LIGHT. The state of the s

VOL. X.

BOSTON, SATURDAY, JANUARY 18, 1862.

NO. 17.

Niterary Department.

Written for the Banner of Light.

LETTIE ARNOLD;

THE BOUND GIRL

BY NINA CLAYTON.

CHAPTER VII.

room is filled with the music of merry voices. The knelt by the teacher's side. teacher has not yet made her appearance, and the that will call them to their studies.

At a desk near a window sits Lettie, endeavoring to work out a problem for Cora Lane and Laura quick eye to assist them.

Near them stand a number of girls engaged in carnest conversation, and by their loud tones they without a moment's thought." evidently intend that Lettie and her two friends shall hear them.

"Well, Ruth, your mother's rag-bag has come to school again, to-day, has n't it," said Ellen Day, the daughter of the minister.

"Yes, her highness will come," replied Ruth, in to meet you." preferred to her company."

exclaimed Maria Small.

"I do believe the girl has stole my new lead pencil," cried Rachel Lamb, a rude hoyden, as she . "I think pride had something to do with it. I sprang forward, and caught one from the orphan's thought, after the exhibition of anger you witnessed desk.

"For shame, girls," exclaimed Cora Lane, "Rachel, you may just put that back where you found girls' words filled me with rage." it, or we shan't have to look far for the thief."

"I gave that pencil to Lettie myself, and had her name marked on it;" said Laura Grant, "as you will see if you will take the trouble to examine it?

"What a beautiful trio of friends you are," said Rachel, mockingly, as she placed the object of dispute back again upon the desk.

"Oh, birds of a feather flook together," shouted

ladies your friends," said a tall girl, one of the old. mother in higher estimation, because of your pasdreadful humbling to their pride to have Miss Al- hoped you would give me no occasion to interfere: len call a pauper one of her best scholars, especially but I was disappointed," and her sad look melted when she is a good deal younger than they are."

The girls tossed their heads in disdain, while Ellen Day muttered, "I do think Margaret Cooper is a on a level with those girls, the minute I got angry, regular firebrand."

a street-walker.

"She was so refined, that she made her bed in the gutter, and a fine appearance she presented when Mrs. Blunt found her," continued Maria Small.

During all this conversation, Lettie's cheek flushed her words were scathing and cutting as the wintry them, that their taunts and jeers cannot reach her." blast, while sparks of fire flashed from her passionlit eyes.

"Lettie!" the voice came calm and still over saw Miss Allen in the room. Her eyes met hers the time." with sorrow in their glance, and the revulsion of feeling caused the child to sink into her seat, while the others quickly dispersed.

"Girls!" said the teacher, in a stern voice, "let me never find you actors in such a scene as this, Now, Lettle, prove that love, by battling with your again."

Lettie did not recite that afternoon, and Miss Allen took no notice of her.

"Oh, dear, sighed the poor girl to herself, "I wish I was dead. I have nothing but trouble, trouble, from morning until night."

Now the teacher won't love me any more; she saw how angry I got, and she will believe now what Mrs. Bell said about my being a dreadful wicked girl. I might as well give up ever trying to be anybody, if I've got to have my poor-house life flung in my face, always," and she laid her head upon the desk and groaned in agony of spirit.

As Miss Allen dismissed the school, she requested Lettie to remain. The girls exchanged triumphant glances, while Maria Small said, loud enough to be heard by the orphan:

"I guess Miss Allen will make the pauper a little more humble."

In a short time, silence brooded over the scene. The child glanced toward the teacher, she was busy to the sorrowing orphan. It seemed as if she had at her desk. She looked in the direction of the door It stood invitingly open. A sudden, impulse seized from her view. her, and snatching her bonnet from the nail, she darted into the yard. She heard herself called, but be patient and submissive; battle ever for the right, on she sped. In front of the house was a clump of and the sun will yet shine in all its noonday spientrees, and there she flung herself breathless, upon dor upon you." the ground. Bhe brushed the curis from her face. These were the farewell words of Miss Allen, as and pressed her hands to her throbbing brown to

I love Miss Allen dearly, and here I am, disobeying her commands. But then she need n't have made me stay after school, just because I resented being trampled into the dust," she continued, her anger rising again. "She scarcely said a word to those provoking girls. I'll go home and tell the deacon I do n't want to go to school any more!"

The sunshine fell upon her bowed head, with its smile of love, and the gentle zephyrs fanned her heated brow. A conflict was raging within her breast between pride and love, anger and sorrow. Gradually she grew calmer, and rising, approached the school-room with a quick step.

Miss Allen still sat at her desk, but her head was buried in her hands. This melted the child at once. It is a bright, pleasant afternoon, and the school. Her resentment vanished, and the next instant she

"Forgive me, Miss Allen," she cried, "I have been children are standing in groups, awaiting the signal very naughty to-day, but I am sorry now," and she raised her tearful eyes to her teacher's face.

The teacher looked gravely down upon her: "Rise, Lettie," she said, in a gentle tone. "What Grant, who have besought her ready brain and made you run away when I told you to stop?" she inquired, after a pause.

"Because I was angry and wretched, and I went

"Is that all the reason? Did you disobey me for that alone, or were there other causes?"

The child colored a moment, and then replied: "I was prevoked with you that you told me to stay, and," she hesitated an instant, "and I dreaded

the same tone, "although she knows her room is "Am I then so very terrible, little one?" laughed Miss Allen. "But did not this fear arise from a "Mother says she shall take me out of school, if knowledge that you had done wrong? If you had all the paupers in creation are allowed to come," not felt guilty, you would not have been afraid of

The girl dried her tears, and then said:

this afternoon, that you would not love me any more. and I hated to have you tell me so to night. The

The teacher's face grew serious, as she spoke: "I cannot tell how much I was grieved and astonlabed, when I heard your voice autvering with passion this afternoon," she said, as she smoothed Lettie's curls from her brow.

"But if you had only heard how they talked about my dear mother, I do n't think you would have wondered much," and her cheek flushed at the remembrance.

"Lettle, you must not know anything, when you "And because they did wrong, were you justified" come here to school, if you want to keep these young in doing so also? Do you think they hold your in school, who had not before spoken. "It is sionate outbreak? I heard all that was said, and I her pupil.

"Oh, I see now," sobbed the child. "I put myself and instead of doing them any good by resenting what "Come, Cora and Laura, come away," said Eliza they said, I hurt my own soul by my passion; and Green, "I would n't stay with such a mean girl then I ran away and disobeyed you, and though I Why, she do n't even know who her father is, and heard you call, I would not come back. Punish me, her mother, a low, vulgar creature, was nothing but for I deserve it; but if I do better in the future, will you not love me again?" and she looked pleadingly

"Nay, I shall not punish you." was the reply. for I think you are being punished enough, al-

ready. You have frankly acknowledged your fault, and paled by turns, but she resolutely choked back and I hope that it will prove a lesson to you in the the words that sprang to her lips, until Eliza spoke. future. You have perfect faith in your mother's pu-Then the change was fearful to behold. Her whole rity and goodness, and you must not mind what the frame shook and quivered like an aspen leaf, and rude throng say; but think of her as so far above

"Oh, I love you very much," cried the child. No one has ever spoken to me so kindly since Mrs. Blunt died. If I could only stay with you althe troubled waves of her soul, and turning, she ways, I never should get so angry, but be good all

> "But my dear child, yours would be but a passive goodness, then. You would have no triumph in overcoming obstacles; you would not grow strong in striving for victory. You say you love me. temper. You are very passionate. Strive earnestly to control your own soul, and you will win the respect of those around you, and the Angel Peace will dwell in your heart. Then, though the whole world may turn against you, you will be sustained by heaven. Will you promise to try, darling?" And she pressed a kiss upon her cheek.

> "Oh I will, I will," answered the child. I will pray daily and hourly for strength, and I know I shall succeed; but I get so weary," and she sighed.

> Then the storm-clouds over Lettie's head seemed rifted, and the sunlight streamed in.

> "And you forgive me?" she whispered, " and will love me still ?" "Yes, darling; there are none of us without temp-

> tations, and when we yield, it is not always that we return as you did, when we find we are in the wrong path."

And with a good-night they separated.

The four months of school hours flew all too quickly scarcely got them in her grasp, when they faded

"Remember, darling, strive to be good and true:

she stepped into a carriage and was borne swiftly

to the dell, her refuge in district, and throwing herself upon the bank, she gave way to bitter tears.

burden is greater than I can bekr!"

In vain she state to pierce the future. The avenues of life stretched dreary and dark before her the bank above her.

"Ah, ah I love-stricken pauper," laughed the girl, do n't, pray, ory into that brook any more, or we farmhouse, Mrs. Bell attended a society meeting at shall certainly have a deluge! Why, I do believe the water has risen since you sat down there. You are dreadful sorry school is done, aint you? 'Cause, now, you can't laze around, as you could before. Do sun. The ladies fingers flew no faster with their you begin to think Miss Allen is about as immacu late as that saint of a mother of yours?"

Lettie started toward her with both hands clenched, when a thought struck ber.

"Am I sorrowing for Miss Allen's departure, and yet about to let the demon Anger drive her image and counsels from my heart?", Again was Ruth's taunting tone borne to her from

distance. " Have you turned saint, too? Really, I began to think I was going to catch it, but you seem to have old deaf lady, in the corner.

calmed down." "I hope I shall stay calmed down," she rejoined, in a pleasant tone, and she went toward the house with more of sorrow than anger in her breast.

CHAPTER VIII.

The weeks dragged wearily by, and Lettie strove to do her duty faithfully, but often her heart sank, and she grew faint and sick in the battle of life, and then she would fain have laid down her weapons and retired from the conflict; but hope buoyed her up, and drew sunshiney pictures of the future.

It was a bitter school for the young girl, for the family around her understood nothing of her inner life. They knew not the high and lofty thoughts and the noble purposes that filled her heart. They saw not with what struggles and tearful agony her from earthly trouble.

One bright, pleasant afternoon, while Lettie was busy about her work in the porch, a lively strain of music sounded from the yard. Like an electric thrill it vibrated through her frame. The farmhouse faded from her view. The mantle of sorrow and care that had so long enveloped her form, fell and care that had so long enveloped her form, fell sound in the faith, and I had been telling Mr. Day at her feet. Gladness rested upon her face, and like that he ought to look into it, for they might yet una thing of air she floated in many circles around the dermine the pillars of the church."

room. The yellow sunshine, as it rippled over the "Oh, Satan used Mrs. Lane for moved her feet to the witching power of the music, while her curls, as they touched her happy face, seemed endowed with life, and danced merrily upon her white shoulders. Round and round she floated. the very impersonation of grace and beauty: Suddenly with a shock, she was recalled to herself. Mrs. Bell stood before her regarding her with amazement.

"You good for-nothing wicked thing," she exclaimed, "is this what you learnt when you went to school? You are all wrapped up in the sins and follies of this world. Why, what would the deacon say, if he knew there were such doings under his roof? Why, child, do n't you know that dancing s one of the devices of Satan? You won't have a nouthful of supper to night, to pay for such actions. that fashion, you won't get off so easy." and away walked Mrs. Bell, rolling up her eyes in holy horror. Late one October afternoon, as Lettie was return-

ing home of an errand, she was startled by the rapid tread of a horse behind her. Turning, she saw a horse and chaise approaching. A lady and child pale with fright, leaned back in the vehicle, while far down the street, she heard the hoarse shouting of men and boys, which only seemed to urge the affrighted animal forward. She knew if she did not save them, no one could, for a few rods further on was the valley gorge, and certain destruction.

Her quick eye took all this in at a glance. Hasily divesting herself of her shawl, she sprang into the road, and as the horse approached, she flung it at his head. He reared, plunged, and then stood still; but the devoted girl lay beneath his feet.

The men now came up, and the lady and child stepped into the house of Mrs. Lane, whither Lettie had already been conveyed.

"Dear child," said the lady, " she risked her life to save that of strangers." Then noticing Cora, who was bending over her in

an agony of tears, she inquired: "Is she a relative of yours?" Cora shook her head, and her mother said:

"She is a poor orphan, but I presume they love ach other as well as if they were sisters." The lady now took Mrs. Lang aside, and said: "I regret much that I cannot display the grati-

ude I feel to the preserver of myself and child in a more substantial manner than by mere thanks. I am a poor widow, with my daughter dependent upon me for support. I am now going to a neighboring city to procure the dead body of an only brother. who has been wrecked at that place. At the hotel in the village I engaged a man to take me to the next station. When we were ready to start, he returned for some article of clothing. The report of a gun frightened the horse, and the result you know. wish you to place this ring upon the child's finger. and at no distant day perhaps I shall be able to redoing wrong, cowardly running from punishment? the words seemed like a mockery, and away she fied I owe her."

The doctor now called Mrs. Lane, telling her that Lettie's arm was broken in two places. Begging her "Oh, God!" she muttered, " take me home! My friend to take good care of the child, the lady and her daughter hastened on their journey.

With the excitement and agony of the broken arm, a fever fastened upon the slender frame of the young gaze. Suddenly she was aroused from her reverie, girl, and for weeks clung with tenacity to its victim. by a derisive laugh, and turning, she beheld Ruth on But, thanks to the kind Mrs. Lane, with good care and quiet nursing, Lettie rose from that sick bed. A few days previous to the return of Lettle to the

Mrs. Green's. It was called for the purpose of making clothing to send to the heathen, upon the South Sea Islands, to protect them from the heat of the needles than did their tongues with their neighbors' characters. It seemed as if every one strove to have the glory of retailing the greatest budget of news. Many a rich tit-bit of scandal was passed around the admiring circle. Grenville certainly had as great a number of gossips as any other town, and could hold up its head with the best of them in this

"So that Universaler woman has got your little bound gal, Mrs. Bell," squeaked forth Mrs. Scott, an

"Yes, she has, but she'll come home now very soon," was shouted back in reply.

. "I should have thought you'd have hated to had her carried in there. They might just as well brought her to your house," said Mrs. Small.

"Well, I don't care much," rejoined Mrs. Bell. "I've got rid of taking care of her, and I'm glad of it. We shan't pay Mrs. Lane one red cent, though, for what she 's done."

"Did the woman give the child anything for saving her life?" inquired Mrs. Close.

"No, she didn't. I call her real stingy; but probably she was some low, mean creature. If she had paid her for it, I told the deacon it was no more than right that we should have it, after all we 've done for the child."

"You always know people by the company they keep," remarked Mrs. Green. "Eliza snys Cora nature was being purified in the flery furnace. They Lane and Laura Grant have been dreadful thick heard not her sad preserve build to release her with the pauper this long time. I'm glad my daughter has more pride. I never could endure those Lanes, anyway."

"I am glad that there has been a sifting of chaff from wheat, and that the Grants have left our church," said Mrs. Day, the minister's wife. " I had had my doubts for some time about their being

"Oh, Satan used Mrs. Lane for a bait to draw them away," replied Mrs. Lamb. "I do think it is ridiculous that Mr. Lane could n't find a wife in Grenville; it was just as good as saying that there wan't no gals good enough for him here. Nettie, his little girl, thought everything of my darter Lucinda Jane, though Lucinda did n't care anything for Mr. Lane, and I'm glad she didn't, though I think she would have made him a better wife than what he's got. I do think these widowers are dreadful suspicious critters."

"Well, it 's strange how he got took in." said Mrs. Small, "My brother's wife's sister's darter, she that was Hannah Goodwin, says that her husband's second cousin's son married a girl that knows all about the family, and she says that she was an orphan, and was adopted by a Mr. Scott. . Mr. Lane Another time I catch you cutting up shines after got a power of money when he married her. He just about asked my Jemima to have him once. but Lord, no! she declared she never would marry a widower, and I 'm sure I didn't blame her none."

"I've heard that Jemima sent in her bill after he was married, for things she had cooked and carried over there. Was it so?" inquired Miss Tubbs, with a malicious laugh.

Mrs. Small colored. "I do wish folks would mind their own business, and not be looking after their neighbors'," she replied, tartly.

Mrs. Day now interfered, as she was fearful there might be a storm. "I should think they would adopt Lettie, if Cora thinks so much of her." she

"Oh, I'd put a stop to that, shortly," and Mrs. Bell laughed triumphantly. "In the first place. Lettie need n't have got hurt, and then there would n't have been all this fuss. Why could n't she have let Providence take its course, and not attempted to interfere? Probably the Lord intended that they should get killed, and I think the child's broken arm is a judgment against her, for trying to thwart the Lord's will. As for adopting the girl, they want to." "You don't say so!" exclaimed the ladies in a breath.

"If they 've got any money to spare, they had better send it to the heathen," said Mrs. Close, "and let the child alone; she's got a good home with you. It is strange that folks will throw away money so."

"Who's been throwing away money? Can't we get some of it?" shouted Mrs. Scott. . "Where is it they've thrown it? I'll go right home, and send my boys, David and Solomon, after some."

In a little while the old lady was calmed down. and her mistake explained. "Well, Mrs. Bell, are you going to give the child up to them?" asked Mrs. Green.

"No, indeed, though Mr. Lane offered the deacon quite a sum if he would'; but I told him right up and down that I would n't. Bargaining for the child's soul-only think of it! No, I hope I know my duty better than to give her over to them, to be ruined by

When the ladies separated, they agreed that they had never passed so pleasant and profitable an afternoon. As their work had not progressed much, they concluded to call another meeting in a week or

CHAPTER IX.

Four years have passed away since Lettle first became an inmate of the dencon's family. She is now twelve years of age; but a thoughtfulness rests upon her countenance, strangely at variance with the glad, happy spirit of childhood. Her hair, of a rich purplish black, falls in clustering curls, and imparts a rare beauty to the sweet face it frames. But her eyes, "the windows of her soul," attract the gazer with their wondrous light. Sometimes melancholy rests in their humid depths, like some sad spirit pining for freedom; then again, joy dances and sparkles in them, until they seem like a flashing drop of water when a sunbeam rests upon it.

One day the deacon called the children into the kitchen, and said in a stern tone:

"I placed a five dollar bill upon this shelf this morning, and then went off and forgot it. This noon it is not there. Now if either of you have seen it, I should like to have you tell me where it is?"

All the children disclaimed any knowledge whatever of the matter; but Lettie, looking up, encountered Mrs. Bell's eyes fixed upon her. There was so much suspicion in the glance, that the hot blood rushed to her face, and receding, left it colorless.

The deacon's wife now spoke. "One of you must have taken it, so you had better own up at once—it will be best for you."

The deacon motioned his wife to be silent, and taking down the family Bible, began to read. He then offered up a prayer, and besought them not to add falsehood to theft, but confess and be forgiven. No one spoke. He then continued: "Children, you may think you will not be discov-

ared, but escape free this time. But be sure your sin will find you out." He then dismissed them. Moses and Ruth saun-

ered away by themselves. "Ob-door" said the lutter, "I never thought father would miss it so soon. Had n't we better put it

back, if we can? We shall have to wait a great

while before we can spend it." "Put it back? No!" was the angry reply. "They would be sure to find us out then. They do n't suspect us, though, I know, and if we are careful they need n't. Did n't you see how mother looked at Lettie? I know she thinks she's got it."

"Yes, I saw it, though I was all of a tremble. If orst comes to worst, we can put it in among Lettie's things, and we shall get off nicely."

"Well, do n't be faint-hearted, and go and tell of it : but put a bold face upon the matter. Now go into the house, or they will suspect us." Lettie's thoughts were very bitter. "Oh dear.

they believe I am a thief!" she grouned. "What shall I do? What have I done, that I should have such trials, and others sail along the sea of life so smoothly?" The cloud hovered above her, and she saw the

shadows gathering around her, and she folded her hands and prayed that death would release her. Then her heart was softened, and the rebellious feelings quelled, and she said: "Not my will; but thine, O Lord, be done!"

The next morning Lettie was very pale. All night she had struggled with herself, and now she calmly waited the blow that she felt would certainly come upon her. At a very early hour, Ruth left the house in search of Moses. "Oh, I am afraid we shall get found out." she

cried, as soon as she saw him. "Keep your tongue botween your teeth, can't you?" he replied, angrily. "I'll warrant father heard you; he's only over in that field."

