer outline and a better for the soul to have the full benefit of a more substantial form to what I have to say, with seventy years connection with the body, yet the regard to undeveloped souls and undeveloped spirits. A child is born at the first month of utero-gestamay be secured without the connection between the tion; there is no hope of prolonging its life, and soul and the body being prolonged the whole of that consequently no efforts are made to do so. It is the time. What the precise nature of the loss, or detri- same with a child which is born at the second, third, ment to the soul is, when it passes into the spirit- fourth and even at the fifth month of utero gestaworld and becomes immortal without having under- tion. But if one is born at the sixth month, all the gone the whole of the seventy years gestation in the appliances of human experience and human knowlbody, we are not prepared to say; all we positively edge and science are made to contribute to the preknow, in such a case, is, that the regular precession servation of its life, if possible, so that it may comof nature has been interfered with, and the detri-ment and loss must be in proportion to the external world, instead of in the body of the maternal parent, the interference. All other things being equal, the and, thus, eventually attain an adult growth. The earlier the interference the greater must be the loss. same is done in the case of a seven month, or an We do not find ourselves in possession of the eight month abild, or one born at any time after the pecessary data to enable us to say how great a pro-sixth month and before the completion of its full portion of the seventy years gestation in the body a uterine life. But such efforts are not always success oul can be deprived of and still attain an immortal ful. All other things being equal, the chances of state; yet this we believe, that every one whose soul success are in proportion to the uterine age of the has attained such a degree of development that its child at birth. In some cases the child dies in a few immortality is secured, has, within himself, the in- days, hours, or even minutes; in other onces it dies ternal evidence and the positive assurance of such a | in a few weeks, or months, or in a year or two; and degree of soul-development, let it be attained at in other cases the effort is successful—the child pas

It is the same with regard to the soul and its which he feels when he has by a regular process of chances for an immortal existence in the spiritgr. wth passed from the human into the divine ele- world, if its immortal condition is not remobed bements of his pature—the evidence and assurance fore its connection with the body is broken. In such an event, its preservation is no longer dependent upimagination, not by inspiration, not by miruole, not on the normal process by which nature matures souls, but upon abnormal and artificial processes, which, of course, are unsafe and uncertain just in velopment of the bird within the egg. I have some proportion to the undeveloped state of the soul, and which are never as safe nor as reliable as the normal. Jesus: "Ye must be born again:" and that other natural process. This fact, which is as true of a soil uticrance from the same source: "Except a man be born prematurely, as it is of a body born premature." born again be cannot see the kingdom of God." Is ly, explains the uniform testimony of the spiritany one, therefore, deeply concerned to know whether world, that the chances for progress, or in other worlds he is immortal or not? let him not ask another development, are better here than they are in the whether it be so or not. Ask it neither of men ner spirit world. If the soul is very immature when it of spirits; put the question to nothing outside of leaves the body, theu, like a child born at the first, the soul itself, but to the soul and its life whether it second, third, forth or fifth month, it must perish; be divine or human. Is any one deeply concerned but if the soul has almost reached the immortal state about the salvation of his soul—is any one auxious before it leaves the body, then its chances are great o know how to cultivate his soul, and how to uttain just in proportion to its proximity; to that state. the divine life—is there any carnest man or woman Much, of course, will depend upon the fitness and whose faith in the hereditary notions of the age has perfection of the artificial methods by which the ineen staken, and whose confidence in principles and telligences of the interior preserve and devolop imfavorable conditions has superceded his confidence mature souls; the analogies of nature, however, are n Gods and miracles-is there any one who knows in favor of the opinion, that there are souls which hat nature deals with soul-germs in the same pass into the interior so immature that there is no fushion as she deals with accrue, making a speci- possible means of saving them, and consequently no ality of neither, but parparing an abundance of effort is made : that there are others which are say that, in the midst of all the influences and ed; and that there are others upon whom all the conditions which are destructive to both enough knowledge and science of the interior are applied, may escape unharmed to supply the forests with yet it is eventually discovered that they, too, must their quota of oak trees, and the spirit-world with submit to the inexorable principles of nature which its quota of immortal souls—is there any one, who, know no more, and care no more about the coming under the pressure of these facts and feelings, is up and the going out of a soul than they do about willing to be taken out of the uncertain drift of the the opening and closing of the night lamp of a

were naturalished at anything that happens in the reguine course of events.

There is another point connected with this branch of the subject, which is of the very highest importance. It is important on account of its present relations to us as well to spirits, developed and undeveloped. Wint are the abnormal, or artificial means and appliances by which an undeveloped soll, in the spirits world, is enabled to complete that development which ought to have been completed while it was yet in the body, and which, if completed in the spirits world, must be under disadvantages, and the spirit-world, must be under disadvantages, and by methods which are not as certain, nor as reliable as the natural, normal method.

The soul, while in connection with the body, is built up and sustained by elements which are prepared and claborated for it by the body, just as the conbryo child is built up and sustained by materials which are prepared and elaborated for it by the body of the mother. When the soul leaves the body, it, of course, can no longer be built up and sustained in that way; and, if it is too undeveloped to appropriate to itself directly from the general and pervading elements of the spirit world, it must obtain the required materials by some abnormal process, until it. can appropriate to itself the necessary supply from the general elements. That abnormal process consists on being placed, or placing itself in relation, or rapport with a person yet in the body, whose body, to some extent, takes the place of the one from which the soul was prematurely separated. In this way, an undeveloped soul in the spirit-world may obtain, from the body of a person yet living in the form, the elements which its developing organism needs.

The elements which go to the building up of the soul, as an organic growth, are generated when the organs of the body (including, of course, the brain) are in action. In other words, it needs the life and activities of the body to prepare the materials which are required by a developing soul. This breaks the scal of one of the closed books of Spiritualism. It explains the cause, the philosophy and the object of all those manifestations which are called undeveloped, and of all that commotion and agitation-those physical activities-those wild outbreakings of the human nature which the world and the uninitiated call disorderly and lawless, and which the world and the uninitiated, would, perhaps, deem still more disorderly and lawless, if they knew all the secret and private historics of this department of Spiritualism, which plays so important a part in the development of undeveloped souls both in and out of the body. I have no condemnation for anything in the whole history of Spiritualism, whether it be public or private, written or unwritten; and I believe that I know it in all of its private and unwritten history, as well as in its public and written history. I defend and commend it all. I have great confidence—I had almost said, unmeasured confidence in the immertal operators of the interior-those who, I know, grasp and comprehend the whole of the vast, extensive and irresistible movement of Spiritualism—those who, before the first step was taken, marked out such a programme of communication and relation with humanity, and such a work for humanity as they alone can fully understand, and as they alone can fully execute—those who accurately weighed, measured and adjusted the force of the feeble raps by which they first aroused and alarmed the world, and who calculated the length and strength of the lever by which they will yet upheave and shake, as with an earthquake, our entire mental sphere.

The undeveloped soul in the spirit-world is put in rapport with a person yet in the body, and the objeot and the result is, that that person is stimulated to a variety of physical, emotional and mental activities, some of which are very orderly, and very proper, and very lawful; others of which are deemed very disorderly, and very improper, and very lawless-but what matter about names, and what matter about our hereditary distinctions between right and wrong, virtue and vice, propriety and impropriety, the restrictions of law and custom, and the license of unrestricted wisdom which measures things and judges of things by results-what matter, I say, about all our hereditary distinctions, when the ultimate result of all those activities of the human nature in the hands of a controlling wisdom, is the elaboration of elements which are indispensable for the building up of souls in the body and souls out of the body—what matter, when the mental, emotional and passional experiences which accompany those activities of the physical or human nature, are absolutely necessary to spirits in the body and to spirits out of the body-what matter, when without those experiences, physical, mental, emotional, passional, it is utterly impossible for a spirit in the body, or a spirit out of the body to shed the human nature—to relax its hold upon the pleasures and attractions of the human nature. ald itself up freely and peace, the rest, the joy, and the attractions of the

Our feet, fiches and barley corns are not always to be the standards of measurement; and, when the question is one of the immortal existence of souls here, or in the spirit world, I feel the insufficiency of all mundane methods, and the unrighteousness of all mundene judgments; and feeling, moreover, my own impotency, I freely resign myself to that power in the interior, the fruits of whose labors I have seen, and the fruits of whose labors I have tasted, and, in the unreservedness of a judgment convinced, say to it. " Not my will, but thine be done."

# Good, Sound Idens.

We find in an article in the columns of a Charleston paper-the News-some excellent thoughts about the always conflicting principles of progress and conservatism-not that conservatism which means only "precaution against dangerous and useless innovations," but that other "quality which has no exact designation," and which we agree to style conservatism :

"There is no such thing as entire rest in the fearful of innevations in affairs relating to communities or nutions, seems to be ignorant of the fact that in his own physical and mental frame a constant change is taking place, although it may be to him imperceptible. As with individuals, so with communities; and as in the case of a human being. so with the whole world of thought, and feeling, and action.

There are constant and necessary changes in the habits and oninions of men in societies and nations; and proportionate changes are needed in public ingovernments. Scarcoly an stitutions and national intelligent person will believe that a constitution such as ours could have been made practicable for he government of the ancient heathen nations. when might was the standard of right. Yet we all feel certain that ours is the only proper theory of government. Our institutions are good only in so far as they are adapted to the intelligence and the patriotism of the people, and were our people less alightened, a different system of government would on necessary."

Men who live much by the brain bave seldom the. risdom to be patient. In vain the significant words. of warning become louder and louder; in vain the. read feels hot, the cars are full of noises, the heart .. fluttering and thumping, the nights sleepless, the dia. gestion miscrably imperfect, the temper irritable... These are nature's warnings to desist, but they are disregarded. Men cannot transgress nature's laws withont incurring nature's penaltics.

The God we worship is a God of love, and he is a. God of wisdom, also; yet he, the Godhead, cannot trespass upon his laws any more than can our chief magistrate. Now this same God is not willing that we should suffer; but he cannot avoid it, and why? Because he cannot put a stop to pain without trans. gressing the laws that govern us, and govern him. also. Hence it will be seen that God cannot do all ! mortals so often ask of him.

A soldler being asked if he met with much hospitality while he was in Ireland, replied: "That he was . in the hospital nearly all the time he was there."

# Bunner of Night.

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#### THE GOOD OF HARD TIMES.

It is not admitted, by any means, that the present are in fact and reality hard times-the fact is conceded only by way of illustration; for nothing is plainer than that the crisis which has overtaken business affairs is totally needless, and the result of causes that have no legitimate relation to business whatever. But then, here we are; we must needs look things square in the face; there is no retreat, let the cause that led to this perplexity be a sound

No matter whether it be a paule without sufficient cause, or a crisis with one; the effects of such a pressure upon the human heart are invariably excelient, nor are even the circumstances to be deplored that are capable of producing such effects. We all know-or, at least, those of us who have ever tasted severe illness-what a hallowing and harmonizing influence is exerted upon us by long confinement in the sick chamber-how much those circometances, melancholy in themselves, bring out to view all the beautiful traits of personal friendship and the diviner ones of devotion-how we pause to recognize qualities both in others and ourselves that we had entirely ignored during the days of health. and seem to have made the welcome discovery of a new world by the experience-how much we learn of patience and faith-how all the kindly charities broak out over the character, lighting it up with new illustrations and meaning-and, finally, what a thorough discipline it all becomes to the spiritual part, educating and refining it, bringing it out into new expressiveness, and stimulating it to a development not known before. All this is good for the spirit, and without some such experience it would not grow as rapidly as it does. It may seem hard at first, but it is good in the end; bitter now, but awest and wholesome by-and-by.

It is even so with the work of panics and orises. As soon as men feel that the old props are knocked from under them, their stays and supports gone, and themselves left to sink or awim, as the good powers above may decree, they grow thoughtful and serious; the little follies of life have suddenly plumed their wings and flown away; all the obstacles to improvement and growth are removed, leaving the coast clear for the individual to take best care of his own solf; and straightway real progress commences. Thus we see at such times -as we all did see in the money crisis of 1857-men suddenly thrown out of business crowding in at the opened church doors, eager to approach the throne of grace and confess to their sinfulness and short-comings in the past. They felt just in that way, simply because all the usual floats and supports had been taken from them, and nothing offered to draw away their attention from themselves. They Tealized, of a sudden, how inscoure are all those things which people think certain and enduring, and how like air all materiality may be made to dissolve and take other shapes. Educated as they were in religious faith, it was the most natural thing imaginable for them to do as the Hindoos do when in trouble or nonpluseed-turn to their churches, idols, and modes of worship for the only relief they can think of. The famous revival of '57 meant chiefly that, and was set on foot by just such a motive. Not that real good did not, or will not, ultimate from it-but then, we hold that higher metives and better influen es might be made to operate.

These very pinching times that are upon us now, no matter whether the result of fair causes and sufficient ones, or not, are working good for us all. It may look dark, and feel hard; but how suddenly are men made now to feel the humanity of one another, where before they were willing to find not much more than a chance for a bargain! It is a grand thing, and a grateful incident, that even this perplanity drives us all back upon our own selves again, and compels us to put forth the better side. How else could we become purified? "Sweet are the uses of adversity," says Shakapeare. If success ran on without measure or check, there is no doubt that we should ere long grow hard altogether; for all our experience teaches us that it is not success. but what we call adversity, that softens and beautifice the traits of our several characters.

There are unquestionably many men, at this very day, who are in the habit of practising kindly charities toward one another, who would not think of such a thing, or even that they could do such a thing, if it were not for the urgent necessity of the case; in other words, they find themselves to be better men than they had ever thought for-not that they are thoroughly selfish men, at all, but they had never given themselves time to find out exactly what manner of men they were; and purhaps the occasion had never come itself before, either. Now, to say that this sort of discipline is not a direct and permanent advantage to a man, is to deny that his heart is capable of improvement and expansion. No matter by what means we learn and grow, if they are but effective. We are placed here just for this purpose, and not merely to make money or a position. And when we take such a view of it, all the falls-down that we get will do us no harm, for they are not falls, but rather those angelic hints in disguise which wise men know how to accept and interpret.

# Mrs. Ostrander's Last Lecture.

Only one Sabbath more this medium will speak in Boston at Allston Hall. Next Sunday will be the last opportunity our city readers will have of listening to her. On the Sunday following they will welcome back to the city the beautiful and beloved Pannie Davis, so universally and deservedly popular with the Spiritualists of Boston.

The present state of Laropean affairs is of the . It doesn't follow that because a man can wello first interest. Be far, the nations have proceeded in his own tongue elegantly, and with simplicity and their experiment, and successfully; other important precision, he is therefore an expect to the art of conmores are yet to be made, but what will give the versation; not at all. On the contrary, we have signal, or where the first act will be directed, is many examples of men of genius whose lives more of a teoret. A very able pen in the Revue des proved just the contrary. It is protty much as Ad. Deux Mondes sketches the attitude of Burope at this dison once remarked to a lady who was a little laday in the following manner, which will give our clined to tount him with his slugglahuess in converreaders the best idea possible of the existing state sation:-"Mariam," said he, "I confess I have no of matters on the political board t

"France herself, who began to move, is now ellent, for you for any number of pounds !" Here, now, is looks on, and waits. Ble began with an Italian a list of geniuses, with their capabilities as talkconfederation; she has arrived at Italy united. She ore: Tasso's conversation was neither gay nor brilpromised the Papacy new lustre by the Presidency Hant. Danie was either facture or satirical. But-I an Italian Confederation; she now witnesses the destruction of the Popo's temporal power. Instructed by experience, and more molest the ker some or smiled. Hogarth and Swift were very absentdo not know if at this day she thinks she can minded in company. Milton was very unsociable, guarantee, even for any length of time, the presence and even irritable, whon pressed into conversation. of the Severeign Pontiff at Rome. Austria forgets her pride, and is learning common sense; she answers no provocations; sho seeks her regeneration dresses, was meagre and doll in collegulal discourses. in liberal reform. Prussia ceases to be envious and quarrelsome, and holds out her hand to the court of Alexander pardons the Emperor Francis Joseph. Warsaw sees a Congress of Sovereigns. King Vic-tor Emmanuel is at the head of a State of 24,-000,000 of men, and the most circumspect Fed- conversation was slow and dull, his humor enturning eralists of last year are now the most fervent Uni- and reserved. Corneille in conversation was so intarians. England isolated the other day, without defence, without soldiers, and whom fanatical idiots Eugland, whom a certain press meant to exclude from deliberation in the affairs of Europe, has at this moment formidable armaments, an army of freest from all sugagements, and is the most courted. them; and yet the greatest Italian patriots look upon her as the surest and most solid support of their work. She avows to the Northern Powers the her with, and yet the Northern Powers, full of deference for her advice, combat in theory only the principle of non-intervention. She did not treat us over well in the affair of the Savoy and Nice annexations. She gave as a protext for her armuments the fear which we caused her, and yet France hus, in a celebrated letter, replied with the most friendly words and protestations. The remark of Cromwell is, then, true for us-One never goes so far as when one dees not know where one gues."

#### Insects in Winter-

An intelligent writer in the Boston Transcrip communicates some very pleasant information respecting the whereabouts of the autumn bugs and insects at this scason of the year. He says that Autumn is the swarming and pairing season of the ante, when they go forth in untold numbers. Of these hordes the males perish. The whole tribe of wasps quit their vespiaries, and most of them die. A few for propagation escape by hibernation, and when spring comes, are seen planting colonies as squatter sovereigns, regardless of compromises, or precedents, having regard only for the gratification of their natural rights, as they would undoubtedly maintain, were they interrogated on the subject. Numerous are the insects" that hibernate in the pupa and larva state. Many deposit their eggs upon the branches of the trees, as do the parents of the enterpillars, and leave them to warm into life when the leaves shoot forth upon which they subsist. Innumerable are the ways by which nature preserves the various genera and species of the zonlogical world. A warm day in mid winter not unfrequently brings out to view bouse flies, wasps, &c., as every observing housewife can testify from her own observation."

# The Prince at Home.

The young Prince-once our Prince-has reached home again, we are glad enough to learn, after a be had in the following paragraph—at which the long voyage of twenty-seven days. They calculated reader is at liberty to laugh as hard as he pleases: to make the voyage back in fourteen, at the outside; Justice Waite, of St. Louis, lately came into posbut a succession of fogs and head winds rendered region of a dollar bill, upon the back of which the that calculation a matter altogether beyond the disposal even of nautical science. At length, however, he has been returned safely to his father and mother, and is, by this time, busy at his studies in Cambridge. Well, it will not be long now before we shall be bearing all the stories of his tour of our shall be bearing all the stories of his tour of our cents, and the recording of the marriage (according country, including those of the impression made on to law) cost twenty-five cents, leaving me but a his mind in different localities. We shall know what he thinks of a prairie, and what he likes about New York and Boston. Should it be within the decrees of Providence to bring him to the throne of riage, and letting the world know that Mr. George England, there is no estimating just what sort of a H. Cox and Miss Celta Ruce are married according to twist this visit to our shores may give his views and law. his policy. It is clearly better for the people that their rulers should be informed of the world and its ways through their own organs of sense, than be always imprisoned in the walls of a diplomacy that aims to cheat rather than serve.

# Winter Prospects.

There are are, as usual, all sorts of predictions differences between men, what surer and better way relative to the winter weather before us, and proba- is there of healing them, than by a resort to the oly they are all about as reliable as they over were. bighest court known—the court of reason? Why But that makes no difference with the always well do men fight at all, except to force one another to come predictions themselves. Somehow, we seem to come to reason afterwards? Then why despair of have a fanoy for a person who pretends to make such an appeal, in the first place? One would supmore or less study of the weather. We look upon pise that this bragging talk of forcing men to this him as one of nature's favorites, to whom she com. measure and that had been given over, long ago; municates her secrets. This class of men are ever but lo! we hear it in plenty, even to-day. The old relcome to us, and we love dearly to sit down with them and listen to their weather wise talk. Some sny that we are to have an open and pleasant season all this time, and the old style was never going to of it; they pretend to their superior wisdom by be superseded by the new style. Whatever disknowledge of the habits of animals especially, pick cipline comes to correct such errors, cannot be called ing up such significant hints as equirrels and birds too severe if it accomplishes its object. throw out for the eyes of any close observer; showing that they are no wiser, after all, than even the lilies of the field, or the diminutive creatures of the at least of the poor and destitute.

# Congress.

sould n't well see how it was to be otherwise. The Jehn through the aperture. At table he obviously representatives assembled from their different States, takes it ill when asked to pass anything, and signitheir feelings already wrought up to an extraor- fies his displeasure by appetting the dish which he dinary pitch of excitement, and less prepared than passes. He is in his element in a crowd, where he ever before to be calm and considerate when only amuses himself by exploring with his elbows the calmness and consideration will answer. The talk, ribs of those around him, and by grinding their at this day, about coercing several States to stay in corns till they begin to think they 've got a miller the Union in case they have resolved to go out, is among them. As for the amenities of life, he'll idle and foolish; let the legality of eccession stand none of them. Long practice has made him familiar as it may, the power of States to attempt it has now with the vocabulary of grievous words. been pretty generally conceded. But we are honeful of better arguments than broto, force, and of more rational conduct than goes with passion. If One of the most important, but one of the most men will talk candidly with one another, they will difficult things for a powerful mind is, to be its own be mutually understood all the better. There is no master. Minerva should always be at hand, to reother way by which this, or any, Union can be made atrain Achilles from blindly following his impulses to hold together, and through this present lesson, it and appetites, even these which are moral and intelmay be, our people are being made to find it out. It lectual, as well as those which are animal and senlinks of fraternity than these of law.

Centus and Tatalag.

small change about me, but I can draw on my banker Kirwin, though copious and elequent in public ad-Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid; he could not speak Vienna; Russia grows generous, and the Emperor and describe what he had just seen; but then he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's sipid that he never falled in wearying; he did not even speak correctly that language of which he was pretended a year ago to push on to the brink of even speak correctly that language of which he was decay—England, who would not make war for an such a master. Ben Jonson used to sit silent in idea-England, who had deplored the war in Italy- company and suck his wine and their humors. Southey was stiff, sedate, and wrapped up in ascoticisms. Addison was good company with his intivolunteers, and in Europe a position at once the mate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox in She warns the Italians that she will not light for conversation never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquaorous, as was also Grotius. Goldsmith " wrote like sympathies which the Italian revolution inspires an angel, and talked like poor poll." Burke was entortaining, enthusinatio, and interesting in conver-

# lyle doubts, objects, and constantly demurs.

sation. Curran was a convivial delty. Leigh Hunt

was "like a pleasant etream" in conversation. Car-

All about Proga. How little, at most, the majority of us know of oblects and phonomous that are directly under our noses! There is the oreature called the Frog, for example: who has studied his ways as far as they will admit of? A writer in Chambers' Journal says of them, that male frogs make the most noise, being furnished for that purpose with a kind of bladder in the neck, or double action bag pipe; but then the voice of the female is the hoursest and most aggravating. When, however, intent on doing the agreeable, they have another tone of voice-soft, sweet and plaintive, like a bell heard in the stillness of a summer evening, from which some naturalists have inferred that it is only the married couples, and old maids and bachelors, whose voices are so harsh and grating, the courting and honey-moon being pitched in a different key. Although frogs have no tailors, or milliners' bills, they follow the fashions in having a new suit every week or fortnight during the summers, and in easting off the skin as frequently. They are admired as food not only by Frenchmen and gourmands, but by eels, pike, trout, aquatic birds, hawks, owls, moles and weasels. Those most esteemed by epioures frequent deep, clear pools, and are not easily caught by hand.

### He Certainly Had Him.

It makes one laugh to see the many ways men take to rid themselves of bonorable obligations. Some men are too mean even to pay the parson his marriage fee; but they sometimes find themselves "come up with," after all, as cortainly has happened a young man in Wisconsin. The whole story is to following had been written

"This dollar bill, together with a miserably executed half dollar, was all that Mr. George H. Cox, of Oshkosh, Wis., gave me for marrying him to Miss Celia Rice, on the 4th of Ostober, 1859. The beautiful engraved certificate I gave them was worth lifty quarter of a dollar with which to advertise it, and as the papers charge fifty conts for such advertisemente, which would bring me in debt, I choose this more economical method of advertising suid mar-HENRY REQUA, (Signed.)

#### Paster M. E. Church." Which First?

Shall rational men go to fighting, and stop to reason afterwards-or shall they begin with reason and argument, and not entertain a thought of hostility until these are exhausted? Is this the nineteenth century, or the seventeenth? If there are

threats of violence are bandied as freely as if human nature had not grown intolerant of such things in

# The Blow of Angles.

An acute observer, in the process of describing forest. We hope these predictions may prove to be this creature so that he may not be mistaken of any something more than mere guess work, for the sake one, says of him that in an omnibus he sits sideways in order to take up twice as much room as he has paid for, and when he wishes to be set down, he announces the fact by pulling the strap with a fierce-Warm times at Washington. We expected it. We ness which indicates a desire to drag the unlucky

# A Powerful Mind.

wants mountains to compass and hold it in.

L'anta L'acut.

Wo the Illitors of the Hunner of Light:

of the poem-I was entranced, and a spirit, claiming walk; and there it was, and on the Monday mornto be Edgar A. Pac, first made known bis intention ing steamer to town, that we often saw him; also, to communicate, through my agency, with mortals, at the beautiful cottage of our dear departed friend, of his presence, both while in the company of others, passed an evening. Our friend's love of Italian litand alone by myself, and several times, also, in the crature, which he read with case and treasured with middle of the night, when I was awakened from my delight, and Garibaidl's history, modesty and presleep repeating spatches of poetry, which I felt con- eminently accessible intelligence, made him a most sciously impressed were emanations from this same cherished visitor." source. His psychological influence caused me to feel restless and uneasy, and inclined me to depart from my usual course of action, though this scemed to ariso more from my inability to receive his influ- relation to making acquaintances-"It is the great in nearly the same words, which were carefully writ- they chance to pessess, namely, sincerity." ton down as they were spoken.

This is as clear and concise an account as I can give of the matter. Why this peculiar influence should have come to me, I cannot tell. Previous to this time, I knew comparatively nothing concerning the history or character of Pos, and can most solemply aftirm that I have nover read but one of his pocms-"The Raven "-and even that I have not seen for many years. Scarce any other poet could have been mentioned with whom I am not more familiar. I make this etatement because it has been desired by many. To myself these peculiar influences are a mystery; but I trust that the future revelations of Spiritualism will make all things apparent, inasmuch as we are eventually to be guided into all truth." Yours truly,

Lizzib Doten. Philadelphia, Dec. 5, 1860.

#### SLEEP.

BY J. BOLLIN'R. EQUIRE.

Forgetful, in the rosy arms of sleep, The world was bushed : forgetful did I say? Nav. rather do the souls of mankind reap The love we dream, in some realm far away. Sleep is creative, its creations true, And actual its visioned abapes of bliss; The joyous soul flies back, the ether through,

From worlds unknown to wakeful sense of this, And paints such pictures in the realm of thought, That while each nerve thrills with a new delight. We mourn that Time's unending chain is wrought In alternating links of day and night-

Forgetful 1 nay-in sleep, in scenes above We clasp again the lost ones of our love.

#### Vulgar Practices.

Why are not our people more generally particular in their conduct and manners in public places? We boast enough, certainly; but what does it all amount to? What is the sum and substance of our assumed cannot prove that assumption by our manners and far as all humanity. practices? The Scalpel holds forth on this matter

or rail-car, and you witness the disgusting habit of nature of God; and there can be no such thing as a candles, that may be offered by traveling hucksters, and immediately it is transferred to some human. He permeates every human soul to some mouth. It would almost seem that everybody in America is half starved; the obowing, munching, spitting and tooth-picking, has become disgusting to every decent foreigner. Nature requires food periodically; there is no mistaking the call; when hungry, the stomach and salivary grands are pre-pared for it. As a general rule, instinct indicates what is wanted, and when it is wanted; and who ever habitually eats whenever food of any descrip tion is placed before him, will never reach middle life in health. Even animals know better, for when their hunger is appeased they will stop."

# Spiritualist Register for 1861.

Reports for the Fifth Annual Spiritualist Regisren, for 1861, must be sent in before the 25th of December, as the work will go to press the lat of January. This Register is the only work of the kind ever published, embracing complete statistics of Spiritualism in America, the names and addresses of all known public lecturers and mediums, the number of balievers, list of books and papers, brief compends of facts, philosophy, reforms, etc., countinghouse and speakers' almanac for 1861, and should be in the hands of every believer, and freely circulated among inquirers and skeptics. A neat pocket manual of thirty-six pages. As none are printed except to supply cash orders, those who need the Register must send their orders, with cash, in advance. Mailed free. One hundred for \$5; fifty for \$3: fourteen for \$1; ten cents single. Address, Uriah Clark, Aubura, New York.

# A New Version.

Among all the glowing tributes that have been oald to our national Thanksgiving. Festival, we have

O great Thankegiving-best of holidays!

Although favouted by our pilgrim stres.
To kill the "Popish Saints," and Ohristmas fires... I sing a solomn sonnet to thy praise! Great is Thanksgiving in our Yankes nation, For sermons-far more politic than wh for sermons—far more points than when;
For enting turkeys, geese and numpkin pies,
or visiting and social recreation;
day for walking, riding and romancing,
For acting freely, heartly and oddly,
And what our fathers would have thought "ongodly,"
very special day of mirth and dancing,
a very thing—anone oil creeds and ranks. In everything—among all creeds and ranks, Great is Thankegiving—save in giving thanks,

# Little Fellows.

The Foreign papers furnish the following very color, dark brown, and the highest of them barely the world shall see its innate glory and Godliness. will be well for us, indeed, if we can find stronger sual. A pond may lie quiet in a plain; but a lake horses of that size Victoria would give her kingdom creeds, and allow them the place they hold; for in

Caribaldi lu America.

In the Kulckerbocker Magazine, Caylord Clark Genetation.- As there has been much sproulation furnishes a pleasant reminiscence of the Italian concerning the poem purporting to come from the here, like this :-" When Garlbaldi was in this counspirit of Edgar A. Poe, and delivered through my try he used frequently, in summer, to come up to organism, I would give a brief statement of the mote Hasting con-the Hudson, to see his friend Avestana, in relation to the manner in which I was controlled, and was usually there over Sunday; occasionally he Subbath evening - a week previous to the delivery | would "drop up" to "Dobb, his Ferry," a levely mile's After this, during that week, I was often made aware S. D. Dakin, whith whom, he sometimes dined and

#### Better than Ue.

Emerson says, with his usual point and plth, in ence readily than from any peculiar characteristic event of life to flud, and know, and love a superior of his own. Communicating through my rocal or person; to find a character that prefigures heaven gans to others, he said that because he found some- and the saints on earth. Such a one is left alone. what of the poetical element in me, the construct as the gods are. In all the superior persons I have tion of my mind favored his purpose, but my met, I notice directness, simplicity, truth spoken physical strength was not sufficient to sustain more truly, as if everything like obstruction and his influence. After delivering the poem, Sabbath malformation had been trained away. What have evening, my energies were almost entirely prostra- they to conceal? what have they to exhibit? Beted. The next day, in consequence of the reporter's tween simple and noble persons there is always a not being able to obtain the whole of the poem I perfect understanding. They recognize at sight, and passed again into the trance state, and delivered it meet on a better ground than the talents or skill

#### Life and Death.

The Boston Spiritual Conference is discussing the subject of Life - the New York Conference is discussing the subject of Death. Life is spirit rising : Death is matter falling.

Reported for the Banner of Light. MRS. E. A. OSTRANDER AT ALLSTON HALL. Sunday, Dec. 2, 1860.

#### APTRANOON DISCOURSE.

The medium gave her theme of discourse as the difference of opinion which the world is exercielng, comparing the opinions with the theologies the world has cherished for a long time.

She said; Religion is not theology. Religion is the promptings of the heart, while theology never has had the first glimpse of it. Theology, like polities, has grown out of the temporary necessities of the people—the results of a certain phase of ideas, which were of use in their time, but of no other use at this day than to serve as landmarks of thought. As Spiritualists, you have ideas which the past had not, and so you shall give them to the future as the

marked characteristics of your day and time. The day of theology has passed; and, though it has still a certain kind of influence, it is not one properly belonging to the people of to-day. If theology would give the world permission to investigate it, and seek to understand it, there would be no necossity for the present dispensation of Spiritualism; for Spiritualism comes not here to tell you where the spirits live, or how they fare, but to show you the glory of God, and the necessity of the true development-to establish the principle of light and love, which bring society into barmony, and lead the mind to resolve upon a higher course of life.

Now, in taking up the subject of Religion and Theology, we make religion the prompting spirit of all love and truth in the universe. If you take this view and explanation of religion, you find we have superiority over the people of other countries, if we large scope, for our ideas of religion must extend as

Religion does not necessarily confine itself to corat considerable length, and in a just spirit, too; and emobles or forms, nor accept any of the dogmas of it says of our folks, among other deserved things:— the olden times. Religion, as a life-principle, is "Go where you will, on board of any steamboat innate in the heart, and endowed with the free chowing every variety of unhealthy mess, nuts and nature devoid of the love and guardianship of God. Religion is the purest aspiration of every naturedesire to live out the good and true.

The narrow limit of creeds has set aside a certain class of God's creatures from him, and has never acknowledged the enthusiasm with which heathen and barbarous nations avow their praise and love of

I care not what may be the peculiar character of thought, so long as in its purity it seeks to express itself after its highest conviction. Had the world received the entire truth and purity of God's teachings, there would be none to doubt God's love and goodness and power to provide for his own.

The Christianity which has been promulgated so long, is not one to open the hearts of humanity, for it has been so distorted and loaded down with rotten creeds and stony dogmas, that it has become less a reviving than a stultifying power. A few have thought for the many; and they have, by appeals to the superstition and fears of the masses, made them slaves to creeds degrading to the sympathetic nature of man, and bowed them to forms and ceremonics in base abjection.

We have no objection to homage rendered to Christ, when it is done in love and not idelatry, nor to your formal prayers when there is a good rudder of common sense to guide them to the heart of God.

But you cannot deny the truth that theology has been one of the greatest engines of despotism the world over bled under. Believe this: when there is anything before you which will not bear investigation, you cherish that which will yet full you-you rely upon a treacherous foundation. Spiritualism stands on its own merits, whatever they are, and stumbled on none that has such a sort of "over the bloody monster—a sorcen for fraud and deception, challenges investigation. But theology looms up a left" expression as one in verse by "Quilp," of the and the enemy of all goodness and purity, deny it. who will. Theology stands forth as a wonderful work of thought, made up of the power, force, cunning and deception which the world has mixed into its conception of Delty. Theology should be banished from the churches; and when religion takes its place in your churches, angels will be welcomed back to earth, and all there is of goodness and purity will become a part of religious culture.

If men would learn how dependent they are upon God, and how little in themselves, they were, they would have come to understand God in purity of truth.

We ask you to bear in mind the distinction bemall item of news: Four of the smallest horses in tween religion, Christianity and theology. The thethe world have been lately taken to Windsor Castle ologist is made in the school. The religious man is for the purpose of being shown to Her Majesty and trained in the heart of nature and God. The Christhe Prince Consort, which the proprietor had brought tian is one abounding with the spirit of Christ. The from Africa. These diminutive animals were not Christian, living out of the love and truth of the placed in regular horse boxes, but were standing in Father, shall go forth declaring the truth, and a compartment side by side with the grooms to whose drawing many unto it. He shall not ask for a charge they were committed. They are entire horses place, but go forth to take it. Religion shall proof perfect symmetry, well matched, being all of a mote so much of charity, love and good will, that

thirty-one inches in height. Wonder how many! To the theologians, we will allow their musty . I the coonemy of God they are working out the occupy the place the father designed.

tened karp of Life Immertal, and shall bring the flow could you appreciate the sunbcam but for the millennial day of peace and good will among men, clouds which sometimes obscure it; how could you Thus shall Christianity become the agent of the enjoy scalal life but for its sometimes discards and

was God-howover truly and purely they lived.

Words amount to much with some; but I cannot God is Jehovah. see how a God who controls the world with immutafinite. But if you believe they do, and it makes you forward to the future, we see all is well, for God is happy, don't give up because I do not agree with ruler. Everything in nature is well, for God cannot you. God has given you reason, and you should in- exist in his omniscience and omnipotence where vestigate every subject that can be brought within aught is wrong. Hell is a myth, and all spirits and the spirit world works through mortal instru- this vereatility, for there harmonious elaboration. ments. All religion strives to do is, to investigate | The mission of evil will soon be realized, and be and understand the true principles of life. Certain seen to be all-important and glorious. It is by faculties have heretofore been stimulated, and others means of what we call evils, and in no other way have been repressed. This religion will necessarily that we progress. You may pride yourselves on no redeem the mind from the bondage it is struggling splitting upon the rock your brother did; but, day under. God's truths are universal-not partial, and by day, you are made to go through experiences o men receive them on demand, for they are broadcast trial and temptation which will advance your spirit and free.

within you; and as you came from him, to him you are bound, and must return. You cannot acknowledge God by admission or consent of a code of ideas. God must be acknowledged by the whole man, and all we do must be with fidelity to the creative power.

Then when the good time coming of Spirituallem is ushered in, and every nature lives up to the promptings of humanity, all will be pleasantness and beauty, and you will reject the ideas of the Past as unworthy garments. They were servicable in their time, but when you outgrow them, they are dis carded as naturally as they were before accepted.

#### EVENING DISCOURSE.

In the evening, the medium requested that these in the audience who wished her to speak on any partoular subjects, should hand thom in in writing to the Chairman of the meeting, who would read them, and from them the controlling influences would select their theme. Many responded to the call: and when they were read, the medium said there must have been a sympathy of thought between the writers of them, for they all bear more or less directly upon the question that is so much agitating the public mind at this time—the question of "Evil." since the date of my last annual Message, not a sing Many strong minds have talked and many gifted ones written upon it, and many have received communications from the Spirit-world upon the subject. Spirits come through mediums and give their speculations upon this subject, but they do not come to do your work for you. They come to suggest ideas to have entirely subsided." -and leave you to develop them; they sow seed for you to nourish and oultivate. But the idea that your ideas and receive the lessons.

We feel there can be no such thing as positive evil on earth. As all power is God, and God is all good, we cannot find where evil commences. We know the world is full of this thought, but we think advice of a faithful old African servant, who replied we can trace the idea back to where it legitimately had its rise. We look back over the world, and through the traditions and legends of all the old nations, and to this principle find a common origio. They all attributed to a-principle of evil every. thing they could not comprehend or understand. In the thunderbolt and lightning's flash, they read the dissatisfaction of the God of the sky. Earthquakes and tornadoes were thought to be the destroying power of Deity at work in humanity; and when nature resumed her wonted office, the flerce Delty had become calm, and allayed his punishment. To our intellect, this view of Deity was the hight of folly; but do you not see it as the offspring of an unde veloped idea, and that that undevelopment might veloped idea, and that that undevelopment might nation of Elizabeth, wrought the "instantaneous con naturally understand nature's law as acting for or Popery to the Protestant faith.—Investigator. against the will of man?