"But, Moses," she said, drawing nearer to him. I heard father tell mother to watch us closely, and he said he should ask the storekeepers down in the village to let him know if any of us spent any monev down there. He said he was determined to find out who stole it." Moses was really frightened, but he put on a brave

"I suppose you'll keep gabbing about it so much, that there's no use trying to keep it; but if I was

alone, and you did n't know anything about it, I'd' risk being found out." "Will you put it among Lettie's things, or shall

"I guess I will; you'd be sure to make some

blunder. I can contrive, but do n't you ever speak. to me about it again." And he walked off and left

Ruth hurried back to the house, and found hermother inquiring after her. "Where have you been?" she asked, bending a

searching look upon her daughter's face. "It was so pleasant I thought I would walk out a. little way," was the careless reply. "Shan't I dress Abel this morning?" she continued.

"I do n't care if you do. Something is the math ter with the girl," she mused, as Ruth left the room; I never knew her to offer to dress her little brother before. Well, I must keep a good look-out."

The subject of the money was not mentioned at the breakfast table. When Moses passed through the porch, he found Lettle moving some heavy buck-

"Shau't I help you, Lettle?" he inquired: Those are too heavy for you. You are not strong, enough for such work."

chers. ormal Sic.

q**oot-**Hall, Miss Esq.,

. nday

ed so coun-ud to ole to ecta-

r, and entific

Hittag

The girl looked up in astonishment, it was so unusual for him to speak so kindly.

"Thank you, I wish you would," she replied, with a grateful smile. He moved the articles, brushing by her several

times, and dexterously slipping the bank-bill into her pocket, he left the house .. "There, I 've washed my hands of that affair." he

said exultingly. "Now, if Ruth don't blab, we shall never be suspected! Oh, but won't there be a storm when it's discovered!".

After breakfast Louie washed the lishes, and then went into the kitchen to receive orders from Mrs. Bell, in regard to some more work. As she stood by her, she took her handkerchief out of her pocket. and as she did so, a piece of paper flitted out with it, and fell upon the floor. She picked It up to see what it was; but her mistress's eyes had already caught sight of it, and she snatched it from her hand. To the child's amazement, she held up a five

"Ho! ho! so you did n't steal the money?" she screamed. "Oh, you wicked, ungrateful girl! Do n't stand staring at me so, Miss Brazen-face ! This is what comes of taking a pauper to bring up!"

"Oh, Mrs. Bell," she cried, "I did not take it : I do n't know how it ever came in my pocket, I am

"Oh, no, of course not! Probably it got there all alone," was the succring reply. " Now do you stay here, while I go out and call the deacon. I shan't be gone long."

"Oh, dear!" moaned the orphan, "what shall I do? It is as much of a mystery to me as it is to her. If I could only get away from here before she gets back;" and she started to the window to look out. " No. I will not run away, for I am innocent, and I know God will protect me."

At this moment her meditations were interrupted by the entrance of the deacon and his wife. The former, always stern, now looked terribly so as he approached her.

"What does this mean, girl?" he exclaimed. " Here, I lost this money, and you positively denied over having seen it: but here it is found upon you. and yet you deny, even now, all knowledge of it. Why, child, are you not afraid that the Lord will strike you dead if you persist in your wickedness?"

"I know that appearances are strongly against me," she replied. "I do n't expect you will believe anything I say, therefore I await my sentence; yet I appeal to you and Mrs. Bell if you have ever found me guilty of an untruth, within the four years I have been under your roof? I repeat that I am innocent, firmly believing that the guilty one will yet

All this made but little impression upon her stern judges. They believed her guilty. Then and there commenced a system of persecution which continued for many weeks. In vain they coaxed, threatened. and whipped; she remained firm, abiding by her first statement. Mrs. Bell, more ingenious in her contrivances for torture than the deacon, determined she would break her proud spirit, and she left no means untried to accomplish her object. Meekly and patiently she bore all their revilings, although sometimes it seemed as if her heart would break : yet she prayed always for strength, and retained no bitterness in her breast against her persecutors.

How felt Moses and Ruth, when they saw the innocent Lettie suffering for them? They were in constant terror of being discovered, and their parents' severity caused them to tremble. They believed the orphan knew of their guilt, though she had never betrayed it by word or look. Truly, " the way of the transgressor is hard."

CHAPTER X.

The school-term again opened, but Lettie despaired of being allowed to attend. The deacon said at first that she should not; but his wife knew that nothing would be so humiliating to her sensitive nature, as to have her name bandied about by the children, with the epithets of thief and liar attached to it, therefore she recommended that Lettie should be sent to school. Miss Allen heard the jeers and taunts, and wondered at the sad face of the child; but she considered that it was only their pride and dislike, taking another form, and her heart went out with new love for the gentle orphan.

Mrs. Bell hit upon a new device to punish the girl; and one morning Ruth carried a note to the teacher. Lettle noticed during the day that Miss Allen's eyes were often bent sadly upon her face, and she wondered if she, too, had heard of her disgrace, and believed her guilty. At night, as the children left the school-room, she lingered behind upon a motion from the teacher

"Ruth brought me a note from her mother, this morning," remarked the latter, as she noticed the inquiring look of the child; "do you know what it contains?"

"I can guess," she replied, with a flushed face, while she thought bitterly to herself: "How could Mrs. Bell be so cruel as to try to get away my only friend?"

Miss Allen regarded her anxiously for a moment, and then drawing her to her side, she said:

" Tell me, darling, is this grave charge true ?" Her kind tone melted her pride and reserve, and she gave way to a passionate flood of tears. Her friend waited until she was calm, and then said :

"Appearances are against you, but I cannot believe you would take the money, in the first place, and then persist in denying it."

"Oh, bless you, bless you for those words," said Lettie. " I was so much afraid that you would despise me with the others, that I feared to have you know anything about it. I am innocent, though, and I feel that they will one day know it. That thought sustains me, and I suppose this trial is for my good. Now, if you do not believe me guilty, I can bear it, even if all the others do."

The teacher pressed a kiss upon her brow. "Be comforted then, little one," she said. "You have never given me occasion to doubt your word: therefore, I shall not now. Be patient, and all will. yet be well. Remember that God gives no one a

greater burden than they can bear." Lettie went home that night with a light step. Kind words and sympathy had roused her drooping apirits, and she felt comforted and strengthened. But a cloud began to gather over the farm-house, and it held the shower that was to cleanse the stain from the orphan's character.

Moses came home one night, sick. The doctor was summoned. Day after day the sun climbed slowly up the eastern sky, and sunk to rest in the west and then the news spread like wild-fire through the village that that dreadful disease, the small pox, had teken up its abode at the farm-house.

Buth and Abel were conveyed to their aunt's, the Barbar abar an Agrigite

Mrs. Bell was overcome with fear and terror, which just to plague her!" was the amiable reply. disabled her from rendering any assistance; but she refused to leave the house while her son lived. Who take care of Abel, and amuse him this afternoon." was it then, that, spite of arguments and entreaties. fearless of contagion, firmly maintained her post by muttered Ruth to herself, as she turned to obey her that sick bed? Who was it, then, that watched with mother's first command. so much tenderness over the sufferer's couch, and wooed him back as he was about to enter the Dark him to health? Who, but the loving "bound girl ?"

One day, Moses lay watching her, as she moved lightly around the room. Conscience had awoke within, and stung him with remorse.

"Oh, Lettie," he said, "you are very kind to me. hate me, and leave me to die here alone."

Before she could reply, his father entered the room. He looked grave and troubled.

" Moses," he said; "I have a letter here from live, and she revealed to her that you and she took their time." that five dollar bill, and then, through fear of being discovered, you, at her suggestion, placed it in Lettie's pocket. Is this so?"

The boy had hid his face in the pillow as his fathbowed his head.

A prayer of thankegiving welled up in Dettie's heart, but she made no outward demonstration.

The deacon was shocked. He was a very proud man, and it cut him to the heart's quick to think of seemed pressing upon her heart. Her work dropped the disgrace that would fall upon his family, if this from her hands. The door flew open at her touch, he believed the orphan guilty; he never dreamt that the deacon. she had a character to lose. Hastily rising, he left the room. Lettie following him out.

"Oh, sir, forgive him," she said. "He has suffered

much; his punishment is great, already." He looked at her in astonishment.

"Do you forgive him?" he said. "Freely!" was the reply. "Indeed I did long ago,

for I believed he knew all about it." The deacon could not but admire the noble spirit that the girl displayed.

"But I must at least let people know," he said, "that you are innocent, and who the guilty one is." This he dripped from his golden curls. said, in hopes she would entreat him not to. He waited in some anxiety for her reply, for he saw that agony. a struggle was going on within her mind.

Two pictures were held up for her inspection. On the one side, she saw her innocence, proved to the children that had taunted and jeered her. On the other, disgrace still, but conscious of shielding others from sneers that she had found so hard to be borne. Was her forgiveness so magnanimous? Could she bear this? At last she spoke.

"They are penitent: I will add nothing to what they already suffer. Let people think the same as heretofore. I can live it down. It makes no difference, as long as I am innocent."

Her listener drew a selfish sigh of relief. "You shall decide it," he answered, and he turned to seek his wife.

"You have not granted my request to forgive them," she said, detaining him.

His brow grew dark. "Well, as you plead for them, and are so generous yourself, I will not be less so," he replied. "I wonder if she really does care about the disgrace," he thought. "Well, she can't be expected to feel it as keenly as we should. I do think it is my duty to keep it secret, for it would be such a handle for the Universalists against our church, and I should never hear the last of it." Thus he reasoned to himself; endeavoring to drown the voice that was urging him to clear the bound

Mrs. Bell's astonishment knew no bounds, but she agreed with the deacon in disliking to let people know their disgrace.

" If we have made a mistake now, it is no matter," she said. "I'll warrant, she's done things full as bad, that we 've never found out. Let this go to balance them. People have forgotten all about it, now. I'll warrant, and I think it would be downright foolishness to go to raking the matter over again. Let it rest. We should only make ourselves the laughing stock of all Grenville, if we undertook to explain every little mistake that we make about a

After much talking, she won the deacon over, especially, as his inclinations all sided with her own. They agreed to let the matter rest.

Thus the fear of public opinion often turns us from the path of duty.

CHAPTER XI.

There were three cases besides Moses's, of the dreadful disease in the village. Of these one proved fatal, the rest arose to health and strength again.

Spring came with its smiles and tears, like some capricious beauty. Flowers lifted their sweet heads, and rejoiced that the boon of life had been granted them. All this brought no change in the weary life of Lettie. Daily and hourly was her spirit orugified. but still and sadly she moved around the house, and her tears fell back upon her heart with a heavy pres-

a document, and she opened it with much impatience. After a minute, she exclaimed:

"Well. I never! Sister Debby writes me that Mark, her oldest boy, is not very well, and she wants him to come and board with us, this summer." "Well. I have but one objection," responded the

with his city notions."

Debby's. It won't make much difference to me about reality. the work, if I keep Lettie at home from school. She 's beggar like her."

please, though, but remember that the girl goes to dampened. school," and taking his hat, the deacon left the house.

door closed after him. "I never see such a man as Why, I think it is downright wicked, to hire children he is. You might as well try to move a mountain, to be good. You'd all of you better stay at home as to hope to get an idea out of his head, after it and work and read your Bibles, than be strolling once gets in. Where's Lettie?" she inquired, ad- round after that fashion." dressing Buth, who at that minute entered the room. "But mother, can't I go?" pleaded Ruth. " if the "Ob, I do n't know; up stairs, I suppose, poring rest do?"

deacon's sister, who lived in a neighboring town. over some old trash. I should like to burn it all up,

"Call her down. I want her; and then do you "I aint going to take care of the squalling brat,"

In a very short time Lettic made her appearance. " How often have I told you not to go off reading Valley, and with her care and attention restored by yourself, when you are at home," were the first

words that greeted her ears. "I was n't reading," she mildly replied. "I was mending my dress."

"Hush! Do n't go to replying to me. A likely story! I do n't believe a word of it. Ruth said you was reading. You are wicked to waste time in that If you knew how I have wronged you, you would manner. You are responsible for the way in which you spend the precious moments. Here, take this sewing and finish it before supper. I declare, there goes Mrs. Green hurrying into Mrs. Grant's. I wonder what the matter is now? Some fresh bit of gosyour aunt Mary, and she says, the other day, Ruth sip, I'll warrant. I guess I'll just run over and was very much frightened for fear you would not see. It's astonishing how them women do spend

Lettie sat down to her work, while Ruth watched her mother quite out of sight, and then putting on her sun-bonnet, sauntered down the street, leaving Abel in the yard. The orphan's fingers flew rapidly er commenced speaking; for full well he knew what as she sat weaving bright thoughts harmonionaly towas coming, and, as Mr. Bell stopped for a reply, he gether in the web of fancy, while her spirit, buoyed by the wings of hope, floated into the dream-land of the future. Suddenly she was recalled to herself. A low wail seemed borne by the passing breeze, to her ear. She listened. All was still; but a weight should be made public. He thought not of this when and she darted into the yard. Here she encountered

> "Where's Abel?" she cried. "I saw him going through the orchard, about ten

minutes ago," was the reply. "I know he's in danger," she said, in answer to his look of inquiry, and away she sped through the fields, closely followed by the dencon. Reaching the grove, she proceeded to the dell, where the water flowed the deepest. A little cap floated upon the bosom of the calm stream. The next instant a little form rose to the surface, and was caught by the excited girl. His blue eyes were closed, and the water

"Oh. he's dead-dead !" groaned the father, in

" No, I guess not," she replied hopefully, as she placed the boy in his father's arms. Then, like an arrow from the bow, she flew toward the house, and when, a few minutes later, the deacon appeared with his precious burden in his arms, she was ready for him. Quickly disrobing him of his wet raiment, they placed him in warm blankets, while the father went for a doctor.

Lettie worked with a will, and when the physician entered, the child gave signs of returning life. Half an hour after, when the doctor left the house, he called the deacon aside and said:

" Deacon Bell, under God, you owe the preservation of your child's life to the thoughtfulness of that girl," and the father's heart responded to the declar-

An hour passed away, and then Mrs. Bell came bustling home. "I heard that therewas a boy drowned." she said

to the deacon, as she entered; "though I could n't find out whose child it was. It is strange how careless some folks are. Probably it is a judgment upon him, or his family, for something they 've done." Her husband made no reply, but pointed to the

bedroom. Her heart sank within her. "Is it Abel?" she cried, as she hurried into the room. One glance told her all. "He is not dead?"

she said in agony. "No," replied Lettie, "he's asleep, and you must be careful and not arouse him, for the doctor said he must be kept quiet."

If ever an earnest prayer of thanksgiving was wafted from the altar of Mrs. Bell's heart, it was at that moment. She could moralize like a great many other people, upon the sins and follies of her neighbors and the judgments visited upon them, but when sorrow and trouble knocked at the door of her own dwelling, her heart stood still with the heavy weight upon it.

CHAPTER XII.

June came, crowned with roses, and as she touched the earth with her magic wand, the fields smiled in their beauty, and the air was redolent with perfume. while Heaven's eternal arches awoke to the melody that resounded from the feathered vocalists. Earth rejoiced on its new life.

Mark Lee was now domesticated at the farm-house. He was a bright, intelligent youth, and had a frank, genial disposition. He saw at a glance that Lettie was bending beneath too many household burdens, while Ruth loitered and idled away her time, shifting her duties upon the orphan's shoulders, while her mother looked on, careless and indifferent. It roused his indignation, and he often aided the pauper, as Ruth still called her, with his ready hand.

Lettie still attended school, and she studied with such a wild, passionate energy, that she soon outstripped all competitors. Her progress astonished One day the deacon came in with a letter for his even Miss Allen, and she predicted a glorious bloom wife. It was an unusual thing for her to have such for this rare flower. But her voice so rich and sweet. with its great volume, spoke of sunny Italy; she loved to think it was her mother's native land, and she hoped that some day she might stand upon its strand, wander amid its vine-clad hills, and gaze upon the breathings of immortal minds in art and science. Then would her eye flash, and her cheek deacon. "I am afraid he will lead Moses away, glow, and the veil that hid the future seemed lifted for a moment, as she gazed upon the bewildering "No. I guess not. I'll tell you what, Jacob, there scene beyond. Again, all was dark around her, and aint a better behaved boy anywhere around, than then the farm-house loomed up before her gaze, a sad

One day the teacher proposed that all those who been now for four years, and that's enough for a had been faithful and studious, should, upon the next Wednesday, go to Flower Vale-a beautiful grove. "No. Nanoy." firmly replied the deacon, "Lettie about two miles distant from the school house, and goes to school, if you have to write to Mark not to noted for the abundance of its floral offerings. The come; but I do n't see the necessity of that, though, children were delighted, and Ruth hastened to in. for you can make Ruth help more. She's full as tall form her mother of the proposed excursion, as quick as Lettie, and a good deal stouter. Settle it as you as she entered the house; but her joy was very soon

"What foolishness," exclaimed Mrs. Bell. "They "Well, I declare," sollioquized Mrs. Bell, as the never had any such nonsense when I was a child.

of this world. I don't believe they'll have Miss voice, she felt comforted and strengthened. am sure I don't think she is. Go and get ready to go now seemed clear. to the prayer meeting, now. Such a season of grace Mrs. Bell's cold, harsh words, and commanding as it is at this time, I hope will soon cause you to re- tones, rebounded from the armor of her soul—they joice in the blessed consolations of religion. I am were powerless to reach her; while Ruth's sneers going out now to try to get Mrs. Grant to go to- and taunts, were no more heeded than the passing night. I do so love to work for the Lord—and Ruth, breeze. Moses no longer troubled her in the same you may tell Lettie that, as she burnt the bread this manner as formerly; but his fawning admiration morning, she must eat the crust for her supper. I now, was more distasteful than even his boyish perguess it will learn her a lesson another time; besides, secutions. it is wicked to waste anything."

At this moment Mark came into the room. "What's the matter, Ruth?" he exclaimed; "you look as though you wanted to bite somebody."

with the rest of the school;" and she detailed to him folio. the proposed plan.

God's works? You know Nature is his handmaid. the pure, white brow of Mrs. Lane, while a look of . Now. I think that the earth is God's great temple, quiet resignation rested upon her countenance; her in which we are to worship. He speaks to us of his thoughts were with the beautiful bud that had withpower, in the rolling thunder; his majesty and sub- cred and faded from her sight some months before. limity is written by the forked lightning upon the. She greeted Lettie with a glad smile, as she entered. oloud-capped dome above. The sun, with its warm while Cora, rising, offered her a seat, but she passed breath, proclaims His goodness and love."

like our minister; but are you sure that ain't infidel dress, while the latter smoothed the luxuriant ourls

gravely inquired. "Why, no indeed; I didn't say so, did I? I am

sure I did n't mean so ;" and she looked troubled. the reply. "I cannot live so longer. There is some-"But your talk is mighty fine, any way."

Ruth left the room, confident that she should go, now that her cousin had undertaken her case. She went out and told Moses that she really did believe that Mark could make their mother believe "that the moon was made of green cheese," if he tried to-Ruth knew if she went, her father would insist up-Mark so devoted to the orphan, as he generally was. So she determined she would speak to him about it. That night, as Lettie walked ook, Mark joined her. had conjured up before her vision. The evening breeze was redolent with the fragrance

of the hawthorn. "Why do n't you pick some flowers and carry into | her hand. the house?" he said abruptly.

She laughed a low, quiet laugh. "I tried that once," she replied, "but your aunt flung them away, and told me never to bring any a dark one; perhaps a new leaf is being turned more such rubbish into the house."

He sighed, as he looked upon her slender, graceful form and beautiful face, and thought that such a refusing it." And she placed the purse in her hand. nature should have grown up within the hard material life of the farm-house. At that moment claimed Lettie, with tearful eyes, but I shall always Ruth called her in, to undress Abel, while she went hold you in grateful remembrance. out herself.

attention to Lettie," she said, petulently.

"I am at your service," he replied, gayly; "in what way can I benefit you."