The great minds of the past saw evil existing in the natural world, socially, morally and politically; and the same idea, extended and purified, has come with an Englishman, "but all the difference between down to this day. They sought forms of expression him and John Bull is, that Brother Jonathan always h for sin and evil, and their powers of reason, limited his hands in his own pockets, while John Ball has h by the knowledge of their time, led them to attribute in another man's."
all disorders to some great, potent antagonist of A daughter of Ge Deity. Jesus of Nazareth inherited the ideas of the Napoleon I., and baron of the empire. dled in the past, blending them with the inspirations of his in- hospital of St. Jean, a few days since, in Brussel tuitive nature, and he, like the men of old, saw evil where she had lived for many years in extreme poin all things. The influences that came to him erty. adapted themselves to his nature, as spirits actuate and affinitize with mediums to day. Thus his mind new bride is entitled to fifty dollars from the Smi was not large enough to receive the teachings of the charities—an excellent and a "peculiar" institution. advanced dwellers of the spirit world; or, when they were breathed into his receptive nature, the world to-day does not know it, for he told his disciples he had much to tell them they could not bear yet. He exhibited at times an unprogressed and undeveloped nature—hardly in keeping with what is claimed for him-as, for example, when he oursed the fig-tree for not bearing him fruit.

To theological disquisition do we owe the epeculation of the fall of man, and the consequent disaster officer present knocking up the assassin's arm whi to the human race, and the need of Christ's redeem. ing blood to wash away the sine of the world.

But how can it be possible for ovil to exist? Has not the oneness of God take in davil, evil, sin, wrong, and everything? What is God, if he is not the perfaction of life? and how and for what else do we know him? You are the creatures of God, and can is God acting through an instrument of mind and right, to be kept right; when wrong, to be published. So those things - 1.1 body. So those things which seem, in their crudeness, to be unlovely, unfit, or superficial, are in time developed up to a proper place in the wise plans of God. That which seems to be an obstacle in your by putting in a (you) it becomes popular." "An way to-day, will in the future be the point to which you will look back and give God praise for, as one of your truest and greatest helps toward ultimate progress and development in the higher plane of life.

other's highest will in every instance, and over know its sharpest prine are those which bring a more exceeding weight of glory to the progressing The worship of Christ will give man the true spleit; for every ping of suffering produces a better spirituality which shall bring upon earth a pents- appreciation of life. It is but the bitter of life costal feart. It will give a supremacy in the many, which alone can necke us realize there is the sweet.

apleit world. The world has never yet really under- lubarmontes? So the bitter experiences of the huatood what Christianity was. But as the world is man heart tell you of the wealth of love nature folds becoming negative to its high entate, will it be un- in her embrace. God is working through every conderstood in its genuineness. We are destined to dition of spirit and material life; and everything come to the Christian world if it will not come to done by humanity is a step toward a realization of us, and tell you more of the nobleness of your dower. the Goldlen. Bometimes humanity slips in its stens Good will to man is religious. It is the gantlet and struggles to regain them; but the next sten is

test of Christianity. The great fault of the world illemer planted. When you can separate one atom has been, it could not see Christianity save beneath of matter or banish one emotion of thought from the shade of creeds. It could see no religion in those the Universe, you annihilate Jehovah, and triumph who followed the example of Jesus, and went about over God Almighty. But as you can comprehend doing good, healing the sick, and fulfilling missions God's law, you are unfolding higher and higher toof love-if perhaps they did not fully believe Jesus ward Deity, and can better comprehend his love. There can be nothing wrong in a Universe where

We insist that ignorance and superstition are the ble and fixed laws, can be influenced by a few spoken parents of evil. The wiedom of the ninetcenth cenwords to change his purposes. We cannot see how tury has come to men more through the sufferings the words of mortals can affect the mind of the In- of the past than in any other way; and as we look its scope. The mind is never satisfied. It is always miniature embodiments of God's love. Standards reaching forward for that which is to come, in the of minds change, and principles of life and acfuture just beyond. All are teachers to each other, tion vary, but all are good, for conditions require

You may know that no praying can coax God ( Spiritualism has brought this glorious truth to avert his will, or undo the result of violated lan man. As you sprang from God, his divinity is Thus evil is for humanity's highest developmen-It is the gantlet through which we run to highe good, and proved the highest impetus toward the in dividualization of human beings.

### ALL SORTS OF PARAGRAPHS.

ANNOUNCEMENTS .- We shall publish in our nes! issue on entertaining Story, entitled " Tas Little Gipsey," by J. Rollin M. Squire .- "A Spirit WANDERINGS," by Cora Wilburn .- The interesting TESTS THROUGH MANSPIELD, which we recently as. nounced, will appear in our next paper.

Taken by some one from this office, a man. script on the "Cause and Cure of Insanity." Wh ever has the same in his possession, or may have see the said document, will confer a favor upon us by gl ing information where it may be found.

MEDIUMS WANTED FOR INDIA .- It will be reen, 1 reference to his advertisement, that Mr. Thomas Col man desires three or four reliable test mediums accompany him to India, where he has resided for t' past thirteen years.

APRICAN BLAVE TRADE. - The President says: "It . with great satisfaction i communicate the fact, the slave has been imported into the United States in vi lation of the laws prohibiting the African slave trad . This statement is founded upon a thorough examin. tion and investigation of the subject. Indeed, t. spirit which prevailed some time since among a po tion of our fellow citizens in favor of this trade sect.

A physician in Cincinnati, Ohio, had, for some ting past, been much annoyed, by depredators, who dras i they come to work out the problem of life for you, up the milk left at his doorstep at an early hot we cannot for a moment allow you to enjoy. From One day recently he left an emetic in the pitcher, as the suggestions we give you, we leave you to develop soon after the milkman had passed, the doctor foor a policeman in a neighboring alley, "making his ... turns."

could scarcely decide which was the best, asked t ·Massa, go where do most debble is !"

Sunsat. Ilko Sunrice, may illumo the dale, The Western gate be as the Orient hright, Life's latest drop like diamend spark exteds, Into the glorious sphere that hatt no night i So, full of joy, I strike the tuneful shell, Oh, Last Moon of the Year, to bid thee sweet farewell !

LEGISLATIVE PURITY .- Wilkes Angel has been elec ed to the Assembly from Alleguany county. There an Angel in the House, but the devil is in the Senature.

—Urica (N. Y.) Telegraph. PONDER-ABLE SUBJECT-Secession. "Young's Night Thoughts" ADAPTED TO THE present crists.... We take no note on time."

"Shooking" Munden-Taking a live oyster fro its shell. CONVERTING .- The death of Queen Mary, and cor

How much were they benefitted by the change?

" Perhaps Brother Jonathan does not carry his hanin his pockets,'' said a drawling Yankee in dispu-

A daughter of Gen. Moreau, so well known und

Greenfield is a good place to get married in. East

The rainbow's tints, how beauteous they, And yet how translent is their etay i Awhite the varied colors bright Remain, then vanish from our eight. Thus earthly joys dissolve; be sure In heaven slone true joys endure. [Edmund Hill.

ATTEMPT TO ASSASSINATE GARIBALDI. - Anoth attempt has been made to assassinate Garibaldi. Neapolitan officer on his staff fired a pistol at him: his room. The shot was rendered innocent by a in the act of firing, and the ball lodged in the roo Garibaldi, without moving from his seat, ordered th assassin to be deprived of his sword, and then to. him to be gone. The villain is said to have confesse any one found a place outside of Omnipotence? Does that he had been two months seeking an opportuni to take Garibaldi's life. Garibaldi is watched over

and protected from harm by the angels. This following Fourth of July toast should be heede by everybody:-"Our Country"-Our country right or wrong

A newly married couple, some years since, took u their abode in Poplar street, Philadelphia. At breal

fast, the morning after their entrance, the gentlema said to his bride, .. My dear, this is Poplar street, an what will it become by putting us in it, my love?" David Dale Owen, son of Robert Owen, and brother

of Robert Dale Owen, died recently in Indiana. Deceased was a man of considerable selentific attainments, The buman being shrinks from suffering; but we and particularly noted as a geologist.

F. L. Wap women, in his travels through the West, the coming year, will have with film a good selection of liberal and reform books, among which will be found the writings of Robert Date Owen, A. H. Child. A. J. Davis, R. C. Welaht. Theodore Parker, Thomas Palue, etc. He will sell to all who may wish, in focalifies where he may be called, at Deston retail prices. He will also take subscriptions for the officinally warded off.

An old Reotch Presbyterian servant was induced by her inlatress to attend an Episcopal Church, where the familiare and music were of the most elaborate charactor, and was neked how sho liked it. "Oh," sho reffiled, "it's vara bonny, vara bonny; but oh, my lady, It's an awfu' way of spending the Babbath."

Excess is incompatible with health and handness. New counterfelt bills on the Jewett City Bank, Jewett City, Conn., of the denomination of ten dollars, are in circulation. The plate is entirely different from that Issued by the bank. One of the characteristic marks of the counterfeit is the head of Washington in the lower corner, with the figure ten just above.

o lower corner, were two was.

It pleases time and fortune to the heavy
Upon a friend of mine, who, in not blood,
Buth stept into the law, which is past depth
To those that joithout heed do plunge into it.

[Shakspeare.

Professor Brownson is kicking out of the Catholic traces. Bishop Hughes is after him with a big whip.

CON, BY A COLORED CHEMIST. - Why is do smell of a bottle of Lubin's Extract as it comes up. like Chlorido o' Lime? Kase it's De oder risin .- Vanity Fair.

CAPT. WILLIAMS' WHALING VOYAGE .- This exhibition still continues to draw crowded houses at the Melodeon. The Captain's explanation's of the features of a whaling voyage are elaborate and interesting, giving one in a couple of hours nearly as much information concerning the subject as an entire voyage would furnish. In the course of his lecture, the Captain mans a boat with his crew of old sailors, and they go through all the manocurres of chasing, capturing and securing a whale. The Captain is enthusiastic and intensely interesting in his delineations of the

The magazine of the Bpanish frigate at the Navy Yard in Brooklyn, N. Y., exploded on the 6th inst., killing two or three persons and horribly wounding ten or twelve others. Bhe was set on fire, but the flames were extinguished before doing great damage, The quantity of powder in the magazine was small.

NEWSPAPERS.-Napoleon Bonaparte used to say that four hostile newspapers are more to be feared than a hundred thousand bayenets."

> ROCK ME TO BLEEP, Backward, turn backward, O Time, in your flight Make me a child again, just for to-night! Mother, come back from the hearonly shore, Take me again to your heart, as of yore, Kiss from my forchead the furrows of care, Smooth the few silver threads out of my hear, Over my slumbers your loving watch keep; Rook me to sleep! Back ward, flow backward, O tide of years!
> I am so weary of toil and of tenrs—
> Toil without recompense—tears all in vain—
> Take them, and give back my childhood again!
> I have grown weary of dust and decay,
> Weary of dinging my soul-wealth away—
> Weary of towing for others to resp;
> Back ma to after mother—prock me to steep! Rock me to steep, mother-rock me to sleep!

Man was especially created for the performance of duties, and to the extent that he neglects to become aseful to bis fellows, he disturbs the harmony and effectiveness of its nature, and in that very proportion he excludes from himself the happiness which might have been his portion on earth.

MARRIED. In Portland, Mo., Nov. 26th. by S. I. Carleton, Esq., Ma. Putto Chamberlain to Mine Annie E. Load, all of P.

DIED.

On the afterness of the 3d lines. Antends Plettonen, soungest son of Mary and George M. Fletcher, of Melrose, passed into higher conditions of Spiritual life.

The closing bours of his earthly career were illuminated by the presence of angello friends; and his ascending spirit was embosomed in sweet visions of Supernal love and boauts. A numerous conceasing of relatives and friends attended the occasion of his funeral obseques; and our inspiring powers discoursed on the ever-endeared themo of man's immortality. Aften dear Artenne, a food action!

Thy check shall bloom with heaven's rose, Thine eye shall glow with light divine; God's love will wrap thee in repose, And cremating love be thine.

And everlasting Joys be thin Helrose, Dec. 0, 1860. HENRY II. TATOR.

1860, Mrs. Mary Ann Washedran, Mass., Nov. 28, there are in the first of the same of the s boyond represent. One may be never trong provinces miners, and the last flammer site made the request that a spiritualistic speaker should attend her funeral. The request was compiled with. Mr. Welch, a normal speaker, delivered the address. Although the relatives cherished various religious views, general satisfaction was expressed. This is the first burial in this place under the superfutuendance of Spiritualization. J. A. ELDRIDGE.

East Wareham, Dec. 3, 1860.

Your paper of last week, announced the death of Mrs. Luoy I. Windupater, at her residence called "Muscoged Camp," near Memphis, Tene. The deceased was a native of Kentucky, and was the consort of the Late Major Marcas B. Windusky, and was the consort of the Late Major Marcas B. Windusky, and was the consort of the Late Major Marcas B. Windusky, and was the consort of the Late Major Marcas B. Windusky, and the time of death but thirty-almey years of ago.

The deceased being well-known to you, and perhaps better to the memory. I do this the more willingly as I have nover known a woman possessed of so many noble qualities of heart and much. So generally unknown as to her real life and unappreciated—not that the public had any desire to withold just oredit—but rather that the public slikes to have preconceived opinions reptured as to rollg'ous belief, and Lucy proferred to consult her own conscience rather than public opinion in regard to her religion as her every day life. The deceased was what the world terms a Spiritualist and a "modlum," and as such, she was honest, earneet and in every way conscientions. Though her nature was reserved and Your paper of last week, announced the death of Mrs. Lumodum, and as then, are was moves, of meet and overly way conscientions. Though her nature was reserved and sensitive, she did not fear to attack any dogma or doctrine, and agared nother believer nor opposer in what she believed was truth. The interest she excited in the public mind caused even some of the mindary to take pt bits notice of it, and some in their plety and teat almost lost eight of the gentleman or man, in denouncing her, as well as her belief. That she was possessed of a good mind, entitleted intoliect, a pure heart and womanly nobility of character to an eminant degree, is well known to thisse who were intimate with her; in charity she absounded, and the most deformed, ignorant or debased nover applied to her in yain, and could she have controlled her means her cliarities would have been numerous, abundant and extensive. She loved the truth, had "royal hutred" for hypoerisy in all its religious and conventional forms, and asked not the consequences when she gave a kind word and a helping, hand to the Mary Magdalous of earth, ther parity of life was nover questioned by these who know her. way conscientions. Though her nature was reserved and

tier.

Bhe deprived herself of nearly every luxory of life to see debts canceled and the poor aided. Sue lived a life of seelesion for the sake of a husband and his family, and the passed through mental sufferings and troubles that would have broken stouter hearts not sustained as she was by a con-sciousness of right and reliance on Divine Providence; and when at last she saw every altar but her fault demolated; and the ideas cast down; "and the knife of the Father red with the blood of Issae, and that the ram would not acult for the earline," she yielded up her life withous a murius, and died no one had lived—in full fatth of a just and theosed ini-mortality.—[Correspondent of Memphis (Isin) Dulletin.

# SPECIAL NOTICES.

All persons having received Test Communications brough the mediumship of Mr. J. V. MARSFIELD, and who do not object to their publication in Book form, are request ed to forward the copy of the same to Mrs. J. Y. Manafield 158 Chestaut street, Cholsea, Mats. 0wo Nov. 17

Quarterly Meeting. The Spiritualists of Middle Granville, Vt., will hold their next Quarterly Meeting on Sunday, Dec. 16th. Mrs. S. A. Horion and Dr. Barnes will be pre-Other speakers and mediums are invited to at-C. H. BULL.

Pair and Lerce in Charlestown. The Spiritualists of Charlestown will hold a Fair

and Levee, in Washington Hall, (near the Square.) on Wednesday, December 12th, commencing at 2 o'clock P. M., and continue through the evening.

Tiokets, admitting a gentleman and ludy, 50 cents; lady's single ticket. 250.; children under 12 years of age, half price. Tickets may be had at the store of Mr. C. H. Wing. No. 139 Autonotical actions of Mr. C. H. Wing. No. 132 Maine street, or either of the mittee. Dancing to commence at 9 o'clock,

James Brown,

D. Sangarr,

H. MEYERS, C. H. WING

Coughe. Thagreat and sudden changes of our climate are fruitful natices of Pulmontry and Bronchink affections. Experience having proved that almost conedies often act speedly and certainly when taken in the early stage of the disease, recourse shou datonce be had to " Brown's Bronchial Troches," or Lesanges, let the Gough or Irritation of the threat he ever

PLEGART CAPPETS AT LOW PRICES.-The following indes have just been received from the recent trade sales of Epullali Carpota in Now York :

to pieces Itayal Velvets, for 115 conts per yard; 100 pieces Papeatry Brussels, 850, to \$1 per yard; 15 pieces Roul Drus-

ela, \$1 to \$1 83 par yard. These goods are warranted English, and are believed to be tio cheapest fine carpots in the market, Also-100 cases Floor Oil Cloths, of the colebrated satin and enometeri Autoh.

Also-the new Electrotype Carpote, for 62 1-2c. per yard. Atso, Kiddeeminsters, superfines and three-plys, of the most approved productions, are retailed at manufacturer's prices by the New England Carpet Company, 75 Hanover street, op este the American House,

#### ADVERTISEMENTS;

Terms.-A limited number of advertisements will be in suried in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE DR. ALPRED G. FALL, M. D., PROPESSOR OF PHYSICLOGY, B. ALFRES G. R.ALL, M. D., PROFESSOR OF PRESIDENCE, author of the Ne. Theory of Modical Practice on the Nutrative Principle, may be consulted on the treatment of exery form of humor, weakness and alseane, in person or by follor, from any part of the country. It is restorative in its affects, reliable in the most prestrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely regetable. No 250 Washington Street, Boston Mass.

Oct 1.

#### SIX LECTURES DELIVERED AT KINGSBURY HALL, CHICAGO,

BY MISS EMMA HARDINGE, ON THEOLOGY AND NATURE.

ON THEOLOGY AND NATURE.

I—Astronomical Religion: II—Roligion of Nature; III—
The Creatur and His Attributes: IV—Spirit—Its Origin
and Destiny: V—Sin and Death; VI—Itsdes, the Land of
the Dead,—together with the outlines of a plan for a Humano
Enterprise. Also, an Autograph and sice! Regraving of
Miss Hardlage, and a brief History of her Life.
Published in Pamphlet and in Book form.
The above will he ready on and after December 1st, 1800.
Retail price, 50 cents. A literal discount made to the trade.
Friends of Progress, North, Bouth, East and West, will
please soud their orders immediately.
For sale wholesale and retail at II. M. HIGGINE'S Music
Store, 117 Randulph street, Culcago, III.

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We have in this book a long line of focistons aside from the old beaten road; they lead us out of the tangled an chilly shades of the trees of old theology. • • • I cannot too strongly recommend all to read this book—for it will arouse energetic thought, weaken superstition, individualize manhood, and prove a mighty lover by which the world will be moved to a higher plane of action than that which it has litherto occupied. - John S. Adame,

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blee thom.
We hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the erroneous idea that they are more than rearra beings.

We believe the public should know of the spirit world sait is—should learn that there is set as well as good in it, and not expect that purity alone shall flow from spirits to mortals.

We set the reader to receive no dectrine put forth by

mortals.

We ask the reader to receive no dectrine put forth by spirits, in those columns, that does not comport with his reason. Each expresses so much of truth as he perceives—no more. Each can speak of his own condition with truth, while he gives opinious morely, relative to things not expressions.

Answering of Lettors.—As one medium would in no way suffice to answer the betters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted .- Our sittings are free to any one who may desire to attend. They are held at our office, No. 31-3 Brattle atreet, Boston, every Tuesday, Wednesday Thursday, Friday and Saturday afternoon, commencing at main-rast rwee-clock; after which time there will be no admittance. They are closed usually at half-past four, and visitor are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false?

Friday, Nov. 23.—Invocation; "Is not the bload of Christ able to cleanse us from sin?" William E Pitta; Maria Moutton; Jack Lovering; Charles II. Bavidson.