"There are plenty of ways," she responded, "if you were only a mind to. Now, if we go to Flower Vale, I suppose you will go, too, and I do n't want half that time." Vale, I suppose you will go, too, and I do n't want "I am very sorry," was the reply, "but I did not you to hang round Lettie so. Ellen Day says she think the minutes had flown so rapidly." thinks it is queer that a handsome young fellow like you should diegrace himself by walking with a pauper. She says she would go with a decent girl, if she were in your place."

"Who is your oracle-this Miss Ellen?" he in-

quired. Ruth was delighted: she thought she had got him

"Oh! she's our minister's daughter, and ten times handsomer than Lettie. She don't wear her Now, don't let me hear of your going over there hair in silly curls: indeed, no person of sense does.

"Ah! I am afraid it is 'sour grapes,'" he rejoined, with an amused look at her straight hair. "You may tell Miss Ellen, from me, that I think she had better stay at home and improve her manners, until she has outgrown a desire to talk rudely of one who is, in every way, her superior."

ed at him by the indignant Ruth, as she disappear- arations for de arture. ed from his sight.

Wednesday morning, bright and happy faces appeared before the school-house, and all Nature smiled as it witnessed their joy.

Mrs. Bell exacted an extra amount of work from Lettie, that morning; but Ruth joined the waiting fell upon her bowed head, left a halo of glory there, group long before the appointed time for starting, as if anointing her to go forth to the battle of life. Mark approaching with the orphan.

A glorious day was that to Lettie, and often her she must conquer or die. voice rang forth with its witching power, and the birds paused to listen, while the children gazed in awe upon her. Happy forms sought repose that night: and that day's pleasures were recorded upon the tablets of memory.

CHAPTER XIII.

Twice have the trees dropped their leaves, since the events recorded in the last chapter. Lettie's sky has been clouded since earliest childhood. True, there has been, now and then, a ray of sunlight, but it only seemed to make the darkness greater when it faded away. Seven weary years has she toiled in the Deacon's family. And now her book of life recounts many a battle fought, and many a victory won. The gates of the great temple of knowledge have swung back upon their heavy hinges, to admit her within their precincts. But it seems to her as if she should never be able to cross the threshold of that glorious structure. She has wandered along the shores of the great ocean of the future; and sometimes it has seemed as if her clear eye had pen. etrated the unfathomable depths beyond. But as the waves dash in and break at her feet, they seem to say, "Trust not thy bark upon our waters, that thou may st sail forth upon a voyage of discovery, but remain content where thou art placed." Then would her whole soul rebel, for there was a voice within, urging her to go forth upon a glorious mission.

To-night we find her sitting by her little window in the attic, and a new resolve seems beaming in her

"I feel that I must go," she murmured. "I am like the eaglet caged. I pine for freedom, that I may soar far, far away, to do the work that is beckoning me on."

For a moment she buried her face in her hands, and the earnest prayer of her soul went up for help and guidance. When she sought her couch that night, a band of ministering splits hovered over her, and in her dreams, her motific came to her, ra-

"No, indeed. To think that a child of mine diant with the gentle beauty of a loving heart; and should be so wrapped up in the sins and follies as the sleeping one listened to the music tones of her

Allen to teach school again, after this summer. The next day she went through her allotted task The Deacon says she ain't half strict enough; and I with a resolute step. She had decided; and the way

In the evening Mrs. Bell, with much reluctance. allowed her the privilege of going out for half an hour. She instantly repaired to her kind friend's. Mrs. Lane. That lady sat sewing, with Nettle read-"Oh, mother won't let let me go to Flower Vale ing by her side, while Cora was engaged with a port The onris that had so excited Mrs. Bell's displeas-

"Why, aunt !" he exclaimed, "do n't you love ure in past times, were banded smoothly back from on and seated herself upon a low ottoman by the "Why, Mark," exclaimed his aunt, "you talk just lady's side, and buried her face in the folds of her from off her pale brow. Silence spread her wings "Does your minister talk like an infidel?" he over the group, until Mrs. Lane spoke:

"What is it that troubles you, darling?" she said. "I am going to leave the deacon's to-night," was thing urging me on, and I must go. But I could not depart without first bidding my dear friends

Negie began to weep convulsively, while Cora. making a vigorous effort to keep back her tears, said : "Oh, dear, it is too bad, but I am glad you are going, for one thing; those Bells won't be able to tyon Lettie's going, also; but she did not like to have rannize over you any more; and I do n't believe but what you will yet be famous, and astonish all Grenville." And she laughed at the mental picture she

> Mrs. Lane left the room while Cora was speaking, but returned almost immediately, with a purse in

> "I had expected this for some time," she remarked, as she approached the orphan. "I will say nothing against it, for I think it is best. Your life has been over that will speed you on with a lighter step. Here is something you will need; do not pain me by "I can never repay you for your kindness," ex-

"Well, good-by, darling, the God of the widow "I do wish you would n't give all your time and and the fatherless will watch over and protect you !" And the orphan passed into the open air, with kisses of love and sorrow upon her cheek.

> "Where've you been, child?" exclaimed Mrs. Bell, as she entered the kitchen. "You've been gone almost an hour, and I told you not to stay but

"Dut where 've you been?" rejoined her mistra noticing that she did not answer that part of her question.

The girl hesitated an instant, and then replied: "Over to Mrs. Lane's." "How often have I told you," rejoined her listener, "not to go over there. She won't associate with me, but she seems to like your society very much; but I suppose she feels at home among paupers.

again for one while." The orphan's cheek flushed, and she thought to herself, "Probably you never will;" but she made no audible reply. When she at last reached her attic, she examined her purse by the aid of Nature's light-for Mrs. Bell rarely allowed her a candleand found it contained ten dollars. With a blessing The next instant, a storm of reproaches were hurl- in her heart upon Mrs. Lane, she finished her prop-

All was still when she passed softly out of the house, and soon she left the shadows of the farmhouse fir behind her. The evening never seemed to her so glorious. The stars looked down upon her with their solemn eyes, and the moonbeams, as they Her mortification knew no bounds, when she saw She had crossed the "Rubicon," and she must now go on, and, battling with the difficulties in her path,

[CONCLUDED NEXT WEEK.]

Written for the Banner of Light. COME HOME!

_TO SAM. B. B____, JR.

Would I could send my spirit o'er the deep. Would I could wing it like a bird to thee; To commune with thy thoughts, to fill thy sleep With those unwearying words of melody. Brother, come home !

Come home! Come to the heart that loves thee; to the eyes That beam in brightness but to gladden thine; Come where fond hopes, like holiest incense rise, Where cherished memory rears her altar's shrine,

Brother, come home! Come home! Come to the hearth stone of thy early days; Come to the ark, like the unwearled dove ; Come, with the sunlight of thy heart's warm rays, Come to the fire-circle of thy love;

Brother, come home ! Come home i It is not home without thee—the lone seat Is still unclaimed where thou wert wont to be In every echo of returning feet. In vain we listen what should herald thee gal od of Brother, come home I and recome in

and while overst Come home! We 've nursed for thee the sunny birds of spring. Watched every germ a full-blown flow ret rear Saw o'er their bloom the chilly winter fling to Traits Its loy garlands, and thou art not here the books if

Brother, come home the land on time and Come home! Would I could send my spirit o'er the deep, which we Would I could wing it like a bird to thee on anegyl. To commune with thy thoughts to fill thy sleep 3 of. With those unwearying words of melody, work but

Brother, come home I have I ma tod W " Worder, Mass. Deg. 1961. Statemen gurant galos

Written for the Banner of Light. WE ARE ALMOST HOME!

BY SUBIE YERNON.

We are almost home I we are almost home I How sweet those cheering accents come! Almost beyond the billow's roar. Almost upon the upper shore! .

We soon shall meet the angel band, And join with them both heart and hand; We soon shall learn the rapturous strains Which echo o'er those smiling plains.

We soon shall meet those " gone before," To wander never, nevermore, From that bright land of joy and peace. Where all our cares and sorrows cease.

We soon shall see the King of Light. Who reigns within that city bright, With glad adoring hearts, to raise Our humble voices in His praise.

Speed on, ye moments, speed your flight, Break, break, oh, dawning, on our sight, And ope to us that blessed day, Whose light shall never fade away !

Original Essays.

PRINCIPLES OF ORGANIZATION

THEIR RELATION TO SPIRITUALISM.

BY B. B. FREELAND.

In her lecture delivered on the occasion of the dedication of Lyceum Hall, Miss Lizzie Doten said:-"What kind of faith is it that you have in your souls? Do you build up the foundation of your re- cratic Government, that they had at last solved the ligion on the single fact that spirits can commune? perplexing problem of human government—the larghave gone higher than the spiritual manifestations lem which had perplexed the wisest minds, during know of a revelation great and glorious." These are the world's stormy struggles for the settlement of words which Spiritualists should lay to heart and this very question. The conviction is gradually be ponder in their thought. There is an eager, contin- coming fixed in the minds of progressive thinkers, in upon the troubled life, we are prone to clasp the Government of the future. welcome soother to our breasts, and settle to a self. The actual Government of Democracy has never ish, inactive repose, forgetful of the sufferings and been faithful to the Democratic Principle. This arose woes of those around us, and of their need of our la from the fact that the mind of the progressive bor and our love. So when the glad tidings came to thinker, while it sees principles which are true, sees us that we could hold communion with the dead, we principles which are far ahead of the practical adapti. were consoled for our aforetime sufferings, and rested | bility of his age. It is for this reason, that progressive in the satisfying conviction of the spirit-life of our thinkers, men announcing principles, in themselves loved friends, and the certainty of our unition with true, but untrue as applied to the mass of the people them after death. Hence Spiritualism has, up to of their own age, are almost always regarded as imthis time, developed no really great results, because practicable men. The founders of the Government Spiritualists have been for the most part, satisfied of Democracy saw a sublime truth in the applicawith the manifestations of its infantile stage, and tion of the principle of the Protestant Reformationhave demanded of it no larger achievements, nor private judgment as opposed to authoritative control, applied it to any grander accomplishments. The or dictation to the theory of the rights of man, and power which it has exerted over Religion, Govern the functions of Government. Hence, they anment and Institutions of all kinds, has been the re- nounced the sublimest truth of the ages in the exsult of its own inherent vitality, not the effect of a pression of the individual right of man to " life, libjudicious application of its powers for a specific pur- erty, and the pursuit of happiness," according to his

numbered, in the United States alone, by millions, there ran far ahead of the practical principles nethe belief which they hold is counted among the cessary for their age. For the Principle here anaberrations of the Intellect, by the great mass of the | nonneed, is that of Freedom from all kind of Govern-Religious, Scientific and Practical Organizations of ment whatever, save that of the individual. It is a the day. Nor should we regard this as strange, complete charter of human rights to the last and For the measure of the vitality and truthfulness of most absolute extent of erecting the individual judgany new announcement, is its power and capacity to ment into its own standard, judge and controller. benefit mankind, and to relieve them from their In accordance with this principle, no Government present disastrous inharmonies. Thus far, Spiritu | can possibly exist, save one, to each individual act | but less practical than they, pronounces all inter- | great body of the Spiritualists are rapidly coming to alism, how great soever its effect has been upon the and mandate of which, each and every individual individual soul, has made but little perceptible alteration in the external societary condition of man-

benefit. itualism as untrue, or to discard it as not worth investigating. Indeed, a great number of those who to limit the right of an individual judgment, and to are ranked among the disbellevers in Spiritualism, 'are those who do not so much doubt the fact of the tically a complete abandonment of the fundamental existence of spirits, or their power to communicate, idea of the democratic principle-but an abandonas they doubt the available worth of the discovery, even if true. For this, the Spiritualists are them- to appreciate and live by a truth, which will doubtselves, to no small degree, accountable. "Let not your good be evil spoken of," said Paul. He who holds or uses a great truth in such a manner as to principles then known, these two antagonistic elconceal its real greatness, and exhibit its smallest ements of Authority and Freedom, which has given power only, is dealing as falsely, and as untruth- us governmental institutions so completely at varifully as he who pretends to a greatness not possessed. Spiritualists, have heretofore, with rare exceptions, cal theory. There is, in reality, no more freedom of failed to assert for Spiritualism its higher claims, speech, of the press, or of religion, in America, upon and the world has accepted their own interpretation, the ground of its being a right not to be gainsayed and accorded to Spiritualism small importance. It or denied, than there is in Rome, or in any other is time that we took bolder, higher, and the true most despotically governed country. There is, and ground. Spiritualism is the dawn of a new era, to can be, no right of free speech, free press or free rebe marked by a complete and radical change in all ligion short of the right of every person to speak. things; to introduce a new condition of society upon | print or worship in such manner as to him or her the earth, with a new Religion, a new State and a seems fit, untrammeled by any restrictions whatever. new order of men and women. As such, we should Short of this absolute freedom, any liberty which announce and disseminate it.

said: "Not only shall there be a change in your bounds of restriction may be very far removed, but forms of religious worship, but your State and Church but there are, nevertheless, bounds. It is freedom shall clasp hands, and all shall stand close to the within certain limits, but those limits are not deheart of the Almighty." This prediction of a change fined by the individual. The principle which govin Religion and in Government, has been made upon erns speech, press and religion is therefore identical various occasions, through the mouths of different in the most despotic countries and in America. It mediums, and the union of Church and State in a is the right to do, within certain limits prescribed for you grand and harmonious organization confidently af- by others. In no case is it a right to act according firmed. But what the Religion and the Government to the dictates of your own judgment. are to be; upon what principles to be founded; and The fundamental idea of all Governments is and how differing from our present religious or govern- must be the same: the control, regulation and dimental polity, has been left untold. I have in former rection of the freedom of the individual within some articles referred briefly and cursorily to the religion certain limits, more or less well defined. It is the of Spiritualism. I will here make a rapid analysis prescription, by one part of the community, of of the Philosophy of Government, and its applica- the manner in which the whole community must tion to Spiritualism.

of all systems of Government. One, the Principle of his single will; through a constitutional monarch, gov Restraint! Control, Submission to Authority, Obe- erning, by the will of a nation, or through a Demodience to Rulers; the other, the Principle of Free- cratic majority, deciding at the ballot-box the laws dom, Irresponsibility, Self-direction, Absolute and of the land, the principle upon which authoritative Unrestrained Liberty. The former tends to Conser- government is conducted, is in all these methods vation; the latter to Disintegration. The Conserva. fundamentally indentical. It is the right of a portion tive clement is represented by governmental authority, of community to interfere in and dictate the methwhich prescribes rules of conduct, limits the extent ods by which others shall regulate their lives. It is of individual liberty, controls the exercise of peri a principle directly opposed, in all respects, to the tected from its wils, securing complete liberty, on to observe it; but when we attend to the optical rep-

sonal inclinations, and in all respects sets bounds to the freedom of Individual action. The Disintegrative element is seen in the constant tendency of a people to overstep the limits of authoritative control; enlargement of the bounds of individual responsibility, and in the gradual decline of governmental authority, and the curtailment of the functions of constituted restraints of all kinds. The former element is represented, in its extreme outworking, by the P: pe in Spiritual matters, and the Czar or Autocrat of Russia in governmental affairs. The latter element is represented by the Ultra-Protestant sects in religious matters, and by Democracy in political affairs. The two Principles are directly opposite and antagonistic.

In the earlier ages, the Principle of Autocracy prevailed, almost to the exclusion of the Principle of Democracy. A single man, by force of arms, or by personal magnetism, elevated himself to the rulership, and swayed all things according to his absolute will. He prescribed the laws for his realm, and gave to his subjects such personal liberty as he desired them to have. But personal freedom outside of his will, there was none. The history of the world in the past centuries has been that of the struggle of the people to repossess (or to possess) themselves of the right of the independent disposition of their lives according to their own conceptions of the manner in which they could be most useful, untrammeled by any extraneous authority. This struggle, after various vicissitudes, covering centuries culminated in the establishment of the American Democracy upon the fundamental principle expressed in its Declaration of Independence, that all men are endowed by their Creator with the inalienable right to life, liberty and the pursuit of happiness."

It was fondly thought by the founders of Demo-We tell you such a temple will not abide. You who est freedom and the strongest organization; a probnous longing in the human soul for rest, and when, that we have not yet reached the final solution, and after long doubting and anguish, a new light breaks must look for more perfect principles to guide the

own convictions of the best method of achieving hap-We must not forget that while Spiritualists are piness. In promulgating this grand truth, the Fagives full assent.

The theory, therefore, of Democratic Government kind. The condition of the Spiritualists, as seen by is, that it gives full, complete, and entire freedom to the outside critical observer, is that of a mass of per | the individual. We are supposed to have Free Speech, sons occupying themselves in obtaining communica- Free Press, Free Religion. We have, in fact, neither. tions in various ways, from the spirit-world, which For, in applying this theory to practical affairs, it communications, as a class, have added no new know- was found necessary to abandon the vital portion of edge beyond the fact of spirits' existence, and their the principle of entire freedom, and to substitute in power to communicate to the world's large stock, its place that of the opposing one-authoritative conand have resulted as yet in no apparent practical trol. For it was seen, or felt, if not clearly seen, by an intellectual process, that to abandon to individu-The practical mind is therefore apt to reject Spir- als the sole right of personal government was to return to anarchy; hence there must be an authority confine it within suitable grounds. This was pracment rendered necessary by the inability of the age less be applicable to a more perfect state of society.

It was the impossibility of reconciling upon any ance with the fundamental principles of our politimay be granted is only toleration, not freedom. It In the same lecture before referred to, Miss Doten is exercising a privilege under restriction. The

live. This may be expressed in various ways. But Two fundamental Principles lie at the foundation whether it be through a military dictator, ruling by

self-guidance.

in the steady increase of personal freedom and the governmental authority. The rapid enlargement of they are asked. the bounds of individual experience, under the influ- Wherever we see the natural activities of living ence of Spiritualism, has disclosed the meagreness things, from the lowest life up to the highest of of our existing institutions, and their inadequacy to which we have knowledge, untrammeled and left to the enlarging wants of the age. On all sides the their natural action, there we discover the existence right of man to decide for himself the methods by of a leadership, based upon the ability of the leader which he will cultivate his soul; and the fact that to perform best certain functions, and the recognition he alone knows his interior wants and can guide of this fact by those who, voluntarily, follow his himself aright, is beginning to be recognized. Men lead in those offices in which he has this power. who stand as bulwarks of Government and govern- This is Nature's method of government. It is the mental authority, are being betrayed by this devel- true and only method of securing, at the same time, opment of their interior natures, into the strangest the freedom of the follower, and devotion to his leadinconsistencies. The demand and the struggle for er. The freedom of man being once recognized entire freedom on the one hand, and the despairing and admitted, all men naturally gravitate to those clinging to the necessity of restriction of some kind occupations for which they have the most inclinaon the other, is making a discordant jumble of our tion; in these they are most liable to excel. Thus theories and practical recognitions of human rights. they become leaders, each in his own sphere, by vir-William H. Seward proclaimed, some years ago, in tue of their fitness for the place, and all men cheerthe United States Senate, the sublime doctrine of the fully accord to them their positions and accept their Higher Law-the right of a man to be guided by lead in them. If we look at our daily and common private judgment in matters of morals and govern-life, we shall find that it is upon this principle that ment, as well as in those of religion. Henry Ward we do now operate in all spheres where we are free Beecher has boldly preached from his pulpit the duty to work at pleasure. The architect who can build of disobedience to laws which we cannot conscient the finest houses, does our building; the clergyman tiously obey. No one will, in this age, deny these who most pleases us, is our spiritual leader; the God ordained rights. No one can deny, however, statesman who is best fitted, in our judgment, to that these rights are destructive of all compulsory guide publicaffairs, receives our homage and our vote. government. If the law of individual conscience is Horace Greeley, by virtue of the individual's recogthe rightful guide, then all extraneous authority is nition, moulds, if he does not make, the political opinimpertinent. If the individual has a right to do lons of nearly half a million of readers. Henry Ward that which he sees to be the truth, then all attempt Beecher, in virtue of the same recognition, guides to impose restrictions upon him which he does not the religious convictions of an innumerable congreapprove is wrong, and the whole claim of an author- gation. William H. Seward, by the verdict of a militative Government is presumptuous and tyrannical. lion hearts, stands as the representative leader of a The assertions of Mr. Seward and Mr. Beecher are new political creed. In political affairs, in religious, not only perfect justifications of the right of Seces- in commercial, in educational, in all departments, sion, claimed by our Southern States, but, further the two elements of freedom on the one side, and of still, they affirm the right of every individual to voluntary subordination and devotion to leaders on withdraw from any Government-or, rather, they the other, meet and illustrate the true order of socideny the right of any Government to exist or to make ety. laws, only in so far as every member of the community approves its every act. In other words, they deny the power of any Government to enforce any Right, and both are earnest supporters of the Fed-

> spring of government. announce the desirable ultimation of all political progress to be the absence of all government, the competent to show the way in which the wise and complete freedom of the individual from all author- the good can realize the true and the beautiful in absolute "sovereignty of the individual" as an in- munity than that in which men and women have herent and inalienable right, in all matters what- learned to rule themselves, to be unselfish and devoever, religious, political and social. This claim has ted to truth, and to make the happiness of others been ably advocated, as the last and best word of their life-labor, these principles, in operation, could political philosophy, by the discoverer and annuncia- produce only discord, and, ultimately, a relapse into entitled, "Equitable Commerce," and "Practical then, men and women so thoroughly developed in all Details of Equitable Commerce," the "sovereignty the higher and nobler faculties of the brain and soul, of the individual" is shown to be the logical and in- as to be able to commence the inauguration, by means judgments and political and social freedom to in- upon earth? It has been the function of Spiritualfringe upon, and to be included in, religious liberty. ism to fit men and women for this work. There are ble abstract rights than Mr. Seward or Mr. Beecher, among the Spiritualists, ready for this task. The yranny; and openly claims for himself and for all others, the exclusive right of determining their far distant. Already the earthquake, which is to method of life, up to the point of actual encroach- crumble into destruction the institutions of the presthe complete separation of all the interests of indi- lution, and no man among them can stay its strides.

viduals, in society. will deny the right of the individual to regulate his which is sure soon to devolve upon us. As we are life according to the dictates of his conscience, of faithful or false, out of the impending chaos shall which right Mr. Warren's statement is the scientific come a world of beauty and joy, or of terror and one, merely; no practical mind would entertain, for despair. any considerable time, the feasibility of its application to society, unbalanced by any counteracting principle, or would fail to see that it could only result in the return of society to the original barbarism from which it sprung. The destruction of all organizations, the absence of all societary institutions. would render any great work, which can only be achieved through society and institutions, impossible. Mr. Warren would find it difficult, in the complete ultimation of his own principles, to print his books, entire "sovereignty of the individual."

disputed right? Would it lead to the blossoming the Implements of Happiness. and flowering of the human race, or to the extinction absolute of despots, the first Napoleon.

freedom of the individual, and the right of personal the one hand, and strong, healthful, powerful organization, on the other? And are we sufficiently de-The evident tendency of the present age is to as veloped to enjoy such freedom, without abusing it? sert the right of personal freedom as opposed to Let us answer these questions in the order in which

It remains but to recognize these principles as fundamental in all spheres of being, and as inherently and necessarily existing in every action of life. From law. Neither of these gentlemen stand in practice this complete and entire recognition of these opposite by their broad theoretical declarations of Human and apparently antagonistic principles, will come the harmony of the future absolute "Sovereignty of eral Government in its efforts to sustain the Union, the Individual," and devotion to pivotal men through which has been so ruthlessly attacked. Like the the power of attraction and recognized worth, are the fathers of the Republic, they have uttered sublime two conflicting yet reconciled basic elements of hutruths, the practical realization of which they are man society, capable of abolishing the tyranny of unable to attain, upon any principles which they the past, yet securing all its power, and of gaining now know, unless at the expense of order, the off- the largest liberty, without the danger of anarchy.

Are we ready to practicalize these principles into There exists, however, a school of thinkers, de- living, societary institutions? It will be seen at a nominating themselves Individualists, who boldly glance that these principles are not adapted to coerce men into right and true methods of living, but are ty whatever outside of himself. They claim the the practical operations of life. In any other comtor of the doctrine, Josiah Warren. In his works despotism or anarchy, its sure precursor. Have we, evitable ultimation of the Protestant idea of private of these principles, of a new and more perfect society Mr. Warren, more true to logic and and to undenia- to-day, scattered-over the world, isolated individuals ment upon the rights of another. As a means, a ent, is beginning to be felt. The sound of its apnecessary means, of obtaining this complete individ- proach is gradually increasing, and no man knowual freedom, Mr. Warren strenuously advocates, as a eth when the final blow shall fall. Rulers and sine qua non, disconnection of material interests, and wise men stand aghast at the threatning disso-Let us be up and ready, with our lamps trimmed and While no person of weight in the thinking world burning, ready to meet the heavy responsibility

New York, Dec. 4, 1861.

IMPLEMENTS OF HAPPINESS.

BY GEORGE STEARNS.

ARTICLE THREE.

STUDY.

Since Happiness is Man's voluntary achievement. impossible to establish a post office, constructor run and every special enjoyment is a result of discrect a railroad, or to cross the ocean. Everything which endeavor, (barring the fortune of circumstances) it is great in our material prosperity—the steamboat, is the paramount interest of each and all to know the the looms of Lowell, the magnetic telegraph—all, in Art of Living. Yet every soul is born an ignoramus; fine, which has advanced and is advancing our ma- and though "knowledge is power" and the wellterial growth, and all which we must expect to gain born are endowed with power to know, it is only of the practically important, from our spiritual through the educative processes of experience, obsergrowth, can come only through organization, combi- vation, reflection and reasoning. This predicament nation, subordination—the direct antagonists of the of childhood is provided for in the guardianship of parents. But when children come of age, they are Were this not so, and were this complete segrega- expected to assume the responsibility of self-control, tion of the individual to be the legitimate ultimatum to devise the means of their own subsistence, and of human progress, a grave and important question schieve their own welfare. This is one of many reawould still remain to be decided; Are mankind sons why study—the play of all the cogitative faculready and fitted for the harmless exercise of this un- ties to the end of Intelligence, is to be reckened one of

Study is systematic thought. Everybody is used of the good, and the lawless triumph of the bad? to thinking in some wise. Indeed, a certain success-While, at this epoch, for the first time in the history sion of ideas is so essential to mind, in the brain's of the human race, is this absolute freedom of the in- waking state, that a conscious inanity, or mental individual put forth as a canon of political science and activity, is impossible. Even in sleep, we dream an element in human progress, the vague feeling of and not unfrequently does memory testify to a conthe truth of this right of man to freedom in all re- sistency of thought and action in our dreams. Dreamspects, has been before dimly perceived, and blindly ling, in fact, is only involuntary thinking, which very promulgated. The attempted inauguration of this often happens when the body is awake. It is revery principle, thus imperfectly apprehended and in- markable that an experience so common should rarely coherently installed, culminated in that most terrible become a subject of distinct conception; for nothing of anarchies, the French Revolution, and in that most is more obvious, when once observed, than the option to control a current of ideas, or sit an idle spec-While, therefore, the liberty of the individual to tator of its listless flow. These two kinds of thought decide for himself the method of his life, be an ad- are distinguished by the terms Sludy and Revery. I mitted, ultimate right, two very important questions would draw the line of demarcation still more defiremain to be decided before we can estimate the nitely, by calling the one voluntary, and the other probability of the realization of this right in practi- involuntary. This denotes the mere readiness of orcal institutions, at the present epoch. Is there any ganic functions, while that exemplifies their use. A principle known by which the disintegrating tenden- similar distinction applies to the external senses. cles of entire personal freedom can be counterbal. Revery is analogous to the picturing of objects on anced, so that we can obtain its benefits and be pro- the retina, when the mind is too otherwise engaged

resentation so as to see it, Study is co-incident with sight. This, therefore, is the act of using the cogitative faculties, without which cerebral endowments were to no purpose.

In this sense, Study is a notable implement of usefulness as well as of Happiness. The proper wielding of this implement is what makes nearly all the difference between savage and civilized life-what has raised Man above the fortunes of a brute and constituted him "lord of Creation."

Study is the source of all intelligence. A fool is one that never thinks. The very essence of fatuity is mental inactivity. It is not Reason alone, but reasoning, which makes us wise. Wisdom, Talent, Ganius, are no natural endowments, but acquisitions of alert endeavor. Mind-nay, the brain itself, grows only by exercise, and all we know is what we learn. So says "the Learned Blacksmith," and no student will contradict the statement. Study made the seven wise men of Greece, and the want of it has made every blockhead with a human skull.

Study is the father of every science. It made Geomtry just as it made Euclid. Astronomy, Botany, Geology, Physiology, Phrenology-all the natural as well as the mathematical and metaphysical sciences, have grown out of the same mental activity which developed Aristotle, Bacon, Newton, Cuvier, La Place, Bowditch, Linnwus, Franklin, Galt, etc. Read the lives of these distinguished men, and you will find them all characterized by a like assiduity of research, each for his favorite object. Bowditch could not forget his problem amid all the horrid freaks of a battle at sea. Franklin was a student for life, and often gratified a literary or scientific curiosity at the expense of physical appetite. Lord Virulam nearly lost sight of his political calling in his close attention to philosophy; and Newton is said to have got the mitten in his first attempt at courtship, because he was more used to the art of thinking than making love.

Study is the author of all good books. Think you that Homer was born with the Iliad in his head, or that Uncle Tom's Cabin was made in a jiffy? Is it likely that any poet, moralist, historian, or novelist, ever writes without premeditation? Not, in my opinion, when the writing is worth reading. Very likely bad publications are generally imputable to want of Study. At least they are so when their fault is in their style, as the next paragraph will explain.

Study is the inventor of all useful arts and utens. is. need not refer now to the great modern arts, such as printing, photographing, telegraphing by lightning, and traveling and manufacturing by steam, which are sufficiently striking for their newness: but I wish the reader to look around at the least possible distance from home, and, regarding the most common-place instrumentalities of personal welfare, consider what a world of thought must have introduced the present world of domestic, industrial and locomotive accommodations. How many little conveniences we constantly enjoy, perchance without the faintest inkling of the patient Study invested by earnest minds in their contrivance. But I have no room to enlarge on this point, which nothing, in fact. will elucidate so well as the readers own reflection.

Study is always favorable to Virtue, and prerequisite to self-culture. It pre-occupies the mind, and thus forestalls mischievous inclinations. It is the best of all preachers against bad habits, and if seasonably employed, would prevent them. It is a certain cure of prejudice, superstition, and other mental infirmities, as well as preliminary to all prescriptions against disease. As a means of self-acquaintance and foresight, it is likely to prevent a great variety of unhappy mistakes.

Æsop's crow that undertook to steal a sheep in the manner of an eagle pouncing on a lamb, is an exquisite picture of that human conceit which often ference with, or attempt to control, the Individual, the condition in which they will be ready for this prompts to ridiculous action one who "did n't

Study enlarges and furnishes the mind, and thus ennobles ones sphere of Conversation. Demosthenes, the rare Athenian orator, is said to have made his best displays in public after long seasons of retirement, in which he contemplated the themes of his elequence. Vain was the envious insinuation that his discourses had "the odor of oil." Study had given him an aptness of expression and a pith of sentiment which charmed the listener, and reminded his failing competitors of hours to be redeemed from idleness, amusement and sleep, and consecrated to available thought. So it is with thousands who, in any public assembly or social circle, lament a faltering tongue. Many complain of being unable to get at their ideas, when in truth they have n't any. With a little timely Study, such persons would always have something to say, and imagine no difficulty in saying it.

Study, in itself, affords a variety of elevated enjoyments. They err egregiously who faucy that the cell of contemplation is a place of mental dreariness. I tell you that the exercise of our intellective faculties is rewarded with peculiar gratifications. Every student of Nature is drawn to his pursuit by attractions which a cureory mind awkwardly guesses at. This fact is denoted by the apparent self-denial of philosophers. See how indifferent they generally become to the glitter of gold and worldly ostentation. Look at Diogenes in his tub, unmoved by the compliments of the greatest monarch, rejecting affluence as a mere burden, and deriding popular adulation and courtly patronage as very clouds itted only to obscure his meditative sunshine. It is so, to a considerable extent, with all sages and naturalists -all lovers of learning-all veritable students: and this is evidence that Reason, or rather reasoningthe exercise of the thinking faculties, is prolific of enjoyments even superior to those of Sense. Nor are these enjoyments exclusively appropriate to eminent thinkers and learners. Ordinary minds find a taste of the same cogitative pleasures, in the act of perusing in books the various transcripts of deeper meditations. Moreover, (a truth which I would gladly impress with the indellable touch of conviction on every human mind,) none is so low in the scale of mentality as to, be excepted from the allembracing law of Progression, whereby each charnoter is destined to grow beyond any given limits of aspiration; yet only by means of Study.

Finally, as a sequel to all the fore-mentioned benefits of Study, I conclude that it discovers a world of delight in solitude. It was a favorite saying of Doan Swift, that he was "never less alone than when alone;" which paradox is explained by the word lonely; and its truth is not half as well imputed to his notorious eccentricity as to his habit of studying. Most authors and experimenters in science might say as much to the same point. Loneliness is a terrible bugbear to little thinkers. These three accidents: time enough, nothing to do, and moledy to help do it, are all-sufficient to make anybody misers. ble. From such a plight there are but three ways of

self-relief. The first is, to find a companion, which is not always possible. The next resort is, to do something for no other purpose but to kill time: as pacing the ground, picking one's teeth, paring one's nails, or playing-I was going to mention some sort of same that one can play alone, but what is it? Oh, I have it now-whistling and whittling. These last inventious are good to beguile the slow lapse of lonely hours, but the veriest adept at either will not claim that it affords any satisfying enjoyment. If. however, the solitaire of chance be wire, he will not trouble himself about an uncertain companion, nor prize the expedient of useless exercise, but quietly set himself to thinking. Verily, one who has learned to Study, never need know ennui, nor be without the most agreeable, as well as most profitable, employment, nor miss the best of company.

After all, the consummate use of Study is its fitness and tendency to qualify the mind and induce the individual to wield another and still nobler Implement of Happiness, to which I shall call the reader's attention in the concluding article of this series.

THE SPIRITUAL REFORMATION.

The Nineteenth Century is being signalized by important changes in human affairs, and great conquests of mind in and over the realm of material elements and forces. We are called to witness the beginning of a New Era in the history of Man. We are no longer confined by impassable barriers to the domain of physical existence. The most illuminated minds are rapidly ascending to that higher plain of perception on which the intuitive mind associates with subtile principles and invisible causes. As the mind rises into its own heaven, it no longer follows in a dim, earthly light, the devious line of induction, but reads with a clear vision the unwritten language of the Spiritual universe. Those who have restricted the Divine sanction to a single Book, and have arrogated the Exclusive and Apostolic authority to Expound its mystic lore, are emphatically reminded by the course of events, that there are other sources and media of Spiritual instruction. The world leaves these saintly Rabbis, to nurse their gloomy phantoms, while it rejoices to know that the Spirit of Inspiration is not dead, but was only silent while men were wandering and lost, or rendered spiritually insensible by their selfish passions and material schemes. Another spirit comes to brood over the earth-to inspire loftier thoughts and to quicken the latent powers of Humanity into a divine life. We now realize that Inspiration is never a thing of the past, but always a present living reality. It is only restricted by the disposition and capacity of the soul. With this limitation, it is the property of all ages, but the especial gift of those periods that are characterized by outward order and inward

Many years ago the writer looked for the dawning light of the new Day with an interest that often won him from his pillow, and made the night-watch the occasion of wakefulness and meditation. That interest increased, with each succeeding hour, while Morning shed from her purple pinions the light of her rising. But while we rejoice as the day advances, our joy is tempered by the solemn reflection, that in proportion to the light of the age, must be the responsibilities of its living actors. If we occupy an advanced position, it remains for us to render it truly honorable by the consecration of ourselves to a noble and unselfish work. If we are raised to heaven in our sphere of thought, and the means of intellectual culture and spiritual advancement, not only the objects we pursue, but our modes of action, should be correspondingly refined and exalted. Our IDEA is surpassingly beautiful, but it yet awaits the hour of its incarnation. Who shall embody it in the superior forms of a new and Divine Order? Who shall rear the temple, consecrate the shrine, and make the principle itself the indwelling spirit of Institutional Reformation? Our light will be measurably obscured, unless a practical result is achieved. Where, then, is the Master-builder who will silence the cardle of popular skepticism, and realize the hopes of Viumanity, by presenting to the world in fact, what the most advanced minds have formed in theory? The man who is equal to this demand of the time, and will faithfully perform the service, shall have his name and memory forever enshrined in the hearts of the thousands whose wees he may remove or alleviate.

It is not enough to seek spiritual instruction and direction, and then go out to follow our old ways; nor will the earnest man set down and spend his time in weaving a fabric such as "dreams are made of." The true Reformer is a working man; he is always moving, and would not be still even in Heaven. And yet with an carnest purpose and ceaseless activity, the Reformer of To-day may be scarcely equal to the work assigned him. The individual may fall if left to battle alone, though the cause may derive new strength from the ashes of its martyrs. To render the efforts of the Beformer eminently successful, it becomes necessary to consecrate the means and agents at command. There are latent elements of power, which, if properly combined and wisely directed, would develop the most startling and beneficial results. But little, comparatively, can be accomplished, while we disregard the laws of organic relation and dependence. Nature, in all the superior gradations of being, performs her operations by organized action. The Life-functions everywhereat least within the sphere of human observationdepend on an organization adapted to promote the ends of that existence. Until something is done in this way, only those whom fortune has blessed above their fellows-and such as are sufficiently ethereal to subsist on faith-can devote themselves exclusively to the peculiar work to which Nature and their own affinities may have called them. We should not fear organization, because some have made it the engine of oppression. Men have played the tyrant in their individual capacity, and may do so again. We need not hesitate because the old organisms are dying, since they have already answered the end of their being, and now only disappear, that the creative genius of the Age-sanctified by a love of the divinely Beautiful-may reople the earth

anaw. When will the forms of the new creation appear and possess the earth? Passive waiting is as powerless as mere oral prayer to hasten the time. There must be action or there can be no transformation; and the most acceptable petition ever/offered to the Sapreme Majesty, is that in which the carnest soul embodies its aspiration in a great humanitary work. There is such a marked difference between the praying and acting of our time, as to awaken the suspicion that the chief element in many prayers is the carbonic acid gas exhaled from the lungs. Indolence, selfishness, and hypocrisy may profane the authodral worship, but when the spirit is so moved

that every fiber of the heart is smitten, and each nerve of motion vibrates in one great struggle for Man, there is no room to question the sincerity of the service. The convulsed nerves; the quivering muscles; the tears; the sweat; the blood-these constitute a libation that only the devout worshiper will ever offer

Nature, in every department performs her work by a series of progressive movements, often so gradual as to escape observation; and when, occasionally, an extraordinary conveyance of her forces develops a sudden revolution among the elements and forms of the material world, the results are often destructive of property and life. While the refreshing dewa and gentle showers clothe the earth with a more vivid beauty, the tempest and the flood leave a record of ruin in their awful march. These wild conflicts of material elements have their correspondinces in the fierce contests of political factions and the wars which make nations desolate. Those who have labored to institute a new order of society, may have failed because they have attempted too much at a single move. Nature, by her prevailing modes, and single move. Nature, by her prevailing modes, and single move. Nature, by her prevailing modes, and the subscriptions of the subscriptions discontinued at vivid beauty, the tempest and the flood leave a recsanctions the more gradual method of producing the expiration of the time paid for. great changes in her economy. To change the enire structure of society is not the work of a day, nor of a generation; nor can the transition be accomplished without a suitable preparation of the social elements. Those who aim at the final result without the appropriate preliminary and intermediate steps, are doubtless engaged in an unnatural movement which is likely to produce confusion rathr than harmony.

The time is at hand when important changes may be made in the social policy of nations, and in the political and religious institutions of the world, without exposing society to the evils of disorder and anarchy. To prescribe the best modes of action, in this case, is a difficult task. The writer distrusts his own abilities, but cannot withhold an expression of regret, that we have not some great spirit, baptized with the fire of the divine philosophy, to guide the wheels of progress. We require a second Luther -a man adapted to the time and the movement and a revolution would follow, that, by the divinity of its principles and the sp endor of its achievements, would overshadow the past, and compared with which, the glory of the Reformation would disappear as the light of the morning star is lost in the effulgence of DAY. S. B. B.