Saturday, Nov. 24.—" Why is Spiritualism called Modern Spiritualism—and how are we to investigate it?" Lyrk to her friends; William Bowditch.

"Go and sin no more."

"If there is no sin among men, why did Jesus tell the woman to "Go and sin no more?" This question we are called upon to answer this afternoon. We will inform our questioner that our answer will be brief, for our medium is unfit for

Every child of God our father, has his or her conception of Delty. One can see sin existing among men. Another sees no such thing; all is good, be-cause God hath made all things, and thus they must of necessity be Godilke. We are not disposed to cast aside as worthless the opinion of any child of God. We are not going to say there is no such thing as sin among men, nor shall we say there is such an element existing among you. By the term sin, you have been taught to consider something evil-some-thing not right-of the devil, that element in old theology. Bin cometh from the devil, and returns to the same, there to pass years of endless torment. But the light of the new dispensation at once washes away this; and tells you you are all heirs of God, destined to become happy-if not at this day, at some distant day. You shall cast off all that is erroneous, and thus become perfect beings.

Our questioner stands upon an old theological foundation. We perceive he believes in the damnation of souls who have sin written upon their countenance; and we see behind this there is a God coming forth to denounce that belief in due time, and we are not disposed to take that belief out of his soul, for that God is best adapted to the work.

According to the true opinion of those times, this woman committed a sin against the law of the time, and le the voice of the people cried out against her. The voice of God and the voice of the people are not always the same. The voice of the people is based upon the old forms; they are not willing to give up the old; and it is very hard for your Christians to come from their olden temples and take on a new

religion, for they have grown strong in their faith.

"Go and sin ne more," said the spirit through
Jesus. He might have said, "Go, and henceforth obey the law of your country; stand apart from that which has led you into temptation, and sin no more against the law of your country and against the law of your physical body. There are spiritual laws and physical laws, and these two are distinct from each other. According to our understanding, the woman singed against the law, the flesh and the devil. What is the devil? That voice that crieth out against all that cometh into the ranks of men which is against their old faith.

The children of our Father have much to do to understand the sayings and doings of Jesus of Nazareth. Many crosses they must bear, on the desert of life. And when the crosses rise before them are they to go to the outside world to gather strongth?

No, but inside, that they may guther power.

Now, when the evils existing among you come within your sphere, what are you to do? If you are weak, they will overcome you, and if you are Strong you will overcome them, and you will gather from them their strength. Turn, we say, and ask the God within you if you have sinned. Where shall you go if not to that—to the world, to the firsh, or the devil? No; but to the God within, who will always

To us, sin is an angel, clothed with monstrous gar ments. The darkness of the past bath clothed the angel thus. When once the individual turns within his own temple, and gathers strength from thence, he will be enabled to look at that which men call sin, with firmness not such as is found in the Church, but such as is found in the law of each individual.

Now, then, according to the age in which the weman lived, she did sin; but you are not to suppose Jesus of Nazareth denounced the woman-that be told her she had sinned against her God. Suffering was pictured upon her countenance, and why? Be cause the people cast the hideous garment of sin upon her. Instead of giving her the mantle of charltv. they cast her out, that she might become more weak. But Jesus, by his kind feeling and his kind er ways, imparted of his strength to her. Even in his words, "Go and sin no more," there was a balm to that healing soul. Were they given with bitterness and scorn? No; but with a kinduess and leve that

none but a perfect God could give.

There is not one in or out of the body who is not capable of bestowing the same gifts upon humanity that he bestowed. If each individual huth this power, why is it not used? 'Tis because you fear to unrobe the angel sin, divesting her of that cold mortality bath robed her with. When the monster called sin cometh into your midst, in the name of bear en give her some other name. Call her an angel standing at the left hand of God, if you please, and if you stand at God's right hand, offer her your right hand of followship, and you shall then view sin as it is, and not as it is supposed to be.

When our kind Father first breathed intellectual

life into these mortal organs, surely he pronounced that life good and perfect; but man from out the external world hath clothed it in garments stern and unbecoming, and the people cry out, "sin and the devil exist among us." Death reigneth continu ally in the mortal form, but because Death has set her seal here, are you to suppose there is not immortality here also? No; you are not to suppose this; but according to your own law of life, do you feel and know that you are immortal -- that although Death is with you, immortality is also with you. So is is with sin; and beside the garmont which mortali ty hath put about this angel, you may see standing an augel of God, who will soon recompense you for all you shall lead him of your strongth. Give but one oup of water to this thirsty soul, and the spirit of Evernal Wisdom crieth out, "You have given it unto me." Oh, then, in the name of that spirit of goodness which uphraideth none because they walk in unpleasant paths, give likewise. Forgive, not because if you do not you will offend Delty, but be-

cause it is right to do so.

While men are covered by this garment, they are weak, and you who are strong should give of your strength. Then shall the devil you see beneath come forth purified from its cryenlis oreated in the image

# Jacob Coverly.

I was n't much used to talking, but I want you to do me a favor, if you will. I've waited most three months, and I just thought I was n't going to get a chance at all.

I am sixteen years old-that is, I was sixteen when I died. I died a year, and a little better. I

feel bad about the threat. I had putrid sore throat, and I did n't speak for four days before I died, nor swallow anything but water.

I belonged to Princo Edward's Island. I 're got an aunt living there, and she 's' the nearest relative I have, except a brother, who is a deal older than

I do n't know, elr, what I wanted to come here for : but I did want to come, and I did n't want to come.
I went mackereling in the summer, and in the

winter I went to school some.

1 do n't want you to think I died at home, for I did n't; I suppose I died in Besten. I thought when round. I stopped with a man by name of Lowis, in Pleet street.

Will you tell my brother I am back here? His

one name. Shall I push out, sir? Yes, sir, I'm ready, for I don't like staying here very well. Nov. 20.

#### Charles T. Burgess.

I died of consumption, that worst of all diseases. was sick some months. Previous to my being brought low by it. I was developed as a medium, and became a believer in Spiritualism. In consequence of it I became, I hope, a better and wiser man. At all events, the things I once did I censed to do. and devoted myself to investigating the new religion. I cannot talk fast, for I have not as much strength

as is necessary to control well. I wish to say I did so; but my short letter was considered of no account, and was mislaid or lost-at any rate, it never reached my friends.

I was married, and left one child on earth. My wife is with me, or dead. She is not exactly with me. She left the body before I did. I was near ling the red of iron over your fellows here, do you suppose your Southern brothers will be affected by your threats or your carses?

He who is truly patriotic, will first give ear to the twenty-three years old.

I suppose it is just to say that before I was a believer in Spiritualism I was not what the Christian world would consider right, and I suppose my early excesses were the cause of my early death. us, it must be remodeled for you of to-day, or war Seeing this, I have some unhappy moments; but, and discord will dwell in your midst. In it are the looking beyond, and seeing an eternity before mo. I roots of the tree of slavery, and you may hew off the do not mourn for what cannot be recalled. I would branches year after year, and it will exist, no matadvise my friends to pursue a different course. If I
made any mistakes in Spiritualism, I must atone for

Go through your institutions of the North, and

I told one friend, before I left, that if I could I would come back. As I have not made my appear- into slavory at some future day. Look at your ance, he says it is all humbug. He better take that manufacturing institutions, and see if there are no back, and investigate, when he will become some slaves there, toiling from early dawn to midnight. what acquainted with the difficulties we have to overcome. I did in reality come here six months ago, if he can believe me.

I should like to speak with the friends about the

child; but I shall try to do my duty by all.

Perhaps you will recollect a short letter from Charles T. Burgess? If my friends are not satisfied with my coming here to-day, I will try to answer any call they may make. I was one of that unfortunate class of individuals called mediums, though I was not in public.

Don't forget to publish this. I seem to have been

#### Laura Anderson.

My mother lives in Princeton, New Jersey. I should commence reform there-make clean their thought I was alone, with you. My name was apartments. Laura Anderson. I died with a lung fover. I was there. I was told to say I came here by request, you of the North have by yours. I but countenance That lady's uncle helped me here. He looks just alavery in one form; you in another. I do not in-like my father. He's pretty tail, but not so tail as terfere with your institutions; you must not with light complexioned. He is very pleasunt looking, walked amid Southern slavery, would its power be his face thin, and he stoops a little. My father stronger? No; but "thou shalt do this," never did wears glasses. He begs to be excused from telling effect anything, and never will. The evil may stand

tell me I should see no out here but you. I almost forget what I wanted to say now. My mother wanted me to tell whether sho believes in Spiritualism. I think she don't, for she didn't will here say, my home is in England—Manchesalleve I could come. But you tell her I am bere. The man who helps me, looked so much like my father, that I thought it was him. At first I was glad; but then I thought be had left my mother alone, and I was sorry. My father has spells of the billous choile, and the doctors said he would be taken away in one of them, and I did n't know but he had died suddenly, and I not known he was sick. The gentleman says he will adopt me, if I will go to

# Abraham Hatch.

Well. I've shut the door, I've thrown away the loor, looking it, and throwing away the key?

I'll tell you what I mean. The last thing I re member of saying on earth was this: " If any spirit ever comes to you and purports to be myself, your himself since that time. I suppose he were worth father, do n't you believe it." Now that has placed perhaps a thousand pounds, not including that bene in a but situation; but I've nobedy to blame but longing to other members of the family. I am unmyself. Yes, I see a way by which I possibly may able to say how this loss came about, except that find a key. I happen to remember there was nobody papers of value were with me when I was lost. I present but my children, and I don't think they suppose the lose of these papers was the cause of have told anybody else what I said. From the fact the loss of property.
that I come here with these words, they may suppose I speak the truth, and when I have better learned It may be me, but I've told them not to suppose any how to manage things, I can do as I like. My such thing. Well, they say, God orders all things brother has made a statement like this: "If I were right—if he does, I suppose it is right that I said sure my brother John could commune with me, and what I did, but it seems not to be now, for it seems as did speak to me, I would be the happiest man hving, though all the angels in heaven were pushing me to and would devote the rest of my days to investiga

ome here.

I'm like the man who prayed this prayer: "God would make myself more happy."

and died at New Havea. I have a son Abraham, a carrly life, I got a scar on the head, very near the son Witliam, and a daughter Naney. I have had left temple, by accident, and came near losing my two wives—they are with me. I was sixty eight—life at that time. This may go far to identify me to going on sixty nine years of age. I died of, I sup my friends. I was very healthy—had no sickness pose, what was called druppy, but I think it might have to speak of during my life. I was once made slightly been called consumption of the blood. The one thing sick by overloing, but I had nothing to speak of in that stares me in the face is, that I have short the that way. Our father's name was William—our door on myself. "Do n't you believe any spirit that mother's name, Mary Elizabeth. comes purporting to be me." If I had known what I Perhaps it may be well to say our youngest brother know now, I never should have said those words. died at Melbourne, Australia. Our father and mother But I know I have got children and friends within, are dead also. If I were talking with my brother and I ask them to come out and see me, and if I and sisters, I would think of things I do not now.

I was by trade a blacksmith. I hope some one will come and find a key to unlook the door for me. | This is all I have to say to day. Nov. 20.

# Netty Chapin.

I want to send a letter to my father and my mother. My name was Netty Chapin. I was ten years old, and I died of inflammation of the throat ind lungs.

My father and mother and myself onco lived in Boston. My father and mother now live in California. I come to commune about my little brother If my ather and mother take him out where father has gone, unless they are very careful, be will die. I never saw this little brother, for he times, but not here. Twice to my father. I wish so much to speak or write again, that I sometimes any one here I knew, my father, mother, or eleter, I ty-first of November, 1860. It was the fourteenth should say a great deal. I have a sister Lizzie. I I died, on Wednesday; and ten days ago I was should be about thirteen if I was here now, in my burned. We had a bottle of furniture polish-I

own body.

Political Dicusion. "What do the Spirits think of the Southern Disunion

Hovement P' We are to suppose our questioner has particular reference to that class of spirits who have fald off the external form.

to the beginning, we will advise our Northern questioner to remember at all times and under all conditions, that the Bouth is his sister-a child of the same mother, born and nurtured under the same law with himself; and when he forgets this, I don't want you to think I died at home, for I he steps aside from his duty, and fails to render to didn't; I suppose I died in Boston. I thought when a portion of his family that homage that is due it. I was seventeen to go to sea, and I thought I'd look All men are governed, to a certain extent, by a law and I steps as a law and I step cleelf. They are continually reaching out to gather nore into the kingdom of self, and they forget for the time being that they may in their haste trample name is David Coverly. My name was Jake, or upon some one of the children of the Great Father. Jacob. They always called me Jake. Aunt used to We consider the movement to be a child of the old say the folks were so poor they could only give us Constitution of the United States—nothing more nor less; and the mother fondly pets her child, and can-not see the fault. We say it is a child of the Constitution of the United States, and that Constitution supports it. Notwithstanding you of the North cannot see it to be so, yet it is so. The foundation of your I do n't wish to find fault, sir, but I visited you nation's law says you shall not import slaves, but some six months since, and wrote all I could at that at the same time it suffers them to exist under the time to my friends in Connectiont. By some mis-take the letter was destroyed, and not published. does not probibit their existence, and, therefore, loes not probibit their existence, and, therefore, according to our understanding, that which you are striving to exterminate by the law of force is fostered by your Constitution; and, believe us, you will never exterminate slavery by the law of force.
The Great Author of all life bath given for each

ufficient for self; and instead of going South to see the wrong doing of your brothren there, why not suppress slavery at the North? For, believe us, by your works you are read and known by all men. promised to come here soon as I could after death. And your Southern brethren do not fail to see that slavery exists with you as much as with them, only in a different form; and while they see you wielding the red of iron over your fellows here, do you

He who is truly patriotic, will first give car to the voice within. If that voice doth not accord with that coming from the old Constitution, how can there be pressed? That four differentiation, how can there be peace? That foundation of your national law, answered very well for the past, but, believe roots of the tree of slavery, and you may hew off the

see if you cannot find slavery or its seeds there. See if you do not find that there which will spring up slaves there, toiling from early dawn to midnight. In the name of God, seek to exterminate slavery among you, ere you go South. That slavery is an evil, we admit; that it is right for you to seek to exterminate it, we admit; but we do say, while you seek to exterminate it by the sword of injustice, it will continue to send forth its fire to burn.

The Bible, that foundation of religion that you call sacred, will countenance the holding of slaves, Read it by the light of wisdom and truth, and see if it will ease the yoke. See if you do not find some-thing there to authorize the slaveholder to hold on to his slaves—if not by moral right, by your fabu-lous religious right. Men are too prone to strike at particularly unfortunate in getting hold of this morphaticularly unfortunate in getting hold of this morphaticularly unfortunate in getting hold of this morphaticularly unfortunate in the effect of things—to seek a cause. The wise man the action to the effect of things—to seek a cause. The wise man will apply something sufficient to exterminate the cause, and then the effect will cause. If that portion of God's children who are so realous in the cause of liberty, would but glance at their surroundingseven their home circle-they should see that they

The Southern disunion movement is but a voice nine years old. My father's name is Frederick. My standing up in the South, saying, "I have as good a mother's name is Laura. I wish to send a letter right to enrich myself by my way and position, as my father, for he is very tall. He'e not dark, but mine." Now if wisdom, love and charity had ble name, but says, "Go and look on the books at the back for an hour, but in another it comes upon you Tremont House." He's a funny man. He said I with mighty effect. Then strike at once at your old wouldn't see any one here. He makes me laugh, constitution—remodel it; then, iustead of disunion, sir. When I first came here, I thought it was my father, and I spoke to him. He said: "Well, never reign with you as a nation. united, I'll help you," but I think be did wrong to

# John Henderson.

ter. I was asked to come to America, and to give some little facts relating to myself, and also what I had given at home, and I should be believed and welcomed also. I was in this country when I lost my body. I am not much acquainted with this country, and can't tell you much about what I saw here, having only been here about three months when I lost my body. The steamer took fire from some defect in the machinery-I have not accertained by what, but was told by some of the hands on board that she had taken fire two or three times previous to her being burned up. The name of the boat was the Lexington, plying between New York tey-now how am I to get in? I want to get in and Stonington, I believe. I came to this country on badly, but how am I to do it, after shutting the a little business matter for a brother of mine. That brother is now in Manchester. By my sudder and unexpected death, be lost balf of his property, and became melanchely, and the folks say has not been

be merciful to me a sinner." God help me to got I will now tell my age and name, that I may be out of this trouble, and I'll never get into a similar known. My name was John Henderson. The brother of whom I speak is William. I was thirty one-in My name was Hatch - Abraham Hatch. I lived my thirty-second year at the time of my death. In

don't place myself in a secuble condition, it will not As regards the manner of my death, I can give but little account of it, the scene is so very obscure. 1 have it not so perfect as I wish. I know the cause f the disaster was fire, and that was occasioned by defect in the furnaces. I suppose a little fear is very good agent in keeping suffering from us. If we have an overstock of four, it octs like a glass of liquor; we are not in full rapport with the trouble around us. 1 left Liverpool the last week in Sep. tember, to come to America. The brother I speak of was the last one I spoke to on leaving.
I will go now, us I can think of nothing more by

which I may be known. Nov. 21.

# Alice Reardon.

I was burned to death; and have just got strong enough to come. I do n't see what made me so care was born after I left. I have communicated three less; I was always careful before, but I believe the devil made me carcless - ob, no; there aint any devil. I want to say I'm safe, and that I can come and think I cannot be happy unless I do. If there was speak, I died just one week ago-it's new the twodo n't know how it happened, but I set the lamp on Please send this letter to Samuel Chapin, San Fran | the shelf under it, and then I climbed up to get Nov. 20. something, and overset the bettle, and the stuff went

all over my clothes, and I was set on fire, and breathed it in. My name was Alice Rearden, I lived in New York City. I have a mother and slater working in the mill at Lowell. I was nursery girl, in New York. They carried me to the hospital, I suppose. I had good care. But it's the strangest thing in the world they did n't send for my mother or also you through this medium, but not one of you

have one brother. My father was Catholic, my I know the heart just as well, when I see the face, nother Protestant. What I came here for, is to get as though the original here a hundred names, and I a chance to see my mother and sister. Oh, who can had them all recorded. What a nice thought it is, think of? My mother's name is Catharine Rear-

in the Massachusetts Mills. that trouble was, but oh, if I could have died at peace with them 1 Oh, to be suddenly sent to hell in this way! Well, it is hell to be where you can we to meet face to face, you would ask me the same not do as you want to do. I was born in Boston. I old question, " flow do you do-and how do you get Nov. 21. was seventeen years of age.

#### Josiah Willisev.

My name was Josiah Willisey. When I was four-teen, fifteen, sixteen and seventeen years old I was clork in a store; at seventeen, I had trouble with fortable if I felt better most of the time. I tell you my employer, who said I took what did n't belong to I am tired; I want to rest! I guess weariness is me. He and I could n't agree, and we had a smuch up. I intended to keep in trade, but found it wouldn't pay, and went to sporting. I was five feet four, I think, dark-brown hair, blue eyes, full face-whiskers sometimes. I was in my twentythird year, and have been dead since 1854.

A friend of mine, by name of Jackson, with whom went to California, for some reason or other has been made to believe in this post-office or resurrection day, and has invited me back to tell what became of a certain paper which is of use to him. Well, I carried out a small leather trunk, and I suppose he has it. Well, I carried certain articles in a trap in the top of that trunk, and this paper or etter has slipped between the top covering of the know it was there? I can tell. I know the trunk got pretty well smashed up going out, and I can't say I lost quite a number of little articles, for I me. I let it remain.

Louisa and I were pretty good friends, but Joe and I were not. My father and mother left when I was young.

n Jersey, and cousins a plenty.