MASTER BRITTAN'S CORRESPONDENCE.

S. B. BRITTAN, JR., is Master's Mate on board the U. S. gun boat Essex, Capt. WILLIAM D. PORTER, now tern waters, and has a powerful armament, consisting of rifled cannon and other guns of large caliber. Brittan, though but sixteen years old, is the Signal Officer of the Essex, and is said to be a favorite with is interesting. One of his letters, descriptive of the passage of the Essex from St. Louis to Cairo, appeared in the New York Daily Times, a few days since.

We are permitted to publish the concluding portion of his last private letter. It was mailed at Cairo, service on the present generation's behalf. and is under date of the second instant :

"We shall not be able to move down the river from this place in less time than two or three weeks. though we are in hourly expectation of his arrival. communicated the intelligence that Price and his popular ideas to present circumstances and possimen were concealed in the woods. The boat drew ble exigencies—this certainly calls for another person Rebels poured their shot into the cabin, fairly rid- beautifully. Human nature is a problem, which ave been prisoners.

sick and wounded men. There were no less than form, nor reconstruction, by fits and starts, or behis ankle, large enough to put your thumb in ; oth- expansion. ers still were wounded in more vital parts. While I prayer over his remains.

raging—that one realizes the horrible effects of War; and the dying struggles of these noble fellows, who thus give themselves to their country. If one can contemplate such a scene as this, and not say that their usefulness is gone by. War, in itself considered, is a featful curse, it must be because his better nature has long been obscured or blotted out. I remain as ever, yours devotedly, S. B. BRITTAN, JR."

Modern Sibylline Oracles.

According to a distinguished authority the anation. She reads the history of her visitors, discerns find a market for themselves at once. their present relations and pursuits, and often discloses the events of their future lives with surpris-

ng accuracy. Mrs. Price has recently engaged Rooms at the Hotel of the Invalides, 407 Fourth street, New York. where she will be pleased to entertain her friends and others who may require her professional ser- experience; if we reach forth impatiently to the fuvices. Those who desire to penetrate the vail, will ture, it is but that we may get new and larger expebe interested in an interview with Madam Price, rience; but what is it all worth, if it is so soon to be who certainly holds a golden key to the Arcana of thrown aside as of no value and no avail? No new the Unknown.

The Banner of Light.

Bound Volumes of the BANNER for the year 1859- | begin business as with so much capital. Vols. 8 and 6-can be procured at this office. Price 188 each.

BOSTON, SATURDAY, JANUARY 18, 1862.

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

LUTHER COLEY, EDITOR. Terms of Subscription: Single copies, one year,

six mouths,
three months, Clubs of four or more persons will be taken at the follow-

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for pre-payment of American postage.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Adventisements inserted on the most favorable terms. TAPALL BUSINESS LETTERS AND COMMUNICATIONS MUST BE ADDRESSED

"Banner of Light, Boston, Mass." ISAAC B. RICH, Publisher for the Proprietors.

FEVERISH REFORMERS.

Nothing will so soon take the conceit out of a dreamer's fine theories, snarling and tearing the fine fibres of his web into all sorts of shapes of confusion. as his going directly to the people with them on his tongue, and attempting to adapt them to the comprehension, apprehensions, tastes, prejudices, education, and temperaments of men in the lump. It may be all very well, and very easy, too, to sit hived up in one's chamber, away from the hum of the world, and the reach of its periodical surges, and there hatch out conceptions of Arcadias, New Atlantises. Edens and Elysiums without name and number, and declare in the impenetrable security of solitary thought, that all these are exactly adapted to the popular wants, that they will certainly hit the popular demand for better material and spiritual conditions, and that they must be made to "go," whether or no; but when it comes to the matter-of-fact, direct, and plain presentation of these theories, which at Cairo, on the Mississippi. The Essex is one of were so happily conceived and so tenderly nursed the strongest vessels on the Naval Fleet, on our Wes- in solitude, to men who demand that the ideal shall be made real on the instant, that day-dreams shall prove their value by being reduced immediately to She mounts one gun that will send a 250 pound practise, that the New shall give them certainly as thot or shell a distance of five or six miles. Young much bread and butter, as the Old, and at least as good a house and quite as warm clothing-the theorizers find it a very different matter, and are inthe other officers and the crew. His correspondence clined from the up-hill nature of their work, to either give over the world to its idols in disgust and weariness of soul, or else to retire to their solitude again, and deplore the fact they were born out of their time, and need therefore expect to perform no

To know what the world mostly needs, one must first have a pretty close acquaintance with the world. Mr. Bancroft, the historian, once said, "that he who Our Commander, Capt. Porter, left on the twenty- would write history to advantage, must himself live ninth ultimo, for St. Louis, and has not yet returned, in the midst of history, while it is making." So with theories and projects of reform; to understand with The boat on which Capt. Porter took passage, was on any degree of accuracy what the requirements of the point of touching at Price's Landing, when a men are in the social state, to know pretty nearly lady (God bless her!) ran out to the river bank and how to adjust new and untried, and therefore un. ff, but had proceeded but a short distance when the than a mere dreamer, dream he never so wisely or dling it to pieces, and killing the bar-keeper. The few leaders, either in politics or religion, have as enemy had made the discovery that Capt Porter was yet thoroughly found out; at the very best, it can passenger, and, had the boat landed, it would only be said that all our leaders and so-called guides doubtless have been taken, and all on board might manage to throw out suggestions to the people, and after all, follow the popular whims along as fast and I went up to Mound City, yesterday, where they as far as they can. It is the combined general sense have a large hospital. I went through the whole and sentiment that takes up a particular nation, or huilding, and sound four hundred and eighty-seven generation, and carries it along. There is no reeighty-seven of the wounded from the battle field of cause a sudden whim or impulse strikes the popular Belmont. There were some poor creatures-mourn- mind; on the contrary, all progress is but a slow ful wrecks of humanity—that were terrible to look and steady growth, as in Nature all sides grow upon. There was one man with his leg off; another alike, and thus sustain the old relations each to the was wanting an arm; one had a bullet-hole through other, while they have still made an advance and an

It is just because our unpractised reformers do not was present, one brave fellow expired within three know this, or, knowing it, do not understand the feet of me. vet so quietly that I did not observe his grand secret of its meaning, that they come short in departure, until my attention was arrested by the their aims so often, and fail to make that impression good Sister of Charity, who offered an impressive upon the public mind which the weightiness of their errand ought certainly to warrant. They soon grow It is not on the battle field-while the battle is impatient; are restless; do not understand why the world will not hear them; became over-sensitive. but it is here, in the hospitals, while we gaze at the and finally suspicious, and it is but a step then to pale faces, the emaciated forms, the mangled limbs, that state of feverishness where thes are certain to repel, rather than attract, others, and, at which they generally conclude-and with truth-that the day of

Fevers in reform are the very diseases which reformers should seek to avoid. A man must needs preserve a perfect equipoise of his own faculties, if he would hope to instruct others how to reach the same desirable mark, or indeed to excite them to any exertion for their own improvement, whatever. A practical reformer should be no less of the world, and pient Sibyls of Persia, Greece and Italy, were ten in in the world, than he may be said to be above it. number; but in these days it is quite impossible to He mast comprehend a great deal more than the number the women who are endowed with a pro- rest/in order to hint to them of matters which they phetic spirit. They are to be found in every quar- have not given their attention to. If he can see over ter of the world, but most frequently in our own free all this variety and complication of human affairs, so country. Among those who are most widely known as to tell his listeners where things are not only wrong, and distinguished for their remarkable powers of but in what way it is possible to set them right, perception, Mas. D. C. Paicz, the Clairvoyant and then he will be accepted as the person for whom the Spirit Medium, is justly entitled to special consider | world has so long been in quest, and his ideas will

How to har monize the thought and the life-how to conserve and yet to progress-how to keep the centripetal and centrifugal forces both at work the whole time-that is the problem to whose solution all true reformers should desire to attain. The past cannot be thrown away, for it is filled with a rich Present is going to be one-half as good as any Past. if it does not hold within its heart all the riches that have been got from out that Past, upon which it may

When a man, who would induce others to reconstruct and reform, is hasty and petulant, or even them in position.

worn down and despondent, because he fails to make so immediate an impression as he could desire, it is very naturally concluded that he has but a limited circle of Thursday, Jan. 9. It embodies reason faith in his own ideas, and that he certainly is not the person to illustrate and set forth schemes and theories that require abounding patience for their final fulfillment. How much better off is he than own body, and it is hard, hard work to hold on to we? ask all who behold his loss of temper at their tardy apprehension of his ideas. How much our superior is the passionate man who preaches down everything like heat and haste in reformatory movements? is the question that is likely to rise first to the lips of attentive observers. Besides, how fatile not have attempted this, if I had not known a little it is to talk up before others the blessedness and the need of a changed state of things, when one most requires that change for his own heart, his own habits. and his own circumstances? We are each of us but an epitome of nature's laws, that work through the vastness of the universe; if we can see what is the lack within our own selves, and how to supply it, from Elkart, Ind., last. I said I hailed from there, then we may believe that we are more or less competent to deal out suggestions of a similar tenor to others, and to show them a way to happiness which we have successfully traveled ourselves.

Magnanimity in Diplomacy.

It used to be thought, in Europe especially, that diplomacy was a game, like that with cards, to be played and won by the side that could bring the subtle influence, of deception, or the bolder one of right. "bluff," to bear at the exact moment required, and thus carry away the coveted prize. But the reign of such ideas is rapidly passing away. Diplomatic would n't have missed winning my bet for God's intercouse between and among civilized nations place, now. I have n't seen anybody that was a ought, certainly, to be nothing more nor less frank spirit without a body, since I left. I came here as and open than business intercourse between individuals. To suppose that the government is the ablest, and rests its cause and interests on the solidest ing, and must keep track of. I knew something of foundations, which habitually disguises its own intentions, and seeks deliberately and perseveringly to mislead other covernments is to reat this subject of infernal set of rascals as you find out there! mislead other governments, is to rest this subject of diplomatic intercourse on a platform which might as well be pulled to pieces in our day as in any other.

American diplomacy, that it is frank and outspokrendition of Mason and Slidell, at her rash and imperious instance; and we are much mistaken if it. shall not be found that we have ourselves won the substantial victory in this short contest, not more in forcing England over to a hasty conversion to our own long asserted doctrine relative to belligerents and neutrals, than in the gain of moral power which must certainly accumulate to our side, when the promptness and magnanimity that characterized this surrender are better understood. We reloice that so selfish a government as that of England is not so hardened as to be beyond the reach and influence of a generous and friendly act like this. It is diplomacy after the Christian mode; and we wish the nations of the world would strive to emulate its spirit and letter.

The Fires.

One would think the Fire Fiend had indeed broke oose, and was ravaging the country. Not less in the Northern States, either, than in the Southern. For many months, whether designedly or by accident, we know not, factory establishments with government contracts on hand, have fallen flat before the destroying breath of the flames; and, more recently, have occurred large and destructive confla-York the fires have been on a grand scale, and we have but just had a very large one in the compact and beautiful little city of Bover, N. H. Then, on the lower side of Mason and Dixon's line, Montgomery, Charleston, Richmond, Nashville, Greenville, and other towns of less size and note, have been visited by this most fearful of all imaginable fiends, and the second named city has been smitten as she never to constitute the Committee to superintend the Free was before; it is confidently thought that her doom Meetings at Lyceum Hall: P. E. Gay, Jacob Edson, has been sealed, and that prosperity can never return to her limits again.

Doubtless a good part of these burnings are to be laid at the door of Satanic incendiaries; we say Satanic, even if at the South, such incendiaries should happen to be the slaves themselves. For the spirit that leads persons to apply the torch to human dwell. ing, is of kin with that which slily drops poison into one's draughts, and wears the stiletto in its bosom. that it may drive it home in the dark. No man is excusable who excites even by indirection, so fiend: state, a thousand times, than educating men to believe that such means are proper ones at their hands with which to achieve even their liberties. No man can be taught to place a very high estimate upon liberty, who will go to work and deliberately undermine the whole fabric itself, in order to secure its fancied blessings. Liberty without Order, as its necessary accompaniment, is no liberty at all; it is anarchy and chaos, opposed by divine laws and by the primary principles of the universe.

The Great Mississippi Fleet.

This much talked-about flotilla is at last "a fact." and has already sent forward gun-boats and made reconnoisances not far from Columbus. Flag officer Foote is to command it, and great confidence is reposed by the government in his ability-and skill. This fleet, about starting down the Mississippi from Cairo, is composed of twelve gun-boats, each carry. ing fifteen guns—five 68 pound Columbiads at each for this change is, that Mr. M. has too much business stern. Strong casements protect both guns and gun- first place voluntary on his part, we cannot find any ners. These boats are one hundred and ninety-five fault at its withdrawal. feet long, thirty one feet in the beam, and draw five feet of water when fully laden. The whole of their machinery is under water. They average about six hundred and fifty tons burden each. The sides are constructed so as to incline at an angle of fortyfive degrees, which enables them to turn aside a ball very readily; and the bottom has the same inclination toward the keel. They are set down by builders and competent judges, to be of immense strength, and quite capable of resisting the heaviest metal the Confederate guns can throw. Besides these twelve gun boats, there are twenty-eight tugs and steamboats, and thirty-eight mortar boats in the flotilla; all these are built of heavy timber, with sides of boiler iron, looped for musketry, and each capable of carrying a heavy mortar. Bridges may be made to place for the young. It is especially adapted for the use of Spiritual and liberal Sunday Schools. For sale at the

Wm. Sherman Osgood. The following communication was given at our enough for an early insertion: People are sometimes apt to make promises they

are hardly able to fulfill. I am scarcely free from my one, and use another. I made a promise that I feel bound to fulfil, if I can. I said, God giving me strength, I would come here within twenty-four hours after I died, if I happened to die in time to meet your days of sitting. I shot out from one shore at 11 o'clock to-day, and here I am-here I am, hardly ready for a fight, but I am here. I should about it before I got here. I want Joseph Dennison, Levi Corey, Samuel Dundexter—these three in particular, to acknowledge I have won the bet. I don't expect pay in any other way, but I want them to acknowledge I have won. My religion—I'll call it so -is right; I have won the bet-1 have won the bet! My name was William Sherman Osgood: I'm but I died among apanfernal set of thieves, highwaymen and cut throats down South; nearer three months than two in hell. Was it in Richmond?] Yes. It was hard work in launching out into the dark, but it is light enough when you get out. I died in a d-d concern they call a hospital, but it was more like an institution for killing a man by inches, than for curing him. No matter the occasion of it. I'm here, and have won the bet. You won't wait six months before you print this, will you? [It shall be printed right away.] That's

What was the cause of my death? Salt food, bad water, the whole producing fever, and that killed me. No, I'm not mistaken in the day-it was to-day; I soon as I got loose, and I ha'n't yet seen a spirit. Something holds on to me, yet, and keeps me back, as though it was something I was in danger of losthis business, and was a medium, too. [Were you

mislead other governments, is to rest this subject of How do you cut loose here? [By merely wishing jiplomatic intercourse on a platform which might yourself back to your body.] I'll spin for that, as well be pulled to pieces in our day as in any other.

It has ever been the leading characteristic of taken care of.] God, strangers, it is laid away long before this; they do n't wait for ceremonies. I've seen bodies hauled out before they were dead. As en; that it has no disguises, and will tolerate no to getting a wooden box there, if you get a canvas deceit. On this very account it has achieved its sheet, you'll be well off—Yankees don't get such sheet, you'll be well off—Yankees don't get such marked successes among the nations of the old things. The men I bet with are all sick, in Richworld, and it now stands pledged, by every rule of nond; two of them will die. [Do they have the parties of the new them will die.] woria, and it now stands pledged, by every rule or per there?] Yes—they are carried there. I have practice, both expressed and implied, to carry on seen every number but two since I have been there. the business in the same way as heretofore. Eng. [How do they get there?] There is a way for these land will be staggered at receiving the news of the things. Everything has something for it to do, you

Ice and Skating.

Many persons like both. The ladies are especially delighted with the latter, and will skate all through these bright eyenings, till the moon goes down. Well, it is a grand affair for them, look at it as we may; so different from the old way of wearing paper-soled shoes out upon sploshy sidewalks, and then sitting down before the front window in a cold parlor, to be admired for their matchless alabaster faces. Now. we have thick boots for the ladies-the young girls not excepted-and rough, shaggy coats and sacks. They romp wherever they like, and care no more for awful walking than the specimens of pantaloonery whom they meet in their walks. And, in consequence, of course, they have red cheeks in abundance, and bright eyes, and scarlet lips; and their spirits are always bright, too, which makes them as chatty as a flock of black-birds when they get together. Ice, on the whole, is a "big thing." It has done much service for more persons than those who compose the Tudor Ice Company. Not only has it carried comfort to feverish tongues and brows in tropical climes, but it has put a stop to a vast deal of destroying listlessness at home-right here in ruggrations in some of our large cities, and in many of ged New England. We shall rarely sip our cooled our towns and villages. In Philadelphia and New summer beverages after this, without thinking of the good service this same article—perhaps cal cake-has done for the health and freshness of the better and levelier portion of our population. "Vive l' Imperatr-ice /" as the French sometimes

The Free Meeting Committee.

The following named gentleman have been chosen Daniel Farrar, John Wetherbee, Jr., Chas, E. Jenkins, Geo. W. Smith, W. P. Pierce, Edward Havnes. Jr., F. A. Gould, Judge J. S. Ladd, W. K. Lewis, F. A. Pope, L. B. Wilson, Bela Marsh, Willard B. Felton.

This Committee, in turn, is organized by the choice of Phineas E. Gay, Chairman; Edward Haynes, Jr. Secretary and Treasurer and Jacob Edson, Daniel Farrar and J. Wetherbee, Jr., Lecture Committee.

An adjourned meeting will be held on Monday evening, Jan. 13, to which all interested are invited. The Committee have resolved to secure the best lecish an instrument of passion and war. Better the ture the country affords, and they have already gone temporary and qualified evils of the present social to work in earnest, to carry out the wishes of the subscribers. Lizzie Doten speaks next Sabbath.

To Correspondents. [We cannot engage to return rejected manuscripts.]

E. S. S., Austinburg, Onio.—We know of no one who can answer your inquiry concerning publications on the subject of Astrology, better than can Prof. Thomas Lister, No. 25 Lowell street, Boston.

W. K. J., FAIR HAVEN, N. Y .- Money received.

R. D. SEARLE, OGDENSBURG, N. Y .- We can send you Dr. Hedge's Essays for \$1,25.

Notice to the Public.

Mr. Mansfield has now ceased answering letters directed to us and enclosing two dollars for the Banner; and if our readers desire his services hereafter, they must enclose him the letter to be answered, with his usual fee-one dollar. The reason side, three rifled guns at the bow and two at the of his own to attend to, and as the offer was in the

American Steel Pens.

We have been using these pens for some time, and find they are not only better, but chenner than foreign manufacture. We also, learn that Snow's Pens have been adopted by the Board of Education of the City ing \$1. you will get one hundred and forty-four samples, by return of mail.

A Child's Book.

Scripture Illustrated by Moral and Religious Stories for Little Children. By Mrs. L. M. Willis. Mrs. Willis's pen has frequently added attractions to our columns, and she is well known to the little ones. This volume of 64 pages, contains twelve stories and Banner of Light office. Price 10 cents.

WARREN CHASE AT LYCEUM HALL. Sunday Afternoon, January 5, 1862.

[Reported for the Banner of Light.]

RECEONING. The "Free Meeting" Enterprise was ably inaugurated to-day by the distinguished pioneer and champion who stood behind the deak. He prefaced his remarks by the reading of Burleigh's fine poem on

" Duality." He first deemed it his duty to express his gratitude to Dr. Gardner, who, in the face of adverse circumstances, had carried this enterprise up to its present success; secondly, to the friends who had contributed so liberally of their means to make this in reality a gospel for the poor, and hoped they might come, when they heard of the provision made for them; and, thirdly, to the friends for giving him the first opportunity of speaking in the free hall-of inaugurating the enterprise in Boston, after fourteen years of labor in the service, all over the country.

He announced his subject as "Reckoning." Are you prepared to take your reckening? It is sunposed by many that there is a day of reckoning coming to the human soul, and God keeps the balance sheet, and foots up the reckoning against the day of judgment. The lecturer did not mean in this sense, but came to a more practical observation of the subject. The mariner takes his reckoning from his logbook and compass, to know whether he is drifting to leeward or windward, and by the trial-balance the officers of large corporations keep a reckoning to know whether they are accumulating or losing funds. Individuals engaged in private enterprises and other matters, keep their reckoning to know clearly and street, Boston. We are personally acquainted with distinctly which way the tides of fate are driving the Doctor, and are knowing to many important

It would be well for all to keep their reckoning in natural and spiritual matters, as individuals. Indiof the last half or quarter of a century. It is forty- commend him to all the diseased. nine years to day since I entered upon human exis-

order of beings? What reckoning would the world ers on, and contractors." have taken of you and those with you, had you done back twenty years, or even ten, and you will note name of his farm. the change in public sentiment. Half a century ago was gloomy and terrible. To gain heaven seemed at wherefores of this, to you, singular incident. best but a game of chance. None hardly dare hope for happiness in a life to come. Scarcely could you find a human being who believed their hell was on the inner soul. They feared hell more than they behell, and had no hope of a future life, except a life of misery and endless pain. The future was dark to everybody save the thinker, the philosopher and the infidel.

ng be

or

гy

₃e-

n-

eir

8.8

to-

ho

ar-

op-of

ıg-

led

of

on.

168

ree

σ'n,

en-

A.

ice

iel

lay

ed.

ec-

one

the

one

ca-

Can

end

ters

the

ere-

an-

Bon

oess

the

any

and eign nave Oity low

ng a vay, clos-cles,

wil-our nes-and pok se of

Within the last half century the doctrines of Calvinism have been greatly softened, so that now its and the great composer is the Bacchus who presses preachers seldom regale their congregations with the it out for mankind, and makes them spirit-drunk. smoke of the burning infants, or the music of the wailing damned. The religious public opinion had ter to wet its whistle? A locomotive. moderated greatly at the advent of the doctrine of the Millerites, who prophesied the second coming of Jesus. They hardly knew what they prophesied for, forth bright as the morning and beautiful as the and knew not the mighty truths of their prophecy. Even as the coming of Jesus was prophesied before, the great events of the coming future, wisely hidden dered he did not come in their own way, just as the prophetic visions of the seer." Jews of old wondered that he did not come decked in kingly robes and 'fine linen, to sit on the throne of the world and bow all nations in homage at his feet,

He did come, and his name is Spiritualism. He has come, and our souls are lifted up in adoration, and lightened with a blaze of glory. The angels who came in his glorious retinue, nestle close to our hearts, and tell us they love us, while they whisper to our listening ear of the truths of heaven. Universalism was the next religion that fell into Spiritualism, and is, in itself, as a sect, becoming smaller and smaller year by year. We live in wonderful times, like unto which no period of time is on record. The condits that connect Spiritualism with the older religious—such men as Theodore Parker. Henry Ward Beecher, Edwin H. Chapin, Ralph Waldo Emerson, and Wm. Lloyd Garrison, have a misknow not the importance and bearing of.

It is interesting to note the changes taking place In the world of politics, as well as of plety. Note and fifty three persons in Saxonville. the effects of our present civil war. Note the intellect and oivilization of the Free States, and the slabehold the border, the middle States, that lie be- prostrated and died the following morning. tween slavery and freedom-which are slowly and surely being elevated up to the dignity of and made fit to be in the society of the Free States of the North. Hundreds of things have happened since this war broke out, that show, as clear as can be, that apirits are engaged in this work, as well as mortals. Upon the result of this war will depend our civilization, and will depend Spiritualism. If the rebellion is put down, Spiritualism is secure and sure. If the rebels succeed, the spirit of reform in politics and religion will hide its head, and blush in shame. Greater and more spiritual will be the visions seen by the prophets of the future than the Apostle saw on the island of Patmos, but we must wait till the spiritual world has opened itself wider to our view. It is only a question of time. We all her eyes to the scenes of this world, after a painful illknow this. None know it surer than do your pro- ness. None save God's own recording angels can fessors of Harvard College. It is only the question know the anguish of the fond parents, when called with them how long they can keep it out of the University and themselves and their dogmas in. Do you suppose they think we are all deluded? No; they medium; and they would fain believe the blessed one tremble for their own fate and ignorance more than will lead them with a love never felt before, up to the for yours, at the same time they shut their eyes to home of the angels. Lizzle Doton and Rev. Mr. Leonthe light, and then declare there is nothing but dark. and, of Chelsea, were the instruments through whom ness. They know their own teachings will wither consolation was given to the bereaved ones on the fuand scatter-will shrivel up and be destroyed be- neral day, when the mortal casket of awest little neath the heat of the coming light. " the fact

Bome of the churches are beginning to see and

acknowledge that their only hope of salvation is in socepting the doctrines of Spiritualism, and gradually incorporating them into their teachings and belief. They have already found that the bonds of the church are social and not religious.

Spiritualists, I am sorry that we have been compelled to put a small silver bar at the door of these meetings, and keep the poor out; but we have always taught that there was no silver bar at the door of heaven-no bar between human souls and the presence of God. We have taken it down now, and all are urged to come in. Though the times are called hard, Spiritualism is advancing everywhere. The inauguration of free meetings in Boston at such a time as this is a hopeful sign. The Christians see as well as you do that the old is going out and the new coming in; and, more—they have found their puny little dams can't keep the tide back. Our tide is onward sweeping, and every institution of the past is inundated; every department of life feels its influence, and there is cheering news in the future.

ALL SORTS OF PARAGRAPHS.

Miss Lizzie M. A. Carley will speak in Charlestown, next Sabbath, January 19th.

Samuel D. Pace, trance speaking, and healing medium, will answer calls to lecture in the middle and western States. He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Michigan.

In another column our readers will find the advertisement of Dr. E. Smith. of No. 23 Pleasant cures done under his care—cures in comparison to which the one cited is trifling and insignificant. We have no hesitation in giving him our "right hand of vidually and collectively, let them note the progress | fellowship" as our Christian brothers say, and re-

Like sleepy children, we have been living in this tence, in its humblest phase, and for thirty years country for years, waiting for the present panic to was drifted and distracted, till, strengthened by come; and now we are just beginning to find out storms and contentions, I had reached a condition | what rascally men we have got for our rulers, and where the loved in the spirit world were able to how they are robbing our national treasury. Senathrow their arms around me, and wake in my whole tor Hale has opened fire upon the Secretary of the being responsive echoes to the music of their own | Navy, and as he is chairman of the committee on sphere; and by the boon thus won through sorrow naval affairs, his sweeping denunciations are produand contention, I have been able to take not only a cing an impression. Indeed, a majority of Congress reckoning of the past and present, but of the future. seem almost ready to endorse the assertion made by What would have been thought a century ago of Senator Nesmith, in debate, that "one-half of the a society of individuals meeting together for the os- appropriations made for the prosecution of this war, tensible purpose of obtaining wisdom from a superior have been stolen by men who are in office, and hang-

Hudson Tuttle's post office address is Berlin as you are now doing, a half century ago? Turn | Heights, Ohio, and not Walnut Grove, which is the

BANNER, Boston, Ms., to San Jose Mencury, Cal .the doctrine of damnation was rampant in the land, Greeting: It was placed upon our exchange list some and scarce a voice could be heard to penetrate the time since, through the agency of some of your spiritdark vestments of superstition in the land. To the friends, that you might get Light! Investigate proppoor, longing and yearning for happiness, the view erly, and you will be given to know all the whys and

Governor Andrew, in his message, very properly nrges upon the Massachusetts legislature the repeal of the constitutional discrimination between citizens dark, cloudy, and external—of the outer, and not of lieved in heaven-dreaded the scorohing flames of adopted citizens has annihilated the last vestige of "dark lanternism" from the public mind throughout the country.

> Ice water at meals chills the stomach, and consequently retards digestion. Weak tea is wholesome. Music is the wine which inspires new creations,

What is it that never takes anything

A cotemporary ushers in the new year as follows: "The year eighteen hundred and sixty-two steps vision of angels. It comes to us freighted with all and correctly, by the same law he was to come in from our view, till they are unveiled before us on this middle of the nineteenth century. They won- the canvas of time, or faintly shadowed forth in the

> A splendid Aquarium has been inaugurated in the Jardins d'Acclimatation in the Bois de Boulogne, Paris. The building is a long gallery, terminating at each end by pavilion formed vestibules, painted in fresco, after the aquaria of Herculaneum. The gallery is one hundred and fifty feet long, the glass cases forming one side of it, and the other being left in obscurity. Salt and fresh water fish, crustaces, and other natives of the sea and river, are here in profusion, swimming around the rocks, or attaching themselves to the bottom, or to aquatic plants.

HEREDITARY PIETY.-The Boston Pilot, says that on November 24, in St. Joseph's Church, in Roxbury, were confirmed three hundred and eighty-one persons. November 26, in St. Patrick's Church, North Bridgewater, the Bishop confirmed three hundred and sion assigned them, which even they themselves eighty persons. December 1st, the Bishop confirmed one hundred and six persons in the newly purchased Church of Natick-and on the same day one hundred

An elderly lady in Albany was so frightened by an explosion of gas at a house opposite, the other very, aristocracy and monopoly of the South, and day, which she witnessed, that she was completely

> The Washington correspondent of the New York Times says the policy of colonizing the negroes of rebels who may be confiscated and emancipated during the war had a thorough discussing in the Cabinet the other day, and developed great strength and popularity. Mr. Seward lends to the measure his cordial and unqualified support. It will doubtless be adopted as an Administration measure.

> Obituary Notice. Died in Chelses, Jan. 4, 1861. SARAH FRANCES, daughter of E. H. and C. A. KIERHAM, aged 8 years 11 months and 12 days.

> This was a lovely little child, the pride of the parents' heart and the life of the household. She closed upon to part with their sweet little girl. The future is not indeed dark to them, for they are Spiritualists, and the mother is well known in this city. as a trance

Fannie was laid away. "From her fair And unpolluted flesh will violets grow."

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. Wednesday Eyening, January 8, 1862

QUESTION .- The Tendencies of Spiritualism.

MR. CHAPMAN.—I shall give you my thoughts con-cerning Spiritualism just as they came to me, in the rough draft, without law or order. If they are rocks. MR. CHAPMAN,-I shall give you my thoughts conyou must build the wall; inthey are blocks of marole, you must hew the figures; if they are flowers, in Atheism; that some are in war, and others in you must make the botany; but if they are sticks peace; that some have set up the spiritual image, and stones, and mud, they may serve to thatch a and others are throwing stones at it; for there is hovel, or fill up the backbays of Spiritualism-and not an act done, nor a centiment entertained, not a there are many.

the tombs, and many mistook the rattling of old the grand and glorious superstructure, the crowning bones for the resurrection. Their old familiar friends stood forth embalmed rottenness. Their theologies melted away into air. Their creed was a squeezed sponge. The Bible was a forged check. God was an bstraction. Reason flung its shadow over the soul. The spiritual sun was eclipsed, and men lighted their ittle lanterns, and called them suns.

The second shock opened the mind, and men looked within and began to sweep the cobwebs out of the organized religious, of broken and shapeless theolonead, and many swept them down into the heart. The third shock has not yet come; and when it does, it will open heaven up to the throne of God.

Has Spiritualism brought us anarchy? Yes, ex actly that that attends the demolition of an old house-clutter and rubbish.

The old ecclesiastic temple lies in ruins, a shapeless mass, column, beam, and rafter piled in exqui-site ugliness. But is architecture destroyed? Does a man destroy music by cutting his fiddle strings? When a man says there is no sun, it is the cataract in his eye that speaks.

The "Harmonial Philosophy" is the pede tal upon which we are to erect the true image of Spiritualism. The image is about to be set up, and you and I are invited to the inauguration. Spiritualism is a triplewinged globe, thrown from the nebulous mass of theologics, and with these wings it shall fly through all systems. It is three-fold. The intellect is the soil, the reason is the stalk, and love is the flower. Pearls are more than the strings they are stung on; the granite rook takes its nobleness from the image

When the soul flung her light and love into the hemisphere of the intellect, reason was born; thus reason brought forth, and it was love. Love, reason, intellect-flower, stalk, soil. The intellect rests in the soul, which, like a sea of gold, holds the silvery orb of mind, and all these float in the undiscovered sea of God. The foundation is granite, the pedestal is marble, and the image is gold, and these three are one: phenomena, investigation, faith. These three are one: the law of Moses, the body of Christ, the revelations of the Spirit-dissolution, reconstruction, inspiration. These three are one: the rap, the speech, the act. We are now at the close of the speech period. The winds of heaven are about to be abated, and then her airs of inspiration shall drop down like the gentle dews. Heat, light, life-Father, Son, Spirit. Here is triple nature, and triple God. This is the three-thoughted brain of the Uui-

" Oft our bark upon the tide of reason wrecks. But never founders upon the sea of love. The sea of logic is the polar sea;

And we, when floods the spiritual tide. Float out like icebergs, to thaw and melt in the Summer's sun of love."

He that digs for the foundation is one; and he that sculptures the image is another; and he can hew the granite into squares who cannot chip a thing of life from the dull marble. He can make a rap that cannot make a speech; but there shall ome a mightier than he, who shall fire the heart.

We have had a set of workmen for the last dozen years, digging for the corner-stone of our new bullding. Another set have been preparing the structure, and when it is ready for erection, the stone for the corner will be let down from heaven. What difference between digger and builder? Shall he who paints the picture despise him who weaves the can-

our little cances.

We are now in the chalk and granite; they bear minerals, but not flowers, and he is as unwise as wrong-headed, who condemns us for being thus, as he who in the colite geologic period, should have condemned the world because he could not plant a flower garden. We shall yet have the botany, but before that, rocks most be ground to powder, and icebergs melt. We may inquire scientifically what is the tendency of Spiritualism, and when we can calculate with nice logic what is the next law leaf to be turned over, what step comes next in the winding-stair. then we are philosophers. We may inquire into it morally, and when we know there is life, and feel its divinity within us, then we are reformers. But what have we to do with tendencies. Principles, not things, this is our philosophy. Any way we may look at who may wish to see her. the thing, it is of God, and all impertinent inter-

meddlers with his work should be referred to Him. What thing is of God? That imperishable ME; that fire, quenchless as the Eternal. . Spiritualism is in that ME, in you, and its sun has just flung a dash | Consultations free. Call and investigate. | lw Jan 18 of its light into the sky of the mind. The work may be looked at apart from the workmen; the work is good; the shoe will fit, though cobblers drive the

We are each working with our tools. There is not a tree in all the forest of Spiritualism, that I have not flung a hatchet into, nor a Sahara that I have not crossed, nor a gulf that I have not foundered in, nor nor a dismal swamp that I have not been lost in. I have shoveled dirt, picked stone, and felled trees, and my indentures are not yet out., You tell me I am a dirt-shoveler. Well, it is because dirt should be shoveled; the necessity for that is equal to the necessity for me. But yet I see a continent beyond, upheaved, and mountain girded, washed round by the river of life, and lighted by a sun that never

I see it in the mind, half-grown. Tis an idea and sometime it shall come forth, limb, organ and life, and royally, like Minerva from the brain of Jove. But does Spiritualism need defense? Who are they that attack it? Their indiatment is but the mole's impeachment of the sun. Wipe out the phenomena to-day, hush every rap, every speech, put the law's look on every lip, build a dungeon for every man, and the ideal still lives, and shall outwork the world it sighs for. When the bur drops off, the winds of persecution will blow the seeds over the land. Then every dungeon is a church, and every sealed lip is a preacher, and this is the next entertainment we are to be invited to.

Spiritualism is the second coming of Christ, the vershadowing of the spirit.

"He comes no more a sacrifice for sin, But puts his bloody vestments off for the Habiliments of peace."

It is His coming, not psychologically, only, but onto-logically also. It will be the spiritual reading of the text of Christianity. The body of Christ has thrown its shadow over the ages between Him and us. His advent in Judes was the coming of Jesus. This is the coming of Shrist. He was incarnated then. He is the spirit, the embodiment of the Divine spiritual

ides. His throne is forever, and his sceptre of rightcourness is the sceptre of his kingdom.

I have thus attempted to throw my thoughts into words, but they defy expression. Words are but the cruiches upon which we limp into the temple of thought, and he who goes, to the dictionary to know what is religion, or what is Spiritualism, will no roneous sentiments; that one is in free love, another freak of free love, nor a frozen blast of Atheism, nor The first shock of the spiritual earthquake opened a stone thrown, that does not in some way help on spiritual architecture of the world.

If Spiritualism stops at philosophy, it will perish; if it progresses to religion, it will live. But this is doubting; it is hypotheticating the Divine order and the Divine beneficence. It will progress to religion, because it will live. Not more certainly shall the flower come from the seed when nursed by soil, sunshine and rain, than from the lawless mass of disgies, shall come a spiritual sun and system.

J. WETHERBER, JR .- My opinion of Spiritualism, what it is and what are its tendencies, has materially changed since I first experienced it, and I think to better and truer conceptions of it. I expected of it, as I would of the advent of a Jesus Christ; as soon as one, many or all imbibed its doctrines, believed in the voices from the spirit land, all would be of one mind, one faith, one religion; all authority in the fathers, in Bibles, in churches, give way to the authority of spirit life experience. A further look into and experience in this subject, has taught me that the angel teachings must not contradict, but harmonize with Nature, and Nature teaches me that differences exist radically, and such differences are Nature's peace and beauty; that some people are constitutionally gloomy, some cheerful, some energetic, some lymphatic, some conservative, some progressive, and these inherent differences run into and characterize all human institutions.

The tendency of Spiritualism is not, then, to wipe out all the old land-marks, but give a living truth, to all! If something of the kind did not come, religion would die out of the world. The tendency of Spiritualism is to liberalize all. I am inclined to have great faith in natural religion, and the tendency of Spiritualism, I think, is toward natural religion, and from revealed religion. What is known by moralists as natural religion must spread, while revealed religion must wane, and such is notoriously the fact, of late years, and must die out finally, or be absorbed in the greater.

AMUSEMENTS IN BOSTON.

BOSTON MUSEUM - Tremont, between Court & School streets. Admission 25 cents; Orchestra and Reserved seats, 5J cents. Performances commence in the evening at 7 1 2 o'clock, and Wednesday and Saturday afternoons at 8 o'clock.

AQUARIAL AND ZOOLOGICAL GARDER Central Court. Living Whales, Animals, Reptiles, Age Open from 9 a. m. to 10 r. m. Adultation 25 cents; Children under

MORRIS BROTHERS, PELL AND TROWBRIDGE'S OPERA HOUSE-Nearly opposite the Old South Church. Tickets, 25 cents.

BOSTON ATHENAEUM—Beacon street, near State House. Thirty-seventh Exhibition of Paintings and Statuary. Admission, 25 cents.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country.

ustomers. Our terms are moderate.

CONSUMPTION CAN BE CURED. I feel it a duty I owe Consumptives and there 'roubled with Catarrh, to make public the cure that has been effected in my case, by Dr. Edmund Smith. I rode to his door the 17th of December, 18:0, and with rome difficulty, on account of paints the picture despise him who weaves the canvas?

I recognize in Spiritualism three sets of workmen: the materialist, the intellectualist, the spiritualist; the first observe the mere phenomena; the second construct theories, and the third are actors; and of necessity, theory rests upon phenomena, action upon theory. Our faith is a three metalled coin—copper, silver and gold, whereon is the superscription of God.

I am talking of Spiritualism in its broad sense; it has no technical import to me; it is not a doctring for a sect, but a religion for the world. I do not think all the whims, and fancies, and dare-devil thoughts of Spiritualists are oracles, but I shall not fret and scold; they are only the chips and dirt that fly from chisel and spade. There are hodmen and architects; but the hodman of to-day is the architect of to-morrow. There is nothing in nature that says, "he that is a hodman let him be a hodman still."