#### Invocation.

Almighty God, our Heavenly Father, while we find curself encompassed around about with the shadow of thy intellectual kingdom, we thank thee that thou hast taught us to pray for those in the shadow, that by virtue of prayer they may enjoy the sun-light of thy love, and rejuice in thy bounty. Oh, thou Soul of all other souls, we thank thee for the weak one says, "You have given me strength, my mercy thou art extending to the millions of souls who have rested in doath. We thank thee that thy voice bide them come forth to rest in thy habitation. May they feel that thy hand is guiding them, thy bealth, everything, is nothing compared with the voice calling them onward—that they are thy children, and thou their father. Oh, give thy sons lead them up higher in their hopes, their aspiraand daughters dwelling in humanity willing hearts and open ears. Give them to feel that, however stained the soul, that soul is a part of thyself, and shall shine in glory in thy firmament. We will not and ignorant—bear all the cares that such a life ask thee to bless us, for thou art showering blessings brings, and if need be, lay down my humble earthupon us continually. Thy love never sleeps, thy mercy never dies, and though we wander in hell, we see the souls there basking in thy love. Though they suffer, let them feel that the dark garment is

them behold better things.

God of wisdom, God of love, we ask no blessing upon those gathered here, for upon the altar in the internal chamber of each soul we see thy bigseings resting. For this we thank thee, in behalf of all, and wing our way to spirit-life. Nov. 21.

> Written for the Banner of Light. THE SOUL'S SUNSHINE. BY GEORGE STEARNS.

"What nothing earthly gives or can destroy— The soul's calm sunshine and the heart-felt joy, Is Virtue's prize." [Pors.

T is good to rise above the fear of death. To penetrate the night of ignorance. To find that life is something more than breath. And know there is a greater God than Chance; To be assured, beyond a doubt or guess, That all will not return to nothingness.

T is good to learn that man is not a bastard, That God himself is better than the Dovil. That Despetism is destined to be mastered, That Fate is not a long ally of Evil-T is good for every imp of priestly terror To loarn the truth which nullilles his error.

T is good to hall the blessed light of life Dawning beyond the vanished smoke of Hell-To antedate the end of mortal strife

In welkin-land, where human angels dwell. T is good to know of Man's immortal sphere: it saves the worthy from infornal fear.

T is well the young expect to be adult, And sook betimes the wisdom of a sage; Ket they who most in vouthfulness exult Are the most ardent when they come of age. do men should prize the state of spirits grown As not to mar or misimprove their own.

T is well to part the veil of mystery. And cherish hope concerning future good; To comprehend so much of into-be As puts an end to all solicitude. But Maa's chief good is now to realize The Heaven below, not that above the skies.

There is a heaven for every sentient thing: The fishes find it in their watery plight; It meets the birds on every filtting wing, And every creeper with an appetite. Or men or angels, grubs or butterflies, The heaven of each is that which satisfies.

Happy the brute that follows Nature's law. Grateful for life within its special sphere: Content as thrush to sing or crow to caw, Not over-curious of another's cheer. If birds would sound the sen and fishes soar, T were but to learn what both must soon deplore.

So 't is with Man; his pature has a bound Which he may tresposs but with detriment, Whereas within it only good is found: And when with this be learns to be content. He knows no guilt of which to be forgiven, And calls this sphere of human nature Heaven.

God is not partial; he is good to all: He gives to each a chance to earn his penny. There is no creature, howsoever small, That will not grow to be as great as any. E'en in a certain round of earthly ages. The animalcules turn to human sages.

This much to know and he and do is needful, Ere man can set his longing heart to rest; To be of present blessings over heedful, And follow Nature's order as the best; Aware that each with all is so united That every wrong must soon or late be righted.

West Acton, Mass.

# Correspondence,

ter. Ob, God! how could I tell them to send for are forgotten. Oh, no! for I have a nice little them? I did speak of it, just as I was dying, for gallery of types in my memory room, and although then I was easy.

If did not take the trouble to attach the mane to all,
My father was trich, my mother American. think of living in heaven when one has so much to that hearts need no appellation to designate them don. The last place she worked that I know of, was from each other, since all contain love from the same great fountain! And that, when we live for what There was some trouble between my mother and the heart contains, we shall forget, almost, the necessister and myself. It is of no use for me to tell what sity of having different names for the springs from whence it flows. I presume, dear friends, that were along?" So I will anticipate, and answer you, as ncar as possible.

I suppose I enjoy what people would call comfortable health, but I am sure I should feel more commy worst disease, after all. What have I to do? you ask. Goodness! I would to heaven I had the power of telling you all, but language cannot picture the labor of the soul, and is almost beggared when attempting that of the body.

However, I can tell you a few things I have to do. Keeping house on a small scale. I have to go through with the usual routine of housekeeping, whon at home, and I hope all my sister readers know about that, if my brothers are ignorant. Then my husband and I wear clothing that has to be made and kept in sunning order; my fingers usually do the trunk, and he will find it under that, if I'm not work. I am a kind of half-way settled minister, in mistaken. The question will come, how did you this town, for the year, and as such am expected to call on the members of "our church," occasionally, or not fulfill my office according to the fashion. The found them there. I got mine out by setting the remaining half of the year I am engaged in other runk upright and shaking them down. 'I knew the places, where I have to go on Saturday, and remain etter was there; but as it was of no consequence to until Monday, if not through the week, to visit somewhere every day and evening. All this is mostly pony work, for while I am thus engaged externally, my mind is weaving many webs of various kinds 've no brother, no sister, but I have an uncle living for the constant applicants to my mental factory. Sometimes I get so weary, I think I wont speak I believe Jackson has a sheep ranch somewhere on the American River. I should have left sporting again for anybody, but will go into business wholly after I got into something better; but I suppose it's of the external, and make money, so as to do somewell I wound up my worsted as I did. Nov. 21. all the encouragement I get from embedied or disembodied spirits is, "Try it !"

I cannot seem to realize that I am doing any particular good in my present calling, only once in awhile, when some grey-baired man or woman comes sister; God bless you!" When these experiences come, I then feel that all I sacrifice of home, friends, life for the good of humanity.

I am satisfied that my best way of laboring for others is to endeavor to make myself harmonious but the engel that shall unlock the doors and bid in all the relations I hold to the world, not stopping to inquire what " Mother Grundy" thinks of me, and thus losing time that might be better spent.

> I assure you, my dear friends, the hardest lesson I have to learn is, what is right for me to do under all circumstances? It is a great question, and if any of you have learned just how to live aright, you could not confer a greater favor on me than to inform me how to line.

Many of you, good friends, have asked why I did nents ann ner? Simply, because it makes no difference in reality, whether you know where my body is or note and if my spirit is true to its Divine relations, it will be in so many places on errands of love and mercy, that it would need no "Banner" to wave its presence to the world. I am engaged in different places until the second Sunday in June, at which time I now intend to seek the father's house, among the Green Mountains, and bank for a senson in the aunlight of home love.

Tam invited to visit the Western world another winter, but I don't want to go! It is a great, long, weary journey, and I do n't think I should do good. or get good enough to pay. Dear Western friends, get somebody else, who will do you more good, wont you, please?

Well, I must not weary your patience with too long a letter, lest you and the medium too, complain: so may the richest gifts of Heavenly love be yours. and as the little child said, "May the dood angels watch over you, and Dod bless you. Dood night." Taunton, Nov. 27, 1860. M. S. TOWNSEND.

# Mr. Wadsworth's Movements.

This week, Monday, Tuesday and Thursday, I have lectured in Danielsonville, Conn., situated on the Norwich & Worcester Railroad, ten miles north of Putuam, and thirty south of Worcester. The friends in that place and vicinity have determined to establish regular meetings, and as far as possible will engage competent speakers to help them. A committee was chosen on Thursday evening, whose duty it is to make all necessary arrangements for lectures said committee being Squire Franklin, Warren Chamberlain, Wm. Burgees, of Dinielsonville; R. N. Potter, of Williamsville, three miles north-west of Danielsonville; and Thomas Parker. of Daysville, three miles north. Also, Mr. M. L. Sanford, of Danielsonville, was afterwards added to the committee. Miss Sprague is engaged to speak to them the 11th, 12th and 13th of December. We know how she will use them, and feel safe in prophesying success to Danielsonville, heretofore one of the dark places in Connectiont. Thus goes on the. work. What an inverted echo to the cry, "Dying out ! dying out !"

My work in New England for the present is nearly finished. December 10th, I leave the grand old hills, the winding streams and sturdy forests that I so love to gaze upon, and make my way westward directly to Ohlo, and thence through the West. When the ley bands are breaking away, and '61 Springs in and marches (March-is) before you, for review, I'll come back again and see from time to time the many friends whom I shall not forget in my absence.

Truly, F. L. WADSWORTH, Nov. 24, 1860.

# Pennsylvania.

Drs. I. T. Aiken, and J. Fuller, Spiritualist Electro-Magnetic Physicians, are doing a good work in Crawford County, Pennsylvania, They devote their whole time to healing the sick; and scores of individuals

who have been restored to health, relieved from the misery and sufferings of chronic diseases, cancers, tin fact, diseases of all types,) are ready to proclaim from "the house-tops" the "glad tidings" of their emancipation—the benefits received from the hands of these unnesuming, self-denying philanthropists, who, when "They shall lay their hands on the slok they shall recover."

In this section Spiritualism is rapidly spreading. Many have been convinced through the healing powers of the above named Dictors, and by the tangible evidence given of the existence of departed spirits, &c., by them and other medlums thereabouts. At Hartstown, a break-into the churches-has been made by these noble brothers. We spent four days at Lineaville; Mrs. M. lectured to full houses, and good interest was manifest, not only there, but at every place where we lectured, and the sunny weather and warm smiles of approbation were realized and enjoyed by us throughout the entire route.

The accompanying subscriptions will show that the Banner is yet appreciated in Crawford Co., Pa. Thine,

#### Lectures in St. Louis.

I am happy in being able to state that the prophecy I made awhile ago has, like many other prophecies that we read of, proved a failure. I stated that we would not have a hall for speakers for another year; but the Methodist Society that had outbid us for the hall which we have ecoupled for four years, when it came to the "captain's office," could not " settle," so our friends took heart, and have rented it for another year, and will open the New Year with Miss Laura De Force' for the month of December.

Miss Emma Hardinge, the great and good Emma has just closed the most brilliant series of discourses ever delivered in this city. "The wages of sin is death," "The Zodiac," and "War in Heaven," will live in our memories forever.

The Association shave elected new officers as fellows :- Robert White, President; G. A. Munroe, Vice President; W. Holy, Scoretary; James H. Blood, Corresponding Secretary and Treasurer; while the matter of tickets is consigned to Peter Behr in the office. and Charles Levy at the door. Most worthy and faithful are they all, and the car of progress will meet with no breaks while in their conductorship.

The panic and secession, of course, occupy more attention than anything else these days; the former rages, while the latter is gaining ground daily. Let them come, all true friends of progress are readyfor progression always follows revolution, and does not seem to be ever able to more forward without it.

The subscriber having been in the front rank for many years, now takes a back seat for awhile, (for various reasons not necessary to explain,) but having founded his faith not in words but in elernal principles, such a word as recantation is impossible: but when the call to arms comes, he will be found amongst the first recruits to volunteer in the army that fights for the TRUTH that shall make us all free. A. MILTENBERGER.

St. Louis, Nov. 26, 1860.

#### Light Breaking in "Egypt."

The cause of Spiritualism in this section is just going ahead. Although we have had some friends to the cause in this place for some time, we have not had many lectures until quite recently. Warren Chase gave us one lecture in May last, which drove the mist away from before the eyes of a few. Mrs. S. E. Warner, of Milan, Ohio, gave us two soulstirring discourses, which have done much good. We have secured her services through the month of January, 1861. Such speakers as Mrs. Warner should be compensated for their labors, so that they may be kept in the field as much as possible. It takes a good deal to pay traveling expenses, and mediums must live as well as the rest of us. I know that in some localities people do not do enough for them; they do not take into consideration the extra expenses. I know that the majority of Spiritdo a little, much can be done. Every lecture dedo a little, much can be done. Every lecture de.

MRS. J. W. Coranna will lecture in Dec. at Milwaukie, Wis.;
livered in the cause does something toward making in Jan. at Lyons, Mich.; in Feb. at Eikhurt, Iud.; in March a better set of men and women; and the fastor they at St. Leuis. She will return to the east in April. Applications for evenings chould be made early. Address Box S15, come, the lighter our work grows. Let us all work for the cause as much as we can. I hope all good lecturors and reliable test mediums will ston here on their way through the place; they will find the "latch-strings" of B. F. Livingstone and myself hanging clear to the ground.

Yours for the light. D. BURNETT. Olney, Itl., Nov. 17, 1860.

Laborers Wanted In the Western Vineyards I think a good trance and test medium could sow a large field, with the fruitful seed of spiritual inquiry, in this and adjoining communities, without losing much by the way-side among the thorns and stones. Can we not have one or more visit us during this Fall or Winter? I notice that several are going to visit the West the coming season. To such I would suggest the idea of their coming by way of Pittsburgh and Rochester, Pa., stopping at Columbiaua, Ohio, from which place I reside, three miles. That none may be disappointed, I will say that I That none may be disappointed, I will say that I Henry C. White will lecture in Bullard's Hall. Bethel, caunot promise you much pecuniary aid, from the Henry C. White will lecture in Bullard's Hall. Bethel, caunot promise you much pecuniary aid, from the University Dec. 23d. He will also attend a Free Confact that I am not able, and as for others I cannot vention, to be held at the same place, to commence on Tuesday, Dec. 25th, and to continue three or more days. now speak. But this I will do, in case any should favor us with a call. I will convey him or her from Columbiana here, and entertain them while here: and afterward bear their expenses to the next pro bable place of holding a good meeting.

Any who may conclude to call with us, had better address me, at Columbiana, Columbiana Co., Ohio. A. H. INGLEDUE. a short time previous. Golepring, Columbiana Co., Ohio, Sept. 2, 1860.

# A Note from Bro. Jackson.

Permit me, through the columns of the BANNER to inform my friends of the improving condition of my bealth; and to my many correspondents let this | ed to the Banner office, the services. article suffice as a roply to the numerous inquiries as to my health, etc. I trust I may soon be able to course of loctures on Bultitualism, which he is ready to remove the already made and a round of loctures of Spiritualism. meet engagements already made, and will also speak on the Sundays during the months of January and February at such places as friends may desire. I dare not yet trust my lungs to the extent necessary for making evening engagements during the week. To my friends in Massachusetts who have invited me to visit them, I would say of necessity it will be impossible, under the circumstances, for me to be with you before the early Summer months.

Hoping soon to meet all my old friends and many new ones, I am as ever a laborer in the cause of human progress. My address will be as heretofore. GEORGE M. JACKSON.

Bennettsburg, Schuyler Co., N. Y.

Water! water! Young and old,
Drink it, crystal-like and aweet!
Norer heed the tempter bold—
Crush bim underneath your feet!
Water! water! youth, for thee—
Thee and me!

Witten for the Banner of Light. THUE PRAYER.

Prayer is the soul's deep voice within, Asking for ald and strongth to bear He suward from the skades of sin. Unto the beautiful and fale-It askoth truth to light the way That leads to beaven's vast harmony.

It is aspiration high For all that 's beautiful above. And leads our thoughts forever nigh The fountain of Eternal Love-The power that shaped our destiny. To struggle aye for harmony.

Prayer is a pure and hely thought-A thought not clothed in outward dress-A deep and carnest wish, that's fraught With hope that words cannot express. It is a yearning calm and free. And points to heaven's vast harmony.

The good man's prayer, with voiceless word Floats onward like a tuneful hymn. And on the angel-air is heard: "O, make me beautiful within ! O, give me light-more light-to see The path to heaven's sweet harmony !"

Then let thy prayer be e'er for light. For aid and strength to bear thee on Toward that sweet sphere of beauty bright. Toward that yast harmony beyond-And let thy acts, thy deeds agree \_\_\_\_ With thy deep prayer for harmony. C. A. M.

#### MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive ubscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. Bample copies sent rea. Locturers named below are requested to give notice of any change of their arrangements, in order that the list may o as correct as possible.

Mrs. Amanda M. Sprnor will lecture in Cambridgoport, 5 Sundays in Dec.—Philadolphia, 4 do, in Jan. Providence, 4 Hundays in Feb.—Taunton, Sundays in May. Foxboro, Dec. 34th and 25th, Address, the above places, or New York City.

Address, the above places, or Now York City.

Miss A. W. Bebauth will speak at Providence, R. I.
through Dec., lotters care Rufus Read; at Boston, through
Jan., lotters care H. B. Gardner; at Combridgeport first Sunday in Feb.; at Willimantic, Conn., second and third Sundays
in Feb.; at Now Haven, first and second Bundays in April.

She will travel in the West next season, commoning at Oswego, N. Y., first Sunday in August, and is now making engagements for Ohlo and Michigan. Those wishing to be inincluded in the route will please write as soon as convenient. A Miss Rosa T. America having returned from New York State, where she has been lecturing the last three mentis, will remain in Beston until the latter part of the winter, when she leaves for the South and West. During her stay is Buston would make engagements to lecture in Boston and vicinity, and also to attend funerals. Please address her at 27 Allon street Region. 12 Allen street, Boston.

MRS. MARY M. MACUMDER will lecture the last two Sundays Mgs. Many M. Madushen will lecture the last two Sundays in December and the two first in January, in Putnan, Conn.; the two last Sundays in Jan. in Cambridgeport, Mass.; the month of February in Loominstor; first three Sundays in March in Hartford, Conn.; the last Sunday in March and first two Sundays in April in Boston; the last two Sundays in April in Taunton; four Sundays in June at Portland, Mo. H. B. Bronza will lecture in December, second Bunday in New Haven; third, fourth and fifth, in that vicinity; Jaquary, first and second Sundays, in Portland, Mo.; third and fourth, and the four Bundays in Fot, at Bangor, Mc., and vicinity; through March, at Putnam, Ct., and the first two Sundays of April at Providence, R. L. On three evenings of each week, at towns in the vicinity of the above places.

each week, at towns in the vicinity of the above places.

LEC MILLER will speak in Bangor, Mo., Dec 9th and 18th; Willmantle, Conn., Dec. 22d and 38th; Providence, four Sundays of Jan.; Lowell, three first Suntays in Beb., in Cambridgeport, fourth Sunday in Feb., and first Sunday in March; in Quincy, second and third Sundays in March; in Philadelphia, four Sundays in May. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ot., or as above.

Mas S. E. Wanner will leadure in December in Elebart.

ture week evenings. Address, Hartford, Ot., or as above. Mas. S. E. Walner will tecture in December in Elkhart, Indiana; in January in Olney, Hilliods; and in February in Lyons, Michigan. Those who wish her nervices on week evenings, in the vicinity of these places, can secure them by making application. Bhe may be addressed at either of the towns named above, or care of Ebenezer Warner, Norwalk, Ohio.

Address, up to December, A. Miltenberger, Esq., St. Louis In Cincinnati, Columbus, Terro Haute, etc., the following months; in Chicago in February; Boston and the East, noxt Spring and Summer. Post office address, 8 Fourth Avenue. New York. Miss EMMA HARDINGE will lecture in the West till March

H. P. FAIRPIRLD Speaks in Portland, Mc., in Dec.; in Oswego, N. Y., in Feb.; in Chicago, Ill., in March; in Tolodo, O., two lirst Bundays in April; in Adrian, Mich., third Bunday of April; in Clovaland, O., the Inst Sunday in April, Addiress, Putnam, Conn., care of Abner Plummer.

Mas. F. O. Hyzna will lecture in Doc. Feb. and March, in Western New York; during Jan. in Cleveland, Ohio; through April, in Vermout; during May, in Lowelt, Mass; during June in Providence, R. I.; July in Quincy, Mass. Address thit April, Spencerport, N. Y.

Miss L. E. A. Desonos will lecture at St. Louis, Mo., De-comber 18th, 231 and 30th; at Terre Haute, first two works in Jan. Address, through Dec. at St. Louis, Mo., enro James Blood, hox 8301; through Jan., at Terre Haute, Ind., care of

Lowell, Mass., or as above. E. V. Wilson's address is Detroit, Mich. He will receive calle to lecture on Spiritonium, in Ohio, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sale

of the Miller and Grimes discussion; also that of Loveland Miss Elizabeth Low, trancesponker, of Loon, Cattarangus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Babbath. She will answer calls to lecture in Chautau que and Cattaraugus Counties.

N. FRANK WHITE will locture in Beloit, Wis., December 16th; Janosville, Wis., 23d and 30th; Milwaukie, Wis. through Jan. Applications for week evenings made in advance will be attended to. Mrs. H. M. MILLER will dovote one half her time to lectur-

ing whorever she may have calle; she is engaged permanently one half the time for the country year. Address, Ashtabula Co., Ohio.

Mas. Pannie Bunbank Felton will lecture in Pulnam, Conn., Doc. 16th; and in Stafford, Ot., Dec. 23d and 30th; in Cambridgeport, Mass., Jan. 6th and 13th; in Wercester, Jan. 20th and 27th. Address as above. CHARLES A. HATDEN, trance speaker, of Livermore Falls, Mo., will speak in Dec. and Jan., in Banger and vicinity; in Quiner, Mass., first two Sundays in Fob.; Cambridgeport, the third Sunday in Fob.

Wanner Chaek lectures the third and fourth Sundays of Dec. in Dayton, Ohio; from Dec. 25th to Dec. 31st, in Tolede, Ohio. Address as above, He will receive subscriptions for

the Banner at Club prices.

HENRY H. TATOR, or Now York City, author, and trance speaker, may be addressed at the "Banner of Light" office, Boston. Mr. T. will remain in Now England during the com-

CHARLES T. Intent intends to labor in New Hampshire and Vormont, this winter, and friends who desire his services as trance speaker can have them by addressing him at Granton,

MES. CHRISTIANA A. Rondina lectures in Hammonton. At-MRS. LAURA MOALPIN will answer calls to lecture in Ohio or elsowhere, during the winter. Address care of H. McAl-pin, Fort Huron, or D. Davis, Esq. of Dayton, Ohio.

JOHN H. RANDALL will respond to the friends in the west who may require his services as an inspirational speaker. Address, Kiliaweg, Broome, County, N. Y. Prov. J. E. Churghill will answer calls to speak, addressed to the Banner office, 143 Fulton street New York. Prot.

J. W. H. Tooney will spend the winter in the vicinity of Boston, answering calls to lecture, addressed at 14 Bromfold

Miss M. Munson, Clairvoyant Physician and Lecturer, San francisco, Cal. Miss M. is authorized to receive subscrip-G. W. Holliston, M. D., will answer calls for Returing in Southern Wisconsin and Northern Illinois. Address New Berlin, Wisconsin.

Mrs. J. D. Smith, of Manchester, N. H., through December will be in Raicigh, N. C. Address there care of J. P. Neville. Mns. Anna M. Middlesscon's engagements are made up

ALBERT E. CARPENTER will answer calls to lecture in the ranco state, addressed to him at Columbia, Licking Co., Ohio Mns. Isaac Thomas, tranco medium, will answer calls to ecture in the New England States. Address, Bucksport, Mo. Mrs. A. P. Thourson will answer calls to lecture in the surrounding towns, addressed to her at West Campton, N. H. FRANK L. WADDWORTS speaks at Geneva, Ohio, Dec. 16th; Cleveland, Dec. 23d and 80th. Address accordingly. Onantin Holf, tranco speaker, may be addressed for the present at Delphi, Ind., care of Dr. E. W. H. Beck. Mns. C. F. Worrs, trance speaker, will lecture in Ellsworth, Dec. 16th; Union, 23d; Belfast, 30th.

ba P. D. Bantonen's services as a besturer, an he had by ABYLUM FOR THE APPLICTED [ ndirecting himes the lumner of Light office.
Mas. Usings it. Magnit will seen you cake to fecture in Now Kingland. Addition Hatthrd, Coun.

flar Brepuss Bertows will respond to calls to lecture, addressed to him at Fall River, Mans. t. Junto l'annen may boaddreased in caro of C. E. flargent for Chestique atreot, l'idialeighia,

CHARLES H. Unowall, Iranco apenkar, Boston, Mass. Address. Damen of Liquis office.

Mas. C. M. Brows, trance lectures, will receive calls to leature, addressed Yundalia, Cass Co. Mich. Blarren P. Hubert, Buckford, Ill. Blio will speak to Tou-

nersee and Ceorgia, in December Luwis II, Monnog's address is 14 Dromfield st., Boston, in cars of Ilofa Marsu.

Mas. E. O. Claar will answer calls to lecture, addressed at Lawrence, Mass. Hay, John Pinayon's may be addressed, as usual, at West Modford, Mass.

J. B. LOVELAND Will receive calls for lecturing. Address, W. K. Rierrer will speak alternate Habbaths at Hampden

and Lincoln, Mo., until May.

Mas. S. E. Collins, No. 1030 South Pifth Street, Philadelphia, will answer calle to lecture. CHARLES C. PLAGO, tranco speaker, 50 Warren St., Charles town Mass.

WILLET BIBATTON, healing medium, 168 Sands st., Brooklyo, N. Y.

MRS. CLIFFOR HUTCHINSON, trance speaker, Milford, N. H.

GEORGE M. JACKSON, trance speaker, West Walworth, N. Y.

MRS. BAMAR A. BYRNES, 53 Winter st., & Cambridge, Mass.

MRS. E. CLOUDH, trance speaker, 2 Dillumy Place, Boston.

MRS. E. A. KINGSBURY, NO. 1905 Place street, Philadelphia,

MRS. E. A. KINGSBURY, NO. 1905 Place street, Philadelphia,

MRS. EVARM M. JOHNSON, trance speaker, Brocklyn, N. Y.

DR. O. H. WELLINGTON, NO. 2 Harrison Avenue, Beston.

MRS. CLABA B. P. DANIELS, Westfold, Medius Co., Ohio.

MRS. M. L. VAR HAUGHTON, 304 1-2 Mottel., N. Y. Otty.

MRS. E. P. ATKINS, Cedar Avenue, Jamales Plain, Mass.

MISS P. E. WASHBURN, West Warren, Bradford Co., Pa.

REV. BILAS TRIBELL, NO. 48 WIFFEN Street, Roxbury,

GEO. M. JACKSON, Bonnettelurgh, Schuyler Go., N. Y.

H. L. BOWKER, Natick, Mass., or 7 Davisstreet, Boston.

MISS FLAVIA HOWE, Windsor, Poquencek P. O., Comin. WILLEY STRATTON, benling medium, 168 Sands st., Brook

H. L. BOWRER, Natiok, Mass., or 7 Davisatroct, Boston, Miss Flavia Howe, Windsor, Poquonock P. O., Cond., Miss. Busan Bleisht, trancospeaker, Perliand, Maine, Miss. A. W. Delayolie, No. 3 King street, New York, Miss. J. F. Peide, Watertown, Jeiferson County, N. Y., Darrie, W. Shell, No. 6 Prince st., Providence, R. I., A. B. Whitino, Albion, Mich. Address accordingly, Rev. J. G. Fisht, Three Rivers, St. Joseph Co., Mich. Anna M. Middlebrook, Box 422 Bridgoport, Comm. De. H. W. Garden, 46 Esex atreet, Boston, Mass., Miss. D. Chadwick, Lindon. Geneco Co., Mich. Miss. M. J. Kutz, Cannon, Kent County, Mich. J. V. Marrield's address is at Cholses, Mass.

MRS. M. J. KUTZ. CADRON, KUT. COURTY, MICH.
J. V. MANEYRLD'S Address is at Cholses, Mich.
J. V. MANEYRLD'S Address is at Cholses, Mich.
Mas. Beatha B. Chasz, West Harwich, Mass.
Mas. Frances O. Hyzer, Bjøncerjort, N. Y.
Mes. Frances Bond, Edw. 2313, Baifalo, N. Y.
S. P. Leland, Middlebury, Bummit, Co., Ohlo.
Miss Enna Houbton, East Stoughton, Mass.
H. Melville Pay, Akron, Bummit Co., Ohlo.
Nas. M. E. B. Sawyer, Baidwinville, Mass.
A. D. French, Clyde, Sandusky Co., Ohlo.
John O. Cluer, No. 5 Eay street, Boston,
Lewis C. Welch, West Windham, Conn.
Alonzo B. Hall, East New Bharon, Bic.
Mas. M. J. Wilcoxson, Straturd. Conn.
Mas. R. H. Bunt, 66 Carver st., Boston.
Du, Jamez Cooper, Bellefontaine, Ohlo.
Mes. Barah M. Thompson, Tolecto, Ohlo.
Mus. J. R. Streetes, Crown Point, Ind.
Mas. B. Maria Blies, Springfold, Mass.
Lovell Berse, North Ridgeville, Ohlo.
Mes. Lizzie Doter, Plymouth, Mass.
Mass. L. Chremy, Physouth, Mass.
Mass. L. Chremy, Physouth, Mass.
Mass. L. Chremy, Physouth, Mass.

MRS. H. P. M. BROWN, Cleveland, Oble-biss Lizze Doten, Plymouth, Mass. MRS. B. L. CHAPPELL, Phoenix, N. Y. MIRS ELLA E. GIRBON, LYONS, MICH, E. R. YOUNG, DOX 85, Quincy, Mass. MIRS A. F. PEASE, Dolphi, Indiana. C. H. Dellfield, Dox 3314, Boston, Dextre DAYA, Enst Boston, Mass. A. C. Rodinson, Fall River, Mass. A. C. Rodinson, Fall River, Mass. ELIJAH WOODWORTH, Levell, Mich, OHARLES P. RICKER, Lewell, Mass. JOHN H. JERES, Jenkeville, N. Y. JOHN HODART, Indianapolis, Ind. J. H. CURRIER, Lawronce, Mass. ADA L. HOTT, Chicago, Illinois. EZBA WILLS, Williamstown, Vs. BEEJ, DARFORTH, Boston, Mass.

EZRA WILLS WIlliamstown, Va. BENJ. DANFORTH, Boston, Mass. N. S. GERKELER, LOWOIL Mass. W. A. D. HUNK, Cleveland Ohio. H. A. Tuorea, Foxboro', Mass. Rev. R. Hange, Toyonto, C. W. L. A. Coopen, Providence, R. I. Jarred D. Gaog, Onelda, N. Y. F. G. Gueney, Duxbury, Mass. J. J. Locke, Groonwood, Mass. J. J. Locke, Groonwood, Mass. J. E. Pankhuraf, Elkland, Pa. Dr. E. L. Lyon, Lowell, Mass. Da. G. G. York, Boston, Mass. F. T. Lane, Lawrince, Mass.

# Boston Adbertisements.

# P. B. RANDOLPH'S CARD.

22 OWING TO THE VERY LARGE, AND CONSTANT LY INCREASING EXTENT OF MY PRACTICE, and consequent demand upon my brain and time, I am com . , pelled to

CONFINE MYSELF TO THE SPECIALITY IN WHICH THE EXTENT OF MY PRACTICE PROVES THAT I EXCEL.

EPILEPSY.

SCROFULA,

RECHATISM

# Nervous Disorders.

I am now alone. No one sells my Books or Medicines bu myself. No living man knows my secret by which I alone oure Erstaper, Loucorrhea, Fallon Uterus and disorders o the Blood.

I have made important discoveries, and claim ontire mas tery over all diseases of the BEXUAL SYSTEM, in MALE and FEMALE, old or young, especially

SPERMATORRHEA, OR SEMINAL WEAKNESS. THE EFFECTS OF SELF-ABUSE, EVEN WHERE IT HAS PRO

DUCED INBANITY, I care readily. All patients must send a fee and one stamp, for consultation -must describe their symptoms, age, sex and temperament Unless these conditions are compiled with it will be useless to send; for my time is precious, and of right belongs to my patients, not to me.

Consultation Fcc, \$5. 22 Address, Boston, Mass., box 8044. Nov. 24.

Nov. 24.

MRS. J. N. FORREST, of Providence, R. L. ludeM pondent Charveyant, Healing, Seeing, Test and Doveloping Medium, has engaged rooms at No. 9 Emeral street—a few
doors from Castle street. Boston, where she will alt for the
cure of diseases of a Chronic nature, by the laying on of
hands. Acute pains relieved by Spiritual power. Will also
cure Spinal diseases and Liver compilaints. Contracted limbs,
Norvous protextation, Nouralga and Nervous headache oured
in a short time; and Mrs. E. has also given great relief in
cases of Consumption; and it is conceded by those who have
tested her extrao. dinary natural powers, combined with the
aid of spirits, to make an accurate examination in all discases, giving the location, describing the feelings of patients
without any aid from them, and those who have tested her
remedice and mode of treatment, to be far superior to any they
have tried before. Charge moderate. References given, if
required, in Boston, Providence, Lynn, and other places.
Nov. 3.

MILLIANTENTS

THE HAMMOND LINIMENT. THE HAMMOND LINIMENT,

THEREFULLY RECOMMEND THE HAMMOND LINIMENT to the afflicted, having the power to look into its Healing properties. I have watched its effects upon severe cases of Caronia Rheomatien; many cases have been cured; three persons have been cured of White Swellings by the use of this Liniment. If I was in the earth-form, I would speak in praise of its merits. I can still look into the human system and sympathize with the afflicted. A Liniment has long been needed, one that is absorbant, and relaxative, and this Liniment will meet all the wants, for Rhousiatism, Spinal Curvature, Still Joints, &c.

From the Spirit of Joint Dix Fighter.

urvacure, Still Joints, &c.
From the Spirit of John Drx Flamen.
Bold by druggists generally throughout the United Status.
Nov. 24. DR. C. W. HOWARD, HEALING MEDIUM, No. 8 Grove

R. C. W. HOWARD, HEALING MEDIUM. No. 8 Grove Street Worcester. Hours for consultation, from 2 to 5 and 7 to 9 p. m. The Doctor will be assisted by Mrs. Anna M. Carpenter, Chairvogant and Test Medium.

N. B.—Having secured the services of the above Medium, the Doctor feels confident that he can meet the wants of the public, both as Physician and Test Medium.

Persons at a distance withing its consult the Doctor, can do so by enclosing \$1,00 and two stamps, in order to insure an answer.

SEMINAL WEAKNESS.—its cause and Curs; by a former sufferer—containing also an exposure of quacks. Euclosing stamp, address, in Persect continuous, it is abid, Boston, Muss. For a new safe and the only sugge preventive, enclose one stamp. Sm. Nov. 24.

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Boston, Mass. fftills is an identitution having for its basis the allocation of the sufferings of our common humanity. It claims us I of the sufferings of our common humanity. It claims us superloyity over the calculation and superloyity over the calculation and sufficients. Its does claim squarter with act, like it, or unlike it.

The Louter gives particular attention to the cure of

CANCERS, ULCERS, TORORS,

CARCEAS, ULCERS, TOURSS,
and House of all descriptions. Fire not of a Aereditary nature, treated in the most satisfactory manner.

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BLOOD PURIFIER, PULLINHARY BYRUP, DIORETTO BYRUP,
NERVINE DROPS, GOLDEN TINCTURE, LION PILLS,
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manufactured from directions received while under spiritinfluence.

D'Persons intending to visit the above institution for ED Persons intending to visit the new of institution for treatment, are requested to give a low days notice, to avoid confusion on their arrival.

Those who desire examinations will please enclose \$1,00, a lock of hair, a roturn postuga stony, and their address plainly written, and state sex, and age.

Office hours from 0 A. M. to 12 M., and 2to 5 r. M.

The doctor would call particular attention to his invariable.

DIARRISEA CORDIAL.

July 21

1-200 FER YEAR FOR ALL—Only \$10 capital required! Active mon wanted to cut Stoned Plates, with Fullam's Putent Stened! Tools, the only perfect Stened! Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most purfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stened! Plates a very simple and profitable business. Two hours' gractice unables any one to use the tools with facility. Young men are clearing from \$6 to \$15 per day with my tools. Circulars and samples sent free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Boston.

A VALUABLE MEDICAL BOOK. A VALUABLE MEDICAL BOUR,

To R both sexce, chilled, "The Medical Companion," prepared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; second, of Diseases of he Sexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Powers, and an exposure of advertising quacks. Sold by W. V. SPENCER, Bookseller and Brathoner, No. 94 Wastington street. Price, Waster of these street of the control of th 50 cents; three stamps extra, if sent by mail.
August 18.

A CARD.—Having had eight years experience as a medi-um, with an extensive public putronage, and a constant presence upon my time for medical counsel, I have been comirelied to make more extensive arrangements to meet this demand; consequently I have associated with me one of the best physicians to be found, with twenty years practice, thus combining the merits of the prate with the developments of the present. Disease with the treated in all its forms. Particular attention given to Ohronic Diseases. Consumption, Humors, Cancers, &c. Surgical operations skillfully performed, Terms—For preceription and advice where the case is asteed, \$1; Chairveyant examination from letter, \$2. Prescription and selvice sent by letter to any address. All remittances at my risk.

H. L. BOWKER, Natiek, Mass.

P. B. Psychometrical readings of character, with a "Map of Life," sont as heretofore, for \$1.

3m Dec. 8. pelled to make more extensive arrangements to meet this

P. S. Psychometrical readings of character, with a "Map of Life," sont as heretofore, for \$1.

ARS. M. J. RICE, Entranced Healing Medium, residence of the depot, North Abington, Mass. The following references are given: Mrs. C. H. Blaney, who was completely cured of a cancer, under Mis. Rice's treatment, without surgical operation; Mr. G. H. B., was cured of a source stack of gravel, both residents of North Abington; Mrs. Jonathan Arnold, of East Abington, was cured of gravel, which had builted the skill of the Medical Faculty, and was a case of many years standing. For further information of her mediumistic powers, inquire of J. Arnold, Jr., North Abington, who has employed her in his family for the past six years, North Abington, Nov. 17.

M. ISS. LAURA A. Shilfe, recently from Haverhill, has Miss. LAURA A. Shilfe, recently from Haverhill, has of Massenic Bushren and of members of other secret Orders, have been given through her mediumship, and can be attested to by many. Uome one, come all I and see if anything good;can come out of Nazareth to-day. Hours for sitting, from 8 to 12, 1 to 5, and 7 to 9. Circles on Tuesday and Friday Eyending, at 7 o'clock. Admittance lo cents.

Dec. 8.

N. D. OTIOE.—PROP. A. II. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Obsorn Place, leading from Pleasant street, Boston. Ladies and gentlemen with be favored by him with such necount of their past, prosent and future as may be given him in the exercise of those powers with which he feels blinself endowed. Price 50 cents, Na.B. Prof. II. promises no more than he can accompilish Espt. 16.

Bopt. 15.

DUBLIO CIRCLES. There will be Circles held by Mrs. M.
LULL and Mrs. S. J. Toung. Healing, Developing and
Test Mediums, on Monday, Wednesday and Friday Evenings,
at 7 1.20 clock, at No. 33 Beach street. Admittance 25 conts.
Mrs. Lull and Mrs. Young will attend to those who may
desire their services for healing and communications, every
day from 0 to 13 A. M., and from 2 to 5 F. M. Terms for eitings, \$\frac{3}{2}\$ per hour.

CLAIRYOYANT EXAMINATIONS AND COMMUNICATroost by Mrs. Reck-wood, assisted by Mrs. Pushee,
Twosdays, Wednesdays, Thursdays and Fridays, from 0 A. M.,
to 4 F. M., at 155 Court sireet, Boston, Mass.

Nov. 3.

MRS. B. K. LITTLE, Test Medium and Medical Clairvoy-ant, No. 35 Beach street, two doors from Albany street, Terms, \$1 per hour; written examinations, by kuir, \$2. Nov. 17.