The same tide that bears the angelic squadron bears our little canoes.

My case, by Dr. Edmund Smith, reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers. B.O. and with reson difficulty, on account of papers and start to his remedy to relieve me. And I wish to see the long and raising harassed me could give me are medy to relieve me. And I wish to see the condition of papers. B.O. and with reson are remedy to relieve me. And I wish to see the could give me are medy to relieve me. And I wish to see the could give me are medy to relieve me. And I wish to see the could give m such to consult Dr. Smith, to whom, through the blessing of God, I owe my life and health, Mies A. A. IDE.

> I am happy to state, for the good of others, that I am acquainted with the above case, having visited her in her sickness, also, attended the funeral of her sister, and have been intimately acquainted with the family for some time. I be-lieve Dr. Smith, with God's blessing, was the instrument of raising and restoring Miss Ide to health SP. EDMENS, Pastor of the Christian Church. Tyler street, Boston, Sept., 1861.

DR. SMITH'S office is of en daily for the reception of

patients. He treats every disease with remedies purely vegetable, at 23 Pleasant Street, Boston. January, 1862.-Miss Ide is now married, and in good health; the number of her residence will be given to any one

Persons at a distance may consult Dr. Smith by letter, (inclosing two postage stamps,) and medicine can be cent by express. The best of references given.

N. B. Dr. Smith also attends patients at their residence.

THE FUGITIVE WIFE. NEW AND INTERESTING BOOK, by WARREN CHASE. written by Warren Chase, author of "Life Line of the Lone One," the title of which is "Transfucitive Waff;" being a Review, Orliteism, and Commentary on Marriage, Adultery, and Divorce, Polygamy, Monogamy, Celibacy, and Free Love, Shakerlam, Communism, and Socialism. Interpersed with Poems and Sketches of Actual Life, as seen by the author dur-

ing many years' travel, with proposed logal remedies for do-mostic troubles.

Price, in paper binding, 25 cents; in cloth, 40 centa—sent by mail. Published and for sale by BELA MARSH, 14 Bromfield at., Boston, and by the author.

Jan, 18.

MR. GOLGHESTER, of New York, Test, Business and Prophetic Medium, can be consulted for a short time longer, at his Récme 75 Beach street, opposite Edinboro'st, has the marvelous phenonena of Spirits Writing on the body. Also, in connection, Dr. O. Conklin, the well known Healing Medium, of New York.

WANTED-BY MRS. J. H CONANT-One or a suit VV of Rooms, near this office. The charges must be mod-rate, and the pay will be prompt. For full particulars in-ulre at this office, or of Mr. J. H. Couant, at White Brothers,

DR. L. L. FARNSWORTH,

PROBLEM IN HARNSWORTH,

PSYCHOMETRIST AND PHYSICIAN, is permanently located at No. 62 HUDSON STREET, Boston. Person, sending autograph and \$1, will receive a full delineation of character. Dr. F. also examines disease and prescribes by a lock of hair; terms. \$1-in each case two 3 cent postage stamps must be inclosed. References can be given from persons of high standing, in Boston and vicinity, who have received great benefit by means of his magnetic powers Medical consultation free. Office hours from 2 to 6 r. x Nov. 9.

"WHATEVER IS, IS BIGHT" VINDICATED. DY A. P. M'OOMBS. A Pamphlet of twenty-four pages, containing clear and lucid arguments in support of the ALL RIGHT decirine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlet entitled, "IT I BY ALL RIGHT." For sale at the Banner of Light Office, 158 Washington et, Boston. Price, 10 cents.

A, B. CHILD M. D., DENTIST MO. 15 TREMONT STREET, BOSTON, MASS

New Books.

ABC OF LIFE.

BY A. B. CHILD, M. D. AUTHOR OF "WHATEVER IS, IS BIGET," ETC.

IS NOW READY and will be sent, post-paid, to any part o the country for 25 cents.

This book, of three hundred Aphorisms, on thirty-six print-This book, or three auditive approximate, on thirty-six primed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

For sale at the office of the Banner of Light, 158 Washingston attent that in

NOW READY:

ton street, Buston.

THE GREAT CONFLICT!

Cause and Cure of Secession.

DY LEO MILLER, ESQ. delivered at Prait's Hall, Provi-lence, R. I., on the evening of Bunday, Dec. 8, 1861, and repeated by universal request, at the same place, on Tuesday evening of the following week.

evening of the following week.

Single copies \$2 cents; ten copies \$1, mailed free; one hundred copies \$8.

All orders addressed to BELA MARSH, 14 Bromfield st., Boston, BANNER OF LIGHT OFFICE, or ROSS & TOUCEY, 121 Nassau street, New York, will be promptly supplied.

Doc. 28.

English Works on Spiritualism.

THE NIGHT-SIDE OF NATURE; Or, GHOSTS AND GHOST-SEERS. By Catherine Crows. For sale at the Banner of Light Office, Price 80 cents.

LIGHT IN THE VALLEY.

MY EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Crosland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price

EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES!

A New Book by Andrew Jackson Davis! HARBINGER OF HEALTH

CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

BY ANDREW JACKSON DAVIS. How to repel disease, regain health, live as one ought, reat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the trucst conditions of harmony-this is what is distinctly taught in this volume, both by prescriptions and principles.

There are to be found more than 300 Prescriptions for more than 100 forms of Discase.

Such a mass of information, coming through such a source nakes this book one of Indescribable Value for Family Reference, and it ought to be found in every ouschold in the land.

There are no cases of disease which its directions and rules lo not reach. All climater, and all states of the climate come qually within its range.

Those who have known the former volumes of the author. ill be rejoiced to know that in the latest one Mn. Davis REACHES THE WHOLE RACE, and is freely lending himself to a work of the largest value to the human family.

It should be in the hands of every Man and Woman. for all are as much interested in its success as they are in their own Health and Happiness. Here is the PLAIR ROAD то Воти !

A handsome 12mo., of 432 pages. Price only \$1. Single copies mailed free on receipt of price. For sale at he Banner of Light Office, Boston, Mass. Nov. 23.

JUST PUBLISHED.

AMERICA AND HER DESTINY :" NSPIRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Sunday Evening, Aug. 25, 1861. through EMMA HARDINGE, by THE SPIRITS. Price, \$3 per hundred, or 5 cents single copy; when sent by nail, one cent additional. Just published and for sale wholesale and retail at the Banner of Light office, 158 Washington street. tf Nov. 2.

A NEW BOOK.

AN EYE-OPENER;

CATHOLICISM UNMASKED. BY A CATHOLIC PRIEST.

Containing-"Doubts of Infidule," embodying thirty imortant Questione to the Chergy; also, forty Close Questions to the Doctors of Divinity, by Zgpa; a curious and interesting work, entitled, LE BRUN, and much other matter, both

bing and it structive. of the kind ever printed in the English language.

When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary production. The work was finally submitted to the liev, Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demonstien of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and

error grapple.

The "Fre-Opener" should be in the hands of all who deaire to think for themselves.

Price, 40 cents, postpaid. The trade furnished on liberal terms. For sale at the BAKKER OF LIGHT Office, No. 138 Washington st., Boston.

Essays on Various Subjects,

NTENDED to clucklate the Cauces of the Changes coming upon all the Earth at the present time; and the Nature of the Calamities that are so rapidly approaching, &c. oure of the Calamities that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paline, &c., given hrough a lady, who wrote "Communications," and "Further Communications from the World of Spirits."

Price 50 ceits, paper. When sent by mail 10 cents in addition for patents.

Further Communications from the World of Spirits. on subjects highly important to the human family, by Josh-ua, Solomon and others, given the part of the light Price 50 cents in cloth-10 cents addition for postage, when

The Rights of Man, by George Fox, given through a lady. -Prico - 6 cente, -----The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass. Oct. 5

HAMMONTON SETTLEMENT.

LANDS FOR SALE IN THIS EEAUTIFUL AND

THRIVING SETTLEMENT.

TIME soil is a fine, sandy loam, adapted to the growth of I Wheat, Clover, Corn, Peaches, Grapes, &c. It is the bes fruit soil in the Union. The Climate is mild, healthy and agreeable; the markets, are the best, and all facilities are now at hand. This Settlement was started three years ago, and the land sold to none but actual settlers, and the result has been, five hundred houses, two mills, five stores, and four public schools bave been erected, and a population of three thousand industrious, liberal, enterprising and moral settlers, from New England and the western States, making a very desirable and thrifty community.

A large number of acres have been planted with Grapes and fine fruits. This settlement offers a rare opportunity for those wanting homes and protection against hard times. The farm lands are offered at the low price of from \$15 to \$20 per acre. Those who cannot pay all cash can pay one Quarter cash and the balance in one, two, and three years, with interest. Also, town lots and cottage lots, of from one

acre to five acres, from \$80 to \$200 each. Arao. Improved Places-Two beautiful, improved places. for sale, on a fine lake of pure spring water, with vineyard, fruits, do .- desirable for a Water Oure. Grounds well laid

To visit Hammonton-leave Vine street wharf, Philadelphis at 71-8 A. M. and 8 1-9 o'clock P. M., direct for Hammonon. Inquire of R. J. BYRNES, Hammonton Land office, near the station. Letters, inclosing a stamp, will be answered, Hammonion, Atlantic Co., N. J., Jan. 1502. 5w Jan 4. B. J. BYRNES.

Back message in this department of the Hammer we claim was spoken by the spirit whose name it bears, through Mas. J. H. Corant, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may re-

as tests of spirit communion to those friends who may recognize them.

We hope to shew that spirits carry the characteristics of
their earthalife to that beyond, and to do away with the erroneous idea that they are more than reserve theirs. We lelieve the public should know of the spirit-world as it is—
should learn that there is ovil as well as good in it.

We ask the reader to receive no doctrine put forth by
spirits in these columns that does not compart with his reason. Each expresses so much of truth as he perceives-

Our Circles.—The circles at which these communica-tions are given, are held at the Banner of Liont Oprice, No. 158 Warnington Byrner, Room So. 3 (up state.) very Monday, Turday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

Thursday, Nov. 14.—Invocation; "Moral Disease;!" Frank Germon, actor: Dr. John Thaver. Detham, Mass.; Amelia Davis, St. Charles, Texas; Hiram Dudley, New York City;

Andrew C. Lincoln.

Monday, Non. 18.—Invesation: "Why are Spirits unable to manifest before the Professors of Harvard College and their friends?" Andrew 8. Murray, Halifax, N. S.; Mundum Janvrin, Portsmouth, N. H.; Frances Cecilia Babbitt, New Harvard College and the Co

ven. Conn.

Tuesday, Nov. 19.—Invocation : The Redemption of Souls from the desire for Stimulants;" William E. Coates, C. S. A., Gaston, Greensboro' Co., Ala.; John Lee Taunton Insane Asylum: George Barnard; Eva S. Walker, Salem, Mass.; "Irene." Tuesday, Nov. 26 .- Invocation; "Development of Animals

Tariday, Noz. 28.—Invocation; "Development of Animals and of Men;" Thomas P. Hopowell, Ben onville, Ohio, William T Sands, New York City; Mary Jane Lovejoy, Concord, N. H.; Jonathan Ladd.

Thurging, Noz. 23.—Invocation; Joy H. Fairchild, to a friend in Dednam; Maxilda Mason, Lunenburg, Pa.; James Fiynn, New York; Goo, M. Bidweil; Archibald De Witt, to his son.

Monday, Dec. 2.—Invocation; "First Manifestation of God to Man'a Physical Senses;" Geo, W. McFarland, Trenten, Me.; Henry Wright; Charlotte K. Tapley, Brookfield, N. Y.; Liliy Knox.

Latty Knoz.

Tuesday, Dec. 3.—Invocation; "Is the Progress of the Spirit Immediate, or is at by di tinet degrees?" "Will Electricity ever be used in the movement of large Material Substances?" Reulem Proc. Johnson, Vt.; Patrick Smith, New York; Charles Pettes Anderson, Georgetown, D. C.; Maria,

to Lorise Moore,
Thursday, Dec. 5.—Invocation; "What is a Miracle?"
Herr Schradstall, New Orleans; Elizabeth S. Mason, to her
father; Horbert Langdon, Chesapenke City, N. J.; Lizzy

Portor.

Monday, Dec. 9.—Invocation; "Was there ever a Universal Deluger" James Raffetty, Moon street, Boston; Jenny Bigelow, to her mother, Frances Ryder; John M. Whittemore, Cambridge; Isaac T. Hopper (published in No 13).

Theretay, Dec. 19.—Invocation; "What is Lite?" "Is Concidence an Theoring Guide?" Samuel T. Jacobs, Oberlin, Mach. Harsach Conguly, New York: Paricks Officine, Dub.

reference an Unerring Guide?" Samuel T. Jacobs, Oberlin, Mich.; Hannah Connolly, New York; Patrick O'Brien, Dublin, Ireland, James Morgan, to Margaret Ellinwood; Wm. Stone to his wife.

Thursday, Dec. 99.—Invocation; "The purport of the message from England;" Theodore Jackson; C. tharine Perkins; Joseph Willisey; Nelly Gleason

Tacsday, Dec. 21.—Invocation; "The Celebration of Christmas;" Dennia Sullivan; Rhoda Wikkins; George S. Moore, Cabolville, Indiana (printed in No. 15); Alico Maria Buckley.

Thurnlay: Dec 26 -Invocation; "Do the Spirits come at

the call of mortals?" Leland Chuse; Ricardo Bernamber; Poter Segra; Mary Ann Powers: Harriet Sewell; Capt. Is-rael Half. nd Hall. Manday, Dec. 30.—Invocation; "Is the Soul's Progression udless." William Watson; Elizabeth Perkins; Freddy

Rudiess?" William Watson; Elizabeth Perkins; Freddy Davis; Josish Copeland.
Tuenday, Dr. 31.—Dr. Wm. Clark, Boston (printed in No. 16); Catharine Boyce, Princeton, N. 8; Charles, P. Young, Ban Francisco, Cal.; Thomas thould, Orleans, Mass.
Thursday Jan. 2.—Invocation; When will man become Inflattely happy?" Wm. T. Fernald, St. Louis; Rebeccs Hoppin, Philadelphia; Margaret Connelly, Manchester, N. H.
Mondry, Jan. 6.—Invocation; "Snall man ever become law noto himself—and if so, when?" "Why are the communications given at this circle more for strangers to than believers in Spiritual manifestions?" Willie Downs, High street, Boston; Florence S. Upton, Charleston, S. C.; Joseph Stillings haveler, Montgomery, Ala, to his son Henry; Patrick lings jeweller, Montgomery, Ala, to his son Henry; Patrick Murphy, Dever, N. H.

Invocation.

Our Father, while the heavens declare thy glory, and the earth showeth forth thy wonders, shall we thy children forget to praise thee? While even the smallest of thy creations lifts up its praise unto thee continually, shall we, the greatest of all thy works, fail to lift up our souls in praise, also? No, oh, our Father for there is that within us that continually attuneth our lips in songs of thanksgiving unto thee. Forever and forever, we will praise thee, on the great sea of life. Whoever and whatever thou art, we know, oh, our Father, that thou art with us; though wander in sunlight and in darkness, though we dwell amidst sorrow and joy, we know that thou art with us, and that thy mighty hand of love will ever sustain us, and thy loving voice ever proclaim " I have a place of rest prepared for those who love me." And to love thee, oh, our Father, is to love all things, whether in heaven, on earth or in bell. We are to love all thy creatures, in order that we may love the eternal. Oh, Lord our God, shall we ask thee to bless these thy children, with the choicest blessings of the spirit world? Oh, God, shall we ask thee to bless all those who humbly beseech thy guardian care, and those who know thee not? Oh, our Father, we know that all of us are in thy hands, and shielded by thy love; and we will crave no blessing from thee, for we know each one is dear unto thee, and is thus an especial object of thy care.

Violation of Law --- Punishment of Sin. Have the friends a question to propose to us?

" Is not the violation of a physical or material law a sin, in the same way that the violation of moral law is sin? If so, what is the distinction ?"

There is as positive and certain a law governing the material being as there is governing the spiritual, and it is ceptainly as much a sin to violate any portion of the law physical as to violate the law spiritual; for the law physical is entirely dependent upon the law spiritual. You as a spirit are given in charge of a material temple. It is yours, and you are endowed with a capacity to properly protect and cherish it. It is protected by certain laws, and if you infringe upon those laws, you suffer physically -for suffering is the penalty of sin; and when you. have paid for your sin to the utmost farthing, you go free, and not till then.

If there are no others who desire to question us, we will speak a few moments upon a question already

" If God punishes the sinner with death, how, then, are all men immortal?"

This is a question we have received, no doubt, from one who is in doubt regarding the immortality of the whole human race. He believes that a certain portion only of the great human family are immortal, and that that portion are those who have attained to' a certain age here, and have also complied with certain moral requirements, according to his definition of the thing. " If God punishes the sinner with death, how, then, are all men immortal?" "Our good brother has confounded the sinner with the sin-the execution of the law with the law itself. He has failed to perceive the wide line of demarcation between the two. He is living too much in the material world-dealing too much with material things, and not enough with the gifts of heaven and immortality, and of the things allied thereto. We know this to be his condition, because his own scul is a mirror to us.

We perceive our good brother, in the question before us, has reference to that passage of scripture which reads thus: "The wages of six is death." If our brother would study more deeply into the meaning of the passage, he might become somewhat more enlightened, without our aid. We have ever sought to impress this truth upon the minds of our hearers -that all sin is mortal, and so, is destined to die. It cannot live always, but must return back to its primaries again, and be merged into a higher state of life. Death is marked upon it-and why? Because change is the law governing all things-because the great law of progress runs through all things, and leads all things up to a higher condition of life; separating them from the lower, and merging them into the higher. "The wages of sin is death." Death to what? To sin. "The wages of

sin is death," practically—not only in spiritual matters, but it is the great law that runs through all OH! YOU THOUGHT IT STRANGE I KNEW YOU. nature. It proclaims itself in the life of the prostitute, the murderer, the thief, the drunkard-all that class of beings who have lived a lie-all who have drank from the fountain of corrow. All perceive that the wages of their sin is death -death of the sin, not of the sinner. The law of c'ernal change is marked upon them, and the sin, which is a lesser degree of the goodness and purity of life, must pass into the gulf of death. God bath ordered it so, and the great law of nature demands a just equivalent for all she

So, then, our questioner, know that all mortal must become immortal, and that the soul would not exist now, unless it existed forever, for it is the breath of God clothed upon with fleshly garments. And know, too, our questioner, that the human soul once started on the great journey Godward, can never turn back -can never forfeit its claims upon the Delty, but is as true to its Pather, as the needle to the pole. Oh, our questioner, seek to know the things of the higher Enter into the temple of the living God, and dwell no longer in the dark cloisters of materialism and moral darkness. Seek to understand God as he really is-the God alike of the righteous and the sinning, and then you will learn something of that great law that holds universes in their proper places. Nov. 12.

Georgie Vail.

I can't write, Mister. I want to send a letter to my father and mother, that lives in Charlestown. My name is Georgie Vail. I's five years old. I bave been here three years-I have. I fell down, and run a needle in my back, and I had what Doctor Fisher says I did. I's sick six weeks, in all. Folks do n't know what ailed me. Ur. Fisher says l had the lock-jaw. There's a boy here says I did n't but I did. He's trying to plague me.

I want my mother to let me speak to her. If she will, I've got a lot of things to tell her-about how I live here. She cut off some of my curls, but I've got 'em all here, though. I've got 'em all, now, Mister, and I want her to know I come here, because I don't know the way there. Everybody'll show

you, here, where mediums are.

Will you tell my mother about how I come, and tell her I've got a dog here, and dogs don't bite here; and tell her I'm going to be a traveler, and see everything, when I get along more? I will, too. He says I won't. He wants to come, and I got the first chance, and he's plaguing me 'cause I did He said he'd put me out if I didn't let him have the first chance. I don't care for him, though. I can say what I want to, and I can lick him, if I'm a mind to. I'm bigger 'n he is.

Will you take that to my mother? My father's name is Vail-just like me. He lives close by Bunker Hill Monument. That boy that plagued me shan't come, now, shall he? He shan't! Nov. 12.