ATRR. E. M. T. HARLOW, (formerly Mrs. MRS. E. M. T. HARLOW, normerly airs. Alpho., Com-voyant Physician, 48 Wall street, Boston. Patients a a distance can be examined by onclosing a lock of hair. By aminations and prescriptions, \$1 cach. San Nov. 17,

AMUEL H. PAIST, a blind Medium, having been developed as a Heating and Chairvoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 634 Race street, Philadelphia. TRACE BRAN. Tranco and Writing Test Medium, No 8 LaGrange Place. Public Circles for Tests on Wednesday and Friday evenings. Admittance 25 cts. tf Oct. 13. M 188 RACHEL LUKENS, Clairvoyant and Writing Me-dium. Rooms at 661 North Touth at., above Wallace, Philadelphia. Sm Oct. 13.

MRS. L. F. HYDE, Writing, Tranco and Test Medium, may be found at 48 Wall street, Boston, August 25.

# MY EXPERIENCE;

Footprints of a Presbyterian to Spiritualism. BY FRANCIS II. BMITH. BALTIMORB, MD.

Price 50 cents, bound in cloth. Bent, poetage free, on re relying the price in stamps, by the author, or by July 7. BERRY, COLBY & CO., Boston.

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PROF. DEEYOU,
SCIENTIFIC AND RELIABLE PRAC-TITIONER OF EGYPTIAN SCIENCE AND IMPRESSED MEDIUM, Baltimora, Md. All lotters faithfully replied to. Life Charts, according to Egyptian Science and Spirit Impression, \$3; thirteen years, \$2; one year, \$1. Send correct date of birth, sex, and whother married or single. Address, PROFESSOR DEEYOU, Bultimore, Md. 3m Nov. 8.

PROF. LISTER, ASTROLOGER, No. 25. Lowell Street, Boston. P-Fac-oral - 50 conts. A Olrcular of Terms for writing vitios sent free. Hov. 9. JAMES C. SQUIRE,

ATTORNEY AND COUNSELLOR AT LAW. NO. 10 COURT STREET, BOSTON. A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, DOSTON, MARK

Planos, McLodeons, and Alexandro ORGANS—New guins. McLodeons as low se \$30; Planos, \$75. Monthly pay-ments recoived for either. Rent allowed if purchased. HORACE WATERS, Agent, 333 Broadway, New York.

WM. C. HUSSRY, REALING MEDIUM, has, during a real M. C. HUSBRY, HEALING MEDION, has, during a road dence in New York of three years, been successful in reading Dyspepsia, Paralysis, Spinat Curreture, Tape Worm and most acute and chronic diseases, without the use of medicine. He is now prepared to receive patients from abroad at his residence, 222 Greene street, New York. Charges reasonable.

Sept. 15.

MRS. P. A. FERGUSON TOWER, NO. 65 EAST 31ST BYREST, NEW YORK,
CLAIRVOYANT EXAMINATIONS
And all diseases treated by Magnetism, Electricity and Water
A few pleasant furnished Rooms with board,
May 12.

MIRS. METTLER'S GELEBRATED CLAIRYOYANT MED.

MI iclnes. Pulmonaria, \$1 por bottle; Restorative Syrup,
\$1 and \$2 por bottle; Liniment, \$1; Neutralizing Mixture
50 cents; Dysentory Gordiat, 50 cents, Elixir for Cholera.

Wholesale and rotal by
June 2.

145 Fullon street, N. Y.

MRS. W. R. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRVOYANT, Only sugg preventive, enclose one stamp. 5m Nov. 24.

No. 64 East 220 street, New York. Examinations for discount street, Boston. Hours from 10 A. M. to 1 PM. when written, \$3.00. Sittings two dollars per hour for one and 2 to 5 P. M. Terms \$1 per hour. Im Nov. 8.

No. 64 East 220 street, New York. Examinations for discount street, Boston. Hours from 10 A. M. to 1 PM. when written, \$3.00. Sittings two dollars per hour for one or two persons.

# Melo York Adbertisements.

SCOTT'S HEALING INSTITUTE. NO. 65 BOND ATHEER, MRW YORK, ONE OF THE mont convenient, Leavilled and healthy locations in the city of Now York, JOHN SCOTT, Proprietor.

JOHN ROOTT, BPIRIT AND BACHETIC PHYSICIAN.

This being an age when almost anything in the shape of an advertisement is considered bumbug, we desire persons who may be affected by with the those who have been relieved or covered at the Scott Healing institute, and anticip thomselves that we do not claim half, what in justice to curretive

we could,

We have taken a large, handsome, and commedious house for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Eaths in the house; also Magnetic and Sedicated Baths, adapted to possibly complaints: In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of these who are afflicted. The insucess we have met with since last January repeates us to state unbesimingly that all who may place prepares us to state unhecitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the licating institute, should write a day or two in advance, so we can be prepared for them.

in advance, so we can be prepared for them.

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These who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a pack age of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully entisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The mency must in all cases necompany the letter.

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J. B.

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A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Clevoland, Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price \$1 per box.

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to cure in all ordinary cases. Price, \$1.

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This Balve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive oure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part effected is open; and whon Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants, will answer the purpose. Price, \$10.

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tures, Triturations, Dilutions and Medicated Pelets; Medicine Cases, for physicians' and family use, of all kinds and sizes; Visis, of every description; Corks, Labels, Globules, Sugar-of-Milk, Arnica Flowers and Planters, Alcohol; Books on Homosopathy, &c., &c., N. B.—All medicines sold at this establishment are prepared by D. White, M. D., formerly of "White's Homosopathic Pharmacy," St. Louis, Mo. The attenuated preparations are manipulated by the celebrated Dr. John Scott, one of the greatest healing mediums in the world. Address, D. WHITE, M. D., 36 Bond street, New York, July 7.

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This superior model health Institution possesses, it is conscientiously deliceed, superior claims to public confidence to any
other in the United States.

In this important particular, viz:—It has been the carnest
endeavor of the faculty to investigate, and thoroughly if
derstand the numerous modern Maindles, which have become so very prevalent and fatal, especially to the young
sknown as nervous debility. The external manifestations of
this class of discasses are Relaxation and Exhaustion; Maraethere we have the many consumption of the vited fluids and the this class of diseases are Relaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fluids and the muscular and nerve tissues; sallow countonance; pile lips; dizziness of the head; impaired memory; dimness of eyesight; loss of balance in the bmin; nervous denfress; palpitation of the beart; great restlessness; despondency of spirits; dreamy and rections sleep; fould or bad breaft; vitiated or meritd appentic; indigestion; liver complaint diseases of the kidneys; suppressed function of the skin spinal irritation; cold extremeties; muscular debility or lassitude; rheumatic and nouralgic pains; hurried breathing cough; bronchitis; soroness of the threat, catarrh and dyspeptic tubercular consumption.

Also, Irritative Typereria, known by capricious appear

peptic tuborcular consumption.

Also, IERITATIVE DYSPERSIA, known by capricious appetite; sense of weight and fullness at the pit of the stomach; irregular bowels; tongue white; severe lanelnating pain darting between the shoulder-bindes from the stomach; pulse quick and irritable; dull, heavy aching pain across the loins; excessive depression of spirite, despendency so intense as often to excite the most painful ideas; hence this class of discrete invariably indicate impatred nutrition, enervation in the organs of direction and assimilation, so that had and man

orders invariably indicate impaired nutrition, energation in the organs of digestion and assimilation, so that had and unsatimitated chiple gets into the blood. It should never be formatten, therefore, that some of the worst and most fatal diseases to which flosh is belt, commence with indigestion. Among others, it develops consumption in those predisposed to tuboreniar depositions in the langs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and scientific remedies, edected with great discrimination and judgment that directly atil nature in her recuperative energies to build up, throw off, and resist morbid action. They diseared all drugs and poisonous reincides—mercury, caloniel, and all the old school remedies are most scrupulously discarded, both from convictions of judgment and conscientious motives. Patience shall not be drugged at this Institution.

A Word of Solemn, Conscientions Advice to those

A Word of Solemn, Conscientions Advice to those who will reflect!

Statistics now show the solemn truth, that ever 100,000 discipations that the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and premature decay.

Thore cannot be an effect without its adequate cause, Theore cannot be an effect without its adequate cause, Thousands of the young, of both sexes, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the victims themselves,

In view of the awful desirection of human life, caused by such debilitating diseases, such as Spermatorrhoes, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilopsy, pervous sparsus and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this Institution, conscientiously assure the Invalid and the Community tha

of the gross deception plants of the gross deception pretenders—the Directors and Faculty of this Institution, consecentiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

Patients, for the most park, can be treated at home: On application by letter they will be furnished with printed intercognities, which will enable us to send them treatment by Mail or Express.

Self All communications are regarded with sacred and conscientious fidelity.

The institution gives the most unexceptionable references to then of standing in all parts of the country, who have been successfully cured.

successfully cured.

### A Treatise on the causes of the early decay of Ameri-

The A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sont in a scaled envicion, to all parts of the Union, on receipt of six conts for postage. It is a thrilling work, and should be read by overy person, both male and female.

The fall not to ecud and obtain this book.

The The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., pf each day, Bundays, in the foreneon.

Address,

Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs, Dec. 17.

HUITCHINSON'S REPHRICAN SONGETTED

HUTCHINSON'S REPUBLICAN SONGSTER, Thirrd by Jone W. Hutchieson, one of the woll-known is family of singers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to Dealers and Clube by the hundred or thousand. Just published by O. HUTCHINSON, 67 Nassau street, New York.

June 18.

R. P. OORB, HEALING MEDIUM, Hannibal, Missouri

And quoted ofer, and lewels by a words long, . That on the alretelect forcellage of all time, Bushle forceor,"

Who sees the thorns beneath the crown Upon a post's head f Who knows they sometimes sing to drown Bome horrid haunting diead?

Who knows what foars bosel their ways ? Who knows, who cares indeed, Bo sweatness charins within the lay, That aching temples bleed!

Who knows how much they long to shrink Mafortuno's orucl cup ? Who knows what bitter wine they drink, Who drain that poison cup?

"He knew, who in his song declares That weary is the way, In going up another's stairs, Through many an likeome day !

Ah, never any the poet writes The sweeter for his pain : 'Tis false ! the dying soldier figlits, A bloody field to gain .- [ Nora Perry.

"The poel Rogers.

No man was ever so completely skilled in the conduct of life, as not to receive new information from age and experi ence; Insomuch, that we find ourselves really ignorant of what we thought we understood, and see cause to reject what we fancied our truest interest.-[ Terrence.

TRE TWO WORLDS.

There are two worlds wherein our souls may dwell, Two mighty worlds by eager spirits sought; One the loud mart wherein men buy and sell, The haunt of groveling Moods, and shapes of Heli-The other, that immaculate realm of Thought, In whose bright calm the master workmen wrought; Whore genius lives on light,

And faith is lost in sight. Where the full tides of perfect music swell Up to the beavens that never held a cloud, And round great alters reverent hours are bowed-Alters upreared to Love that cannot die, To beauty that forever keeps its youth, To kingly Grandour, and to virginal Truth.

To all things wise and pure, Whereof our God bath said, "endure I ondure ! Ye are but parts of me. The Hath Boon, and the ever more To Be,

Of my supremest Immortality !"-[Paul H. Heyns. Life as well as all other things, has its bounds assigned by nature; and its conclusion, like the last act of a play, is old age; the fatigue of which we ought to share, especially when our appotites are fully satisfied .- [ Cicero.

THE TRULT PREE.

Who then is free ?-The wise, who well maintains An empire o'er himself; whom neither chalus, Nor want, nor death, with slavish fear inspire; Who boldly answers to his warm desire; Who can ambition's valuest gifts despise; Firm in himself, who on himself rolles; Pollshed and round, who runs his proper course, And breaks misfortune with superior force. - [Horace

When Justice rules the human mind, Truth and Love are

AXIOMS.

BY A. D. CHILD, M. D.

- Resson holds her flickering taper, and by its feeble rays essays to tell what spirit is not. Desire, like the noon-day sun of heaven, beams

The canopy of heaven is always studded, day and night, with satellites and suns-so every human heart is, at all times, studded with desires.

forth from every heart, and tells what spirit is.

Desire points the way and urges on the progress of the souls of men and women in the destination of

unending existance. Happiness is the desire of overy soul.

Conflicts are the adverse waves and storms that agitate the great sea of human desires, over which every soul must sail to gain the port of Heaven's harmony and peace.

Intemperance is the current of human desires that runs in sight. Temperance is the same current that runs out of sight.

The good man is clean outside, the bad man is clean inside; one is more infectious inside, the other

outside. "Evll" and "bad" are physical difficulties, not soul difficulties.

The physical counts less than the spiritual. Intrinsic goodness belongs to everything-con parative goodness is applied to some things.

Fictitious evil belongs to some things-real evil to Whatever is, is right, is spiritual -- whatever is, is

wrong, almost, is physical. Conflict is in the earth, not in the heavens.

Antagonism is in the points of bayonets and the points of arguments, not in the pure air of heaven where thought runs free.

Argument confronts argument thought travels at " its own aweet pleasure." Go down, and we meet opposition—go up forever.

and we meet none. Hell is shut beneath us, and heaven is open above

Go how and where we will, we go round and up.

When the body falls the spirit rises. The epirit always tends upward—the body downward.

Blame is of quarrelsome childhood, not of spirit manhood. Viotories are the bubbles of earthly-kingdoms. not the perennial flowers that grow in heavenly gar-

dens. Defeats are soul liberators that dissipate the darkness that hangs around its vicion.

The amiable Mary affirms without an oath-"wicked" Bill affirms with an oath. Mary is believed-Bill is doubted. Mary is good; Bill is good. Oaths add no power to the expression of truth. A lie is oftener accompanied by an oath than a

simple truth is. Soul eyes see truth in lies; physical eyes do not. A new thought uticred by one, is repelled by every other one who has not the germ of that thought de-

veloped. Opposition to a new revelation implies inability to read and understand a new word of God.

Soorn and ridicule are the fruits of darkened vision when truth is near.

Persecutions are bullets made of feetid gas, that only hit the men who fire them. Wisdom does this Work.

New thoughts are useful in the future-not in the present. "He who hogs repute hugs trash. This trash is

good, and is used when necessary. The man who loves reality cares little for reputa-

The love of reputation keeps men back from mak-

ing tracks on ground untrodden by others. The love of consistency keeps back the utterances of spontaneous thought and honest convictions, which atterance would give room for new thought.

[Reported for the Banner of Light.] BORTON BPIRITUAL CONFERENCE. WEDSESDAY EVEDING, DECEMBER'S.

Question-" What is Life! What is Animal Life!"

have a question that calls our thoughts deeper than Dn. Cuantes H. Cnowert, Chaleman. the more surface of things. We have in the very Jacon Enson,-Life is the unfoldment of an eleroutset of this subject arrived at a point where our nal principle, the outgrowth of semething that has mortal vision fails to aid us. Life is a thing which preceded it. Spirit is the agency through which this with mortal eyes we cannot see. What is it, then ? outgrowth is accomplished. It over strives to ex- Who onn answer? By our physical vision and its press its attributes in matter. The " great First philosophy we may know where life is, for we can see Causo" demands a "going on unto perfection." its manifestations; but what life is, where it came Hence, in physical existence, to be is to live. We find blm, through on ever-creating supply, unfold- and how long it is to be, reason and philosophy ing and ombodying himself-so to speak-blending the mysterious and invisible with the countly incomprehensible but tangible, in accordance with the laws of the more interior and the external being. Demanding a mineral kingdom, he has served him- life is, for if we do, we fail. But we will dive into self through perfect means. Speaking through law. the kingdom was expressed as it existed in his divine mind from all eternity, the things which are seen being made from things which do not appear. This supply permitted a further demand for a vegetable kingdom, dependent on him for its life or of the mineral, which preceded it, and which was the mother out of which it was born. Again there involuntary thoughts that produce philosophy, logic, was room in nature for God to operate, and the aniinspiring word. Man, its crowning glory, appeared signet. The Adamic soul, a vitalized image of his Creator, stood creet, embodying at once the properlike human inventors, God demands no royalty, but preceded him so embodied and conditioned as to framed in love, he is weaned from her maternal breast, and necessitated to drink from the fountain within, and to cat of the tree of life. That which is goeth downwards. It is in this department that we tends to degrade the inner life; sin abounds; evil, a polluted pool, a nest of uncleanness, a sea of death, of its noisome, pestilential miasma. Sin, or the law interior or spiritual being.

it cannot make such qualitative distinctions for itself, it takes the all-wrong horn of the dilemma, and are trying to bring about a better order of Herods-these crushers of the Christ-these cruck- the shadows that well our vision now. fiers of their own spiritual nature, are not ignorant as regards material things and external philosoin argument. Many of them have grown grey in theological wars. They seem to be qualified to rule and command the external mind in vicious discord, rather than to serve and obey the principles of truth in virtuous harmony. There is no good reason why the children of light should find fault with such souls, or fret themselves because of evil-doers. Suppose the world is full of wide-mouthed, self styled references that have but, as yet, any correct percepspiritual firmament, (the Christ in the soul,) and because of their spiritual darkness, presume to pull and light up what to them is the spiritual universe with oilless lamps, is it any reason why the loving children of light should be discouraged? Surely it is not. Truth will prevail. God lives; and virtus through love—free love—will vindicate itself. Such thon of the problem of life.

springs of loss - fruit from the tree of life, in whose branches the birds of Paradies delight to