Horace Plaisted.

I want you to write a letter for me. I can write myself, but I want you to write for me this time. A boy pushed me overboard, that's how I came lend. I's down by Fulton Ferry, and a boy pushed me overboard. I did n't have any chance to ask him what he did it for. We'd been playing together, and ne pushed me in. If I had n't struck my head, 'd saved myself; but I struck on the pier, and i stunned me. My mother did n't know for ever so ong where I was. She 's a Spiritualist, she is, and 've tried to come a good many times, and I never could. She's wished for me too much. She ain't rich. She 's poor, she is. She lives in Walker street She used to live in Chamber street. I can go there and talk, if I have a medium, after I 've been here-

If you'll tell my mother I came here, and tell her court, and he's never told of it. It's a year ago 'm eight—no l'm nine. I had my arm broke the year before.

they said I could.

I used to sell papers sometimes -- more times ! did n't, though. If you'll tell my mother the reason I haint come—it's because she's wished too hard. That's the reason I haint come. Will you tell her? I know where my father is, too, tell her. He do

t. He ain't dead. He's in California. once Plaisted. I ain't Irish—that other boy save I am, but I ain't—the boy that was here before. I had the first chance, and he got it away from me May I come again?

Alice Kensington.

My name was Alice Kensington. I's twelve years old-lived in Fall River, Mass. I died of scarlet fe ver, in the winter of 1859. I have my brother with me-brother Edward. He's six six years old when he died. He died of the cholera-infantum. We want to talk with our father and mother if we can My father is a soldier, now. My mother often says, the children were with her, she'd be contented and happy. You'll please, sir, to tell her we are with her; and if you'll please to ask her to go to somebody where I can come and speak, I'll tell her so many beautiful things about heaven. I'll tell her all about my grandmother, too -her mother that died when she 's a little girl. She don't remember her. I'll tell her all about her, here. Her name is er's name. My father's name is. Edward J. Kensington. He's gone to the war.

Mary Murphy.
It's all very well to tell us we'll find peace afther we die. It's all very well to believe it when we find so much to draw us back after we come here. Mister, I left four children, and I got an old man that's drunk all the time. and it's I meself that sees how madly off they are. Could I talk to him? If I could who he is. His name is Murphy, and he lives on Cross street. Me own name is Mary Murphy, and his name is James. I die meself only last Summer, and I suppose my sister have it, and the rest that's left with him is badly taken care of. Faith, I takes no pleasure here at all, for I am brought back all the that worries me, I see no truth at all in the Catho lic religion-I find no truth at all. I find meself just the same as before I die. I was a hard work. ing woman, and did cleaning and took in washing, and did all I could to make things alsy; but here I am, as worse off as ever I was.

The fact is, sir, I want him to leave off drinking and take care of the children. Faith, tell him it 's meself that comes and annoys him in his sleep. Faith. I did it, and I'll do it again till I find peace. It's away down across Hanover street, on the other side—down the other side. It's up one or two pair of stairs, on the left side of the street, going down. I could go meself, very well, but I can't tell

I can do good many things, but I can't do all. Faith, stranger, I am not having a time at all pleas. ant. I feel as though I 's on the earth now, as much as ever I was. It's little sise I'll find either, till me children are taken care of just as they ought to be. Me old man is drunk all the time. He's bad enough when I 's here, but he 's worse now.

It's all very well to talk about heaven, but you don't find it when you come here. Faith, I don't believe there is any religion here. The prastes tell us what we do n't find at all, and it's not meself at all that 'll come back and say I believe when I do n't,

Are ye writin' all that for me, sir? Faith, I'm most ashamed of it. Good morning, sir. Nov. 12.

Benediction.

Written: Go in the name of him who brought ye hither. Written for the Banner of Light. BY JOYCE JOYCELIN.

Oh! you thought it strange I know you, As many years had flown. Since my eyes had rested on you-Were mirrored in your own; As your friends had often told you, That time had wrought a change. And that I still should know you. You think it wondrous strange.

Though years have come and passed away. Adown life's ebbing stream. Thou 'st mingled with my thoughts by day. And dwelt in many a dream. In festal halls, mid songs of mirth Graced by the gay and fair. Midst lavished wealth, there is a dearth, When thou art wanting there.

I saw thy beauty in each flower. And in the golden sky; In twilight's soft and rosy hour. I felt thy presence nigh : When swelling songs and zephyrs bland, Made woodland groves rejoice. With echoings of the summer land, 'T was the music of thy voice.

The laughing rills and silver lakes, Joined in the rippling dance, The dew decked flowers when day awakes, Reveal thy mellow glance. The pearly shells from gleaming strands. Sing of their home, the sea, Where Naiads danced o'er golden sands, And tuned their harps to thee.

In every pictured grand ideal, Of the beautiful or rare, In all the fanciful or real, ls found thy image there ; In every joy thou sharest a part, With every hope entwined; Down deep within the inner heart, Thy beauty is enshrined.

Let the sun forget his duty. Niagara cease to roar. Then may I forget thy beauty And remember thee no more ; But while the tides still ebb and flow, Will recollection twine Thy early charms—years' riper glow— With every thought of mine.

And thou, adown the coming age. In mem'ry bright will glow, The record of the sacred page, None else but thee may know. But these throbbings I must smother, And keep in faith the vow, For I cannot wrong another Who bath claims before thee, now.

SANCTIFICATION.

An Address delivered before the Boston Spiritual Conference.

BY HENRY G. CHAPMAN.

In the sense of theology, Sanctification means freeboy pushed me overboard, I'll go. Dick Weld dom from sin, or, perhaps, comparative freedom from pushed me overboard. His mother lives down the sin, and marks a state of the soul, when it is acceptable to God; not, however, on account of its own holiness, but through the merits of Christ. This Sanotification is part of a plan or scheme, and differs from my views upon the matter, in this, that it substitutes a miracle in place of nature. It is an arbitrary scheme applied to make instead of a fact growing out a't want her to know. I'll tell her, if you'll write of a man naturally. The power to become sanctified personally, resides in man, as certainly as the power My mother's name is Ann. My name is Plaisted to fall resides in a stone, or the power to blossom resides in the bud. I believe in regeneration and sanctification, reserving the right, of course, to define these terms, and to make my own statement of doc-

> Three things, then, may be observed concerning Sanctification. First-What is it? Second-How does it come to pass? and third-What are its fruits? Regeneration I hold to be a progressive work in the soul, and Sanctification is that work, completed. We are born into the natural world children, and so we are born into the spiritual world. We are then but babes in the spirit, and must draw our nourishment from the breast of nature, instead of the nursing-

All persons arrived at the age of thinking, who will turn their eyes inward, will become conscious of a conflict of powers within them. This is true, I think, Busted-Elizabeth Busted. Elizabeth is my moth- of those naturally the most harmonious; there is at least a distant rumbling, if not an actual and present battle. This, I think, is the normal condition of the human soul, and it is this that suggests the universal necessity of religion. There are times when this distant and muttering thunder ripens into a tempest. or when this feud of the soul ripens into rebellion. and this is what we call conviction.

The head and the stomach are the natural enemies make him believe I came to talk to him, he'd take of the soul, and yet they, with the addresses they better care of the children. Faith, then, I'll tell you bring upon it, are its teachers. But the pupil will one day overmaster the teachers. Now, when this conflict once really begins, it will go on, until victory leave a small, little child, only five weeks old, and inclines to the side of the soul. ... The passions, prides, don't know at all where it is. I's taken away, and appetites of the material world, will give way to truth, love and harmony, and these inspirations of the soul will give its law. Once begin this conflict time to worry about my children. And another thing in earnest, and the result is never doubtful. When one is seriously at war with himself, he is well-nigh born into the kingdom, where, under conviction, a man finds no company so poor as his own, and no world so poor as that he has been living in.

In regeneration, God, through his associated agents. in nature, is trying to make his way down through the mass of old books, it may be-down through the select apartments of honor, down through the chambers of pride the costly and adorned places of selflove, down to the ground floor, where lies the soul, shorn of its beauty and power, and an unwelcome tenant. And when it is touched by the magic power of love, it awakes, and arises by a power native to itself and with such dignity as only belongs to truth, with such beauty as only comes from heaven. and with such vigor of life as only comes from God. It has power to say to ambition, "get thee gone!" to pride, "hide thyself in outer darkness!" to honor. "wrap thee in thine own insignificance," and say to truth, justice, mercy, " you are my guardian spirits." Its center within is love, its center without is God. It revolves about God as a planet about the sun; it turns upon the axis of its love like a world. Therefore, when the whole being is moved by the highest instincts and aspirations of the developed spirit, or. in other words, when the soul is moved by love to God and love to man, it is regenerated—there is Sanctification.

But 2d. How does this Sanctification come to pass? | and, emerging from his minority."

I recognize the mission and offices of Christ in the work of regeneration. I do not believe it possible for a soul to regenerate itself. All attempts at selfregeneration, in one's own strength, are like the spasmodic leap of the body into the air. The body falls back a failure, and the more it tries, the less able it the power to blossom. The bud has the gower to blossom when sun and atmosphere are avorable. Charleston a fine place. So the seed in the soul has the power of germination, beings, endowed with attributes and personality.

To me they are beings, spirits, angels, archangels, seraphs. And at the head of these, by universal them who had a soul above dollars and cents. consent, stands the Crucified. The mortal son is his Enough on this point. inheritance, and he is king of men, because he is fit to be. He said, " If I go away, I will send the Comforter." In other words, If I go away, I will reveal the meagre benefits it afforded us; but one cold winthe Spiritual nature of my Gospel. Do you remem- try day, when the streets-usually ankle deep with ber those two disciples, who walked with him to Emmaus? They said, "Did not our hearts burn within us, as he opened to us the Scriptures?".

Now, if you can conceive of a being ordained of and the expression of Love-you have exactly my spiritual education; but where there is education, there is an educator. Who is the educator of man-Adam, or Noah? No, it is Jesus, the only begotten key to the magnetic storehouse of the upper worlds. angels, he himself joins in the scraphic shout : "Ho- here. ly, Holy is the Lord God."

God did not send Jesus to instruct the head. He saw, however, there was need of that, and he sent norant, with sallow countenances and ill-formed Plato, Socrates, Confucius, Newton, Shakspeare. He limbs, and we longed for the reign of free instituknew men must fight, and he sent Alexander, Casar, tions. We wondered if they could not, by the eduand Napoleon, to teach the science of war. He knew cational privileges of the North, be brought up to man possessed an immortal spirit, and He sent Jesus to show it the way to Heaven.

What is that silent and unseen power that unfolds the rose? It is the electric breath of the air. What is that mysterious power that touches the heart in the quiet moments of meditation, or even in the except through the Son. Jesus stands midway between us and the Father, in a direct line, the medium or the mediator. But this is not a scheme setting Nature aside, but a provision in harmony with structor and regenerator of the world.

3d. What are the fruits of Sanctification? When Sanctification takes place, the conflict of the soul is ended. The soul has conquered a peace, and holds its subjects by love, not by law. When there is no a day's ride amongst the hills around the Potomac. conflict within, there is none without. A man's I joined a forage train to avail myself of the privquarrel with the world is only the domestic insur- liege of a guard, and crossing the river by the "Mill rection within him.

theirs. He knows the way for him to starve is to dotted with farms and hamlets. Such a panorama drive the hungry man from his door; the way to be of delightful views, from one standpoint I never bein hell is to wish his neighbor there. The young fore behold. The mists of the morning hung like a the world. He has not yet conquered a peace; but background to the nearer scenes. We all paused, as the sanctified man can say, "I have overcome the if by common consent, at the highest point in the world." The man who has come up through the road, and gazed with delighted eyes over the scenes is no critic, no faultfinder. He is a strong man, he and chained lips, we moved slowly down the ridge has been tried and has not been found wanting.

There are men who seem harmonious by constitution; they are not strong men, but rather apt to be hills and through lovely valleys, the former clothed self-righteous men. The first blast of temptation with a rich vesture of pine and cedar, mingled occamay sweep them from their imaginary height. Spiritual conflicts develop the soul, as muscular activity the body.

The sanctified man is humble; he has humility without debasement. He is a man of charity; he loves without reward, he tolerates without a license. He is not avariolous; he takes no serpent to his bosom to sting him. He is not selfish, knowing that he does not stand alone. He is not proud, because ones which we had so much enjoyed in the morning. of himself he is nothing.

His hopes, his aspirations, his love, his all, begin and end in God. He is a man of faith; he fears nothing. In him perfect love has cast out fear. Though the rains fall and the winds blow, his house will not fall. Though convulsions shake the world. he is calm. Though men's hearts should fail them for fear, and the heavens fall, he rests quietly in the bosom of his God, as a child in its mother's arms.

He is superior to fate; he commands her decrees. and they obey him. He is superior to the world, for he has overcome it-not he, but the unseen energies of the Divine through him. His will is in harmony with the Divine will. The goal he aspires to is the Divine use: the foundation he stands on is God.

Wenlib in England. In his thoughtful little book-" English Traits," Emerson discusses in his style on the accountability of the mother country for the example she sets in

the race of materialism :-"England must be held responsible for the despotso much manhood and talent and perseverance has thrown upon vulgar aims, is the very argument of materialism. Her success strengthens the hands of base wealth. Who can propose to youth, poverty and wisdom, when mean gain has arrived conquest of letters and arts, when English success has grown out of the very renunciation of principles, and the dedication to outsides? A civility of trifles, of money and expense, an erudition o sensation takes place, and the putting as many impediments as we can between the man and his obmanliness to resist it successfully. Hence it has come, that not the aims of a manly life, but the means of meeting a certain ponderous expense, is that which is to be considered by a youth in Eng-

Correspondence.

From the National Army.

EDITOR" BANNER-When last I wrote to you, we were on the Kanawha, at Charleston, where we exbecomes to put forth even an effort. The soul has pected to go into winter quarters. We, who had the power to become regenerative, as the bud has been wandering amongst the rude mountains of Western Virginia, for six months or more, deemed

We were willing to look with lenient feelings muon when the sun, the rain, and the air, breathe upon it its narrow and muddy streets and dilapidated sidethe celestial breath. The soul has its Divine rela- walks. For the shelter its walls afforded us from tions. It finds its kindred all the way up the as- the wintry storms, we were willing to endure the cending scale to the Infinite; and never yet an angel silent looks of hatred, which its craven-hearted sons song that did not strike the key-note of the soul; and cast upon us. Yea, more-we were willing to renever yet a soul in sorrow, dropped a tear that did ceive with a good grace the spirited taunts of not rise like incense, and thrill the angel-world. Charleston's fair daughters. By the way, speaking What are these spiritual forces? What is the Di. of them, reminds me what miserable sons spring vine one, that animates the soul? What is that ce. from noble mothers-what ignoble brothers many a lestial fire that shoots and turns like a blast of light. brave sister has. The ladies of Charleston hated us ning? Are they magnetic? Are they electric? -they told us so. The men were of the "good Are they mere impulses of the air? Or, are they Lord, good devil" stripe, who would, for the paltry consideration of a mess of pottage, sell the fee-simple of their soul's salvation. There was not one of

We were willing to endure the meanness of this abominable apology for a town, in consideration of mud-were covered with a crust of frostwork, garnished with a slight sifting of snow, the order came for us to "pack up." We were to leave Charleston -to depart from the Kanawha Valley. Romney, on God, to be the Spiritual Instructor of mankind-the the Potomac, was to be our destination. We are here. Spiritual King of the race, himself the embodiment, Pour hundred miles, by river and railroad and marching, and we are on the Potomac. We like idea of Jesus Christ. We may call regeneration the change. Tis true, the Kanawha Valley afforded a succession of views, single views, than which the world has none finer, more beautiful kind in spiritual things? Is it Gabriel, or Michael? nor romantic. We thought it the most beautiful valley we had ever seen, and think so still Son of God. Jesus is the Mortal Daguerreotype of but we were weary of the rich black soil which the Father, the richest and grandest impersonation clogged our feet at every step; weary of the eterof the Infinite. I hold, therefore, that Christ is the nal sameness of everything there. We looked at author of regeneration. I believe he holds the spir- the mighty resources of the valley-agricultural, itual forces of the spheres in his hand-that he mineral, and commercial, and we were disgusted holds the confined thunders, and that he holds the with the race which, arrogating to itself the most marked superiority over all others, yet had ar-And while he receives the obedience and love of the rived at no higher stage of development than we saw

We saw poor little white children come down from their homes amongst the rude hills, uncouth and igtheir true destiny, be developed into men and women capable of self-government, and worthy of the elective franchise.

We pondered over their social and political institutions, and we could easily account for the existence of a substratum of humanity, which the "born storm of passion? It is the noiseless whisper of the aristocrats" of the South are determined to keep Son of God. I believe there is no way to the Father, under, and eventually deprive of the elective franchise, and reduce to the condition of serfdom. The man who to-day claims the right of enslaving the benighted sons of Africa, fifty years hence will claim the same with regard to the degraded moun-Nature. To me, then, Christ is the spiritual in taineers of Virginia. But I have wandered. We thought of all these things, and were glad of marching orders. Change is beneficial in its character. even though the final result be not for the best.

With sunrise this morning I mounted my horse for Creek Pike," was soon threading my w Where the heart is right, the head is generally the defiles, and over the ridges beyond. Five miles right; the soul is master of the intellect. The sanc- of mountain travel brought us to the summit of one tified man loves his fellow man, and if he reasons he long high ridge, whence we could look for miles and loves them, because their destiny is his, and his miles to the South and West, over ridges and valleys, convert is filled with this spirit until theology chokes gossamer veil over the brow of beauty, along the up the fountains of his love, or he is overcome by distant reaks and ridges which formed a splendid conflict of passion and sin, is master of himself. He | below, above, and around us, then, with full hearts and reached the nearest valley.

For five miles further, our journey lay over gentle sionally with oak and maple, and other trees of kindred kind; the latter dotted, here and there, by the cabins of the mountaineers, and the more substantial homes of the farmers of this region.

The sun was just sinking in the west, as on our return, having made a detour of several miles to avoid the steep hills, we gained an elevation from which another set of views, if possible, equalling the presented themselves to our delighted eyes. The soft sunlight of departing day fell along the steep cliffs and wooded slopes, while deep shade rested amid the sombre valleys and sullen defiles.

But the approach of night warned us of the necessity of making haste toward camp, so we rode clowly forward, drinking in at every step the sweet influence of the scene, and thinking of the many who cross the ocean and wander in strange lands for the purpose of gazing upon scenes renowned in song and story, while they leave untrod the green valleys and romantic hills of their own native land, whose every rock and every tree is radiant with the inspiration of song, and throbbing with the mystery of the universe. Alas I that war's destructive path must crimson the bright streams and sully the pure sod of these delightful scenes. Yet even here, where Heaven and earth seem to approach each other, and where an almost visible Deity reigns over every hill and vale, must burst the cannon's thunder tones. Here must men, with crimson hands and fire-lit eyes, ism of expense. Her prosperity, the splendor which go up the red defiles of death, and sweep, as with a flood of fire, each vale and hill.

Ah! the soul of man is over all, but principles are his rulers. Man cannot, dare not, though the mountains tremble, and the Heavens fall, he dare not vio-

late the truth which his soul knoweth.

"Better the whirlwind and the rack.
Than tread the wine press of God's wrath." Know we the truth? then let na with sarnest souls go on. Let us pursue it, though the blackness ects. Hardly the bravest among them have the of desolation cover the land. What right have we to choose? What right have we to covenant with death, or make compromise with hell? her was the same

As I rode through the gloomy gorge, which, as regards Romney, might well be styled # the last hope of the Southron," I felt that this day's ride amongst the mountains had benefitted me, made me wiser-I hope better. But adieu. I am in Romney. WILFRID WYLLEYS.

Romney, Va., Dec., 26, 1861.

Praises well bestowed.

MR. RDITOR—The BANNER being a medium through | rect as possible. MR. EDITOR—The Banner being a medium through
which vital and important truths are conveyed to the
public, I feel called upon, in behalf of suffering humanity, to notice briefly the success of H. L. Bowker,
as a practicing physician. It seems a pity that a
man who is so eminently