Dn. Cutto .- Life! What Is it? Here, indeed, we

from, and where it is going, how long it has existed;

nuswer not. To see what life is, there is a veil vet to be rent; it is the same well that keens our eyes from seeing angels. We will not go out to neademies, sanctuaries or dictionaries to find what ourselves, and there read the A B C of the alphabet that alone shall begin to reveal to us this awful reality-the definition of life. Our hearts beat without stopping till death; our blood courses through our systems, runs up and down through veins and arteries; digestion, secretion, accretion and exercvirtue, which he bestowed through the mediumship tion go on without volition; we have nerves over which ran sensations of pleasure and pain : we have reason; we have desires that move us and immedimai kingdom breathed the breath of life at his ately govern us. What are these things? Do they not constitute our life? No, no. They are only bearing more perceptibly the impress of the divine evidences of life; all these things are but the product of what lies yet behind-of the unseen, unreadled, and yet incomprehensible reality - life ties and peculiarities of the Father that beg t and When we shall see what life is, we must stand back the Mother that gave him birth. He is a thought of so far in the depth of our own consciousness, we God, for thoughts are things of life. He is a self- must fall so deep into the mysteries of the soul's regulating, ever developing, thinking machine. Love own unfolding, that we can look out through the is the power by which the divine operator moves feeling eyes of intuition upon the wide, wide world him. The affections generate it; the desires are the of spiritual light and beauty. Life is not a thing channels through which it flows; the brain is the that is developed; it is our consciousness that is tool, God's universal truth the stock, all creation the developed to its recognition; matter is only a mediwork-shop, and thoughts the product wrought. Un um for this perception; matter is developed around it, which makes its effects only tangible to sensuous gives a bounty with every principle of truth wrought eyes; to philosophy. Sensuous vision cannot see, out in proportion to the perfection of the work. At nor its philosophy handle life. Sensuous vision is birth, man is the most inefficient creature that an outside effect of life; so is philosophy, and so are breathes the breath of life. He has everything to the grains of sand which philosophy plays with. gain, and nothing to lose. He is the substance that Life is spirit. What is spirit? Words can make no definition for spirit; time do n't measure it; receive and unfold all that the laws of his twofold school-houses don't define it. When our consciousnature place within his reach. Receiving from the ness comes to a distinct knowledge of spiritual Father, God, his spiritual capacities, the gate of things, words become useless, philosophy is thrown heaven is opened unto him, revealing the inner love away, and we go no longer to the Boston Spiritual that transforms him into the coming perfect man. Conference. But we may play upon the surface of From mother earth he receives his animal life, with life with words, as men play upon the mighty ocean its proclivities, and the food that sustains it, until, with ships of merchandise, which ships are in realithrough the execution of the laws of his being, ty only toy playthings. We may talk about life, as our good prelates talk about God - in sober sincerity -but in reality for, pasttime; sitting on the rocking-horse of opinion, or pulling the strings of jumpof the spirit is divine; that which is of the earth is ing-jack, which makes the devil alive and kicking of death unto death, the spirit of the animal that only when we pull the strings. Yes, we may talk about life as politicians talk about Empires and are open to inspiration, to action coming through the Republics, without a single recognition or thought of external universe beneath. Here the soul is inspired the mighty unseen cause that rolls out Empires, to love, choose and not by desires for things low and Republies and worlds, that holds and governs each sensual. Life proceeding from such vitiated love with infinite precision. Then what is life? It is the great tree of unseen, eternal existence that produces tangible existence-not growing, but ever comes up, infecting every good desire within reach producing, making its manifestations in ten thousand varied forms, perceived only in matter by our of selfish, animal love, brings about the discordant senses. Our earth is but a leaf that grows upon condition called damnation, or hell-moral death. this unseen tree; each starry orb is a product of It porsonifies the divine spark in the soul's mental and bears evidence of this unseen trop of life; everycavern as absolute ovil; and as the soul thinketh, so thing in matter that holds a place in existence is he. It brings into action the perfect provision of bangs upon this unseen tree, to fall in the order of omnipresent love, God Almighty's eternal standing maturity. Life! Why, life is God, which we cannot to stool, to prick and pain us, that we may be made see with aqueous ayes; it is the unseen element of to stand erect. Such inspiration vitiates the spirit- creation that produces all matter, and makes it ual, and severs, so far as the soul may do it, the crumble; that produces forms, dissolves them, and inseparable connection between itself and God- | re-forms them but to dissolve again. What is life? divides the divine child in the only cense it can be It is immortality. All life is a part of this indedivided from the paternal cause, so that virtue, the structible tree. Have we life? If so, our immortalessence of life, the substance of love, caunot flow ty is sure. Our bodies fall from life when ripe, as from the indwelling regent through the individual's fruit and leaves full from trees when ripe. Life does not full-never; the spirit that produced and Such is the incorrigible condition of the child of pervaded the flowers, fruit and leaves that fall, still God that has excommunicated itself from divine lives; the real thing does not fall-only its effects. presence. In doing so, be himself unsheathed the We see the effects of life fall, so we call this falling flaming sword of brutish passions which divinely the death of life, for the reason that we cannot see guards the tree of life. He unfolded the serpent the spirit that is life. The spirit sheds its summer that elingeth like an adder, and biteth wiser than flowers, its nutumn leaves and its winter fruit for he knows. It is well it is so; if the tree of life us, while we are carthly philosophers, to feed upon; were not thus guarded, the vitiated soul would beat but what is this decaying trash to life-to life itself itself to pieces upon its own anvil. It would con- life that eternal is-to life that knows not death? sume, if it were possible, the virtue of its most Life! What is life? Why, it is beyond the reach interior -its divine as well as its external or literal of words, beyond the sight of earthly eyes, beyond moral being. Such a consummation would be the the boundaries of philosophy and metaphysics, bedestruction of God-the nullification of his law, or youd the grasp of human thought-it is the soul of virtue—the annihilation of his kingdom. Buoh is God—it is a mystery—it is a miracle. In vain we the tendency of our natures when inspired from may go back from cause to cause, on, on, ad infinitum, conditions or things beneath us. Such inspiration and then fail to find the torch that lit up life at first. continued naturally, binds the soul by self forged We have existence, it is true; our existence is only chains deep within its animalities close within the evidence that life is; we live, but our living does folds of the stinging serpent. This bondage may not solve the problem of life yet, and tell us what it continue to enslave and punish until it is impossible is. There is a veil that bides the real world of light for the individual, unaided, to have any correct or and beauty from us throughout our earthly pilgrimspiritual conception of freedom. It becomes unable age; there is a veil between our eyes and the causes to distinguish between love and lust; and, because that produce all visible things that we see. Shall we rend this weil? Can we? No. It shall be rent sometime, and it will be done by that hand of wisand attempts to crush out all who do make them dom that made it, placed it, and holds it. We shall sometime feel thankful to an Overruling Wisdom, things. These ungrown souls—these Pilates and not only for the bright future that awaits us, but for Mn. Burke.-I think my friend, the Dr., is imphies. They have studied theology for years. They proving. He admits that this question sent here by

pride themselves upon their scholarship, their ex- a young lady is not definable. He says he don't perience, their ability to debate and obtain mastery know what the definition of life is. This admission is fair and honest. The answer to the question is mysterious, and I think that the young lady will be doomed to disappointment if she expects this noted school can answer it. We will all agree that all the forms we are acquainted with are forms medified by life. Matter may exist either living or dead. The, stone does not develop, for it has no life. Matter that has life in it expands and develops. Life preduces development; it changes matter from inertia tions of their spiritual being-its relation to all to growth and development. The tree has the power other beings, and to the source of virtue. Suppose of choosing and refusing, because it has life; and such reformers have not seen the divine sun in the yet it is not a free agent. The tree selects and takes in what its demands require. The wild animal has from its life the power to reject and to accept down and destroy the new born babe of Bethlehem, what and what only is necessary for its growth and development. Every man can tell that he lives, but no man can tell how or why he lives. I fear that our young lady friend that sent this question will have to send to a higher forum than this for a solu-

souls as are at present incorrigible, know little or Mn. Sroonen. I think there are two kinds of life, nothing by experience of those pure conceptions of and life in connection with matter. Chemical forces love where the divine cohabilityly begets his beloved act to produce the life of the tree. Animal life is son, and surrounds him with generations of thought the union of the soul with the material body. I -things of life-embodiments of virtue-well-think that all animals have souls.

Miss Batt. - What Is life? Life is love, for love is the power of motion and the agent of organization, of his remarks has, to me, opened a new thought, Life is not the tree of existence that is the manifes- and it is a fromendous one. tation of life. Dut life is the soul of God, for I conceles that in that soul the form and power of all dardner has, though perhaps unwittingly, made to existence lives. In love, in its nature, I conceive us, I think, a very beautiful revelation; he has given that we have the form and power of all existence, us the key that will unlock the invitery and apience I argue Life is Love, and love is the coul of marent inconsistency of a belief in a personal God.

Mn. Leonann.-This is a bard question. We can learn the definition of life only by degrees. Life is an alphabet given to us by Delty, which we fearn

Da. P. B. Randolph.-I think this question is demonstration, as the actors are in our midst. greater than any question that has been brought | Some four or five months ago, a gentleman in this fruition of heavenly peace.

Miss Ball.—Can there be a deeper principle than he principle of love?

Da. RANDOLPH.-Yes. God can act deeper than ove can reach.

Mas. Ostrander .- I have listened with the hope Child has treated logically and ably of the effects of life is. I have been stirred and interested in the remarks that have been made this evening, but all the speakers have dealt only with effects.

Da. Cuild.-Is it possible to reach and handle causes with words and sentences?

Mine. Ostnander.-No; it is impossible. I look all atoms of matter are held by the laws of life, as if it sought the dark shade there to render itself dence of life, and life is God.

Dr. GARDNER.-I suppose that no one can tell what truly said, "Life is God. Life is a principle that holds an inherent power within itself. It is this power that produces all the forms and manifestations of existence. Life is God, or of God. Then what is God? My God fills all nature, all creation. I am a panthelat. God is just as perfect in the in an angel to the condition of that angel. Our highest embodiment of Deity is recognized in the human being; the highest, the truest recognition of a personal God is in the soul that sees God in itself.

Mr. Adamson.-Lonce heard a medium say. "Tell me where cold leaves off and where bout begins, and I will tell you all the rest." Now life begins where cold leaves off and where heat begins; heat is life, and cold is death

Mr. Filen.-One hundred years ago, Pope so "All are but parts of one stupendous whole; Whose body nature is, and God the soul,"

This soul is life; it is but a manifestation of Gul. God made the soul of man, and the sea of life on which he sails. Man holds the helm of his own ship, and he may go to the port of heavenly peace if he chooses. God gave, and he can take away. God made the soul, and he can destroy it.

Mr. WETHERBEE. - What is life? I agree with almost every speaker that has preceded mo-" I don't know," If not in those same words, their remarks convey that idea. The facts of life are known, and on them have been based the remarks madethe germ of life-life itself. The question before the meeting has not been answered, and cannot be; but the question is a good one, and in its discussion new facts, new ideas, and bright thoughts are elicit. ed, and we are instructed, improved and edified. 1 agree with others in saying this is a great question, and I feel expanded under its influence during the two hours I have sat here. I know more than I did when I came in. So if the question has not been answered, good has been done, and I personally feel

it. The old sentleman said life came from Godthat it was his idea. Who doubts that? That is not answering the question. What is there that does not come from God? Dr. Child save our exist ence-our faculties, &c .- is not life, but au emana tion from the great tree of life. Well, that is God. He is bound to be all one thing, and he has got it there. That's his way. That hole don't suit me exactly. The cocentric brother-I do not wish to criticise him-says the spirit was made of forty four substances obtained out of the air, which God hardened into a man, and disease was the having a greater or less number than forty-four. Having stated that an animal or a fish had, or was made out of a less number than forty-four, why may not a man lastead of being diseased merely by a loss of elements, turn into a fish? But life is a mystery nast finding out. We understand it physiologically combination, but we don't get the life-the question under discussion cludes our grasp. I feel for one that I have a solf; and I know there is something outside. I may not be a type of mankind; but ! approximate thereto; and I feel that I have an ideal superior to myself, which elevates me. I feel, also, are held at the new Hall, organized under the name of "Penetrallum," No. 1331 Chestnut street, below 13th, north side, that I am attached to the earth-one is selfish and one is the reverse of selfishness. One of these I feel to be life, and attracting me to Delty and to immortality; the other to death, mortality. History. immortality; the other to death, mortality. History

Osweso, N. Y.—Meetings are held every Sunday afternoon
does not go back far enough; but it teaches us, as
and breatag at 2 and 7 1.2 o'clock r. n., at Mead's Hall, East
for a it does not the man started with the animal
Bridge street. Seats free. far as it does go, that man started with the animal predominant, and in the long track of years he has been and is progressing toward religion, refinement and spirituality.

Da. RANDOLUB .- Dr. Cardner, in the last beutence

Da. Cinco.-I agree with Dr. Randelph, that Dr. Samo subject next week.

#### SPIRIT-AMBROTYPES.

In No. 38 of the Herald of Progress, Brother Davis letter by letter; many of these letters we have yet has an article taken from a French Periodical, the to loarn, and their uses we know not yet. The Revue Spiritualiste, concerning the possibility of photomineral, vegetable and animal kingdome are but graphing epitit forms upon glass or paper, and givletters of the alphabet of life. Life is all included jug as reasons for the supposition, certain facts of in one source—that source is Deity. The vegetable actual occurrence. The article interested me much, hingdom draws life from mineral, and the animal and includes me to give, what I have for several from the vegetable. All these three kingdoms be- months been intending to do, an account of an inlong to one sourc , which source is Deity. Deity is stance similar to those thus quoted, and which has life. We can't define Duity, so we can't define life. the additional value, of being capable of direct

before this Conference. Life Is a principle, a power, city, a resident of South Providence, handed me, for a motive, an aim, a result. Whatever exists owes inspection, an ambrotype taken for himself, he being its existence to a principle outside itself, which we an artist in that line. It was of a young lady, and cannot grasp; this principle is an incomprehensible was not considered by him to be a faultless ploture, something that we call life. Love is but a result but the curious part of it was in another picture for back of love there is yet a cause. Life is cer- seemingly taken upon the surface of the former, tainly a power, which is evinced in the creation of upon the left side, at an angle of forty-five degrees, existence. Existence owes its being to the power of and in an inverted position. It was that of a much God, the Source of life. Life is a motive, for on the older person, and dressed differently from the subtablet of the soul is recorded all past experiences, ject No. 1 of the picture, and was immediately both foolish and wise. Life is an aim, for it has a recognized by her as a deceased aunt. She would destiny before it; it has a heaven of peace to gain, not allow the artist to retain for his own the singu-Life is a result. Means are adapted to ends, and lar manifestation, though he, being a Spiritualist, life results. Existence, born in tears, results in the would have been glad to have done so. He, however, kent it for a number of weaks, and showed it to scores of persons, and finally copied it, and sent the original to the owner. Mr. E. A. Richardson, the ambrotypist, is well known in this city and vicinity. He is a medium, and says this girl had slight mediumistic powers; but did not seem to know much about Spiritualism, though somewhat conversant to hear something said that might define life. Dr. with its first manifestations. He took one picture, and secing a blur in the place where the second head ife, but he fairly confesses that he cannot tell what was afterwarde seen, rubbed it out, when it occurred to him what it might be. Saving nothing to the subject, he tried again, and met with most excellent success. He would have "set" her again, but some one came in and broke the conditions, and he knew it was of no use.

If the ploture had been produced parallel to the upon a dying child; life is fled. I watch the corpse; sides of the plate, it might have been urged that it Boon I see that it is under the dominion of law; and was an impression left by some previous use; but I discover that what appeared an inanimate corpse is belog diagonal, and furthermore, not infringing still possessed of latent elements of life. In all upon the plain surface of the plate, beyond the formations we have evidence of life. I believe that main picture, but only upon the drapery of the lady, The God of external nature and interior spirit is the visible, it could have had no previous lodgment. same. Dr. Randolph has thrown forth his views on There was but little to be seen of the bust of picture this subject vividly and forcibly. I believe that our No. 2, but the head and neck were distinctly defined. spirits and our intelligence direct us ever to higher Mr. Richardson would be pleased to show any skepattainments and unfoldings. Existence bears evi. | tical ones the copy which he has, I make no doubt, and could direct them to the original. All agree in pronouncing this wonderful, and I think it strange constitutes life. I bolleve that Mrs. Ostrander has that none have given publicity to the facts before. Some one has given me an account of a like lustance, where the spirit-form was seen by the side of the Earth-sistor er friend. I did not take sufficient note of the incidents to repeat them; but if any of our well-wishers know of such occurrences, it is of interest for the world to know also, and I hope they granite rock to the condition of that rock, as he is will not keep them as long as I have this, without giving them forth.

After knowing of this, by the picture itself, and the evidence of a man no one would think to doubt, I must suppose that the French account is perfectly true; but, according to it, there are yet further discoverles to be made in photographing before our earth artists can take a picture upon a pane of window-glass, without previous preparation, as in one of the instances related in the Herald of Pro-

LITA H. BARNEY.

NOTICES OF MEETINGS.

ALLETON HALL, BUNETEAN PLAOE, BORTON.—Lectures are given here every Sunday afternoon at 216, and at 7.15 o'clock in the evening. The following speakers are engaged; Mrs. E. A. Usuander, first three Sundays in Dec.; Miss Anny Davis, lest two in Bec.; Miss A. W. Sprague, four Sundays in January, 1861; Mrs. Anna M. Middleviock, first two in Feb.; Miss Emana Hardinge, first four Sundays in March; Miss Emana Hardinge, first four Sundays in March; Miss Marta M. Macoumber, Inst Sunday in March, and first levels April. two lu April.

CONVERENCE HALL NO. 14 BROMPIELD STREET ROSTON.—
The Buston Spiritual Conference meets every Wednesday
evening at 7.2 of clock. The proceedings are reported for the
Banner. Budget for the mext meeting: "What is Line?—

What is Annual Life?"

A meeting is held overy Thursday evening, at 7:1-3 o'clock, for the development of the religious nature, or the coulgrowth of Spiritualists. Jacob Edson, Chairman.

CHARLESTOWN .- Sunday meetings are held regularly at Ocuiral Hall, afternoon and evening. Hon. Frederick Rob-tuson, of Mandehoad, speaks on Sunday, Dec. 16th; Mrs. E. Ulough, Dec. 23d and 30th. CAMBUID OFFICET. - Meetings in Cambridgoport are held

OARBIDGEFORT.— Meetings in Cambridgeors are used every Sunday afternoon and evening, at 3 and 7, o'clock p. M., in Williams Hail, Western Avenue, Seatz Free to all, The following named speakers are engaged: Mis. A. M. Spence, during Dec.; Mis. Funny B. Kelton, Jan, 8th and 13th; Mrs. M. M. Macumber, Jan, 20th and 27th; Miss A. W. Sprugger, Feb. 3d; Miss Lizzie Duton, Feb. 10th; Mr. Chas. Layden, Feb. 17th; Leo Miller, Esq. Feb. 24th and March 3d. LOWELL.—The Spiritualists of this city hold regular mees lugs on Sundays, afternoon and evening, in Wells's Hall, They have engaged the following aromed speakers:—
Hrs. Mary Maria Macumber, December 5th and 16th; Miss Bany Davis, four Sundays in January; Lee Miller, three fact and Four Services and Serv drat, and Emma flardings the last Sunday in March; Mrs. M., B. Tuwnsend, during April; Mrs. P. O. Hyzer, during May.

Exomestia, during April; afte. r. O. Hyzer, during face to the minister hold regular meetings on Sunday, at the Town Hall. Services commence at 1-2 and 7-1-1 s. u. The following a peakers are one gaged:—Afte. S. C. Chark, the three last Sundays in December; Rev. Adia Ballou, first Sunday in Jan.; Lewis B. Alourae, second Bunday In Jan. rd, second runony in Jan. Prymouyh,—Mis. P. A. Ostrander will speak Dec. 23d 80th and Jan. 3th.; Mis. R. H. Burt, Jan. 12th and 10th; Miss

Lizzie Doten, Peb. 2d. Boxnono'.—Meetings at 1 1-2 and 6 o'clock P. M. Speaker engaged—Mrs. M. B. Townsend, speaks Dec. 80th. Wencester The Spiritualists of Worcester hold regular sunday moetings in Washborn Hall.

LAWRENGE.—The Spiritualists of Lawrence held regular meetings on the Babbath, forencen and afternoon, at Lawrence Hall.

OLOUGEBTER. - Spiritual moetings are held every Bunday, at

TOTMAM, CORR.—Engagements are made as follows: Mrs., Fannie B. Felton, Dec. 9th and 19th; Mrs. M. M. Macumber, Bec. 23d and 30th; and Jan. 5th and 15th; Miss Susan M. Johnson, Jan. 20, 27. and 8th. 3d and 10th; R. B. Sturer, for March; Warren Onaso, for May; Miss L. E. A. DeFoice, Aug. past finding out. We understand it physiologically and chemically. We know its construction of clements. We can analyze it all to pieces, and with mathematical exactness. We can go so far as to tell how much pork so many bushels of corn will the formula in April and first two in May; Mrs. A. DeFoice, Aug. Portland, Mr.—The Spiritualists of this city hold regular meetings overy Sunday in Lancaster Hall. Conference in meetings over Sunday in Lancaster Hall

day in June. Providence.-A list of the engagements of speakers in this city: - Miss A. W. Sprigue in December; Lee Miller in January; Mrs. A. M. Spence in February; Miss Lizzte Dotten in March; H. D. Storer, two first, and Warren Chang PHILADELPHIA, PA .- Meetings of Conference and circles

New York .- Meetings are held at Dodworth's Rall reguisrly every Sabbath. Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

Bridge strock seats live.

Columnus, Pa.—The Spiritualists of this place hold meetings the first Sunday in each month in their church.

CLEVELAND, OHIO.—Speakers who wish to make appoint ments at Cleveland, are requested to address Mrs. H. F. M. Brown, who is suborized to confer with them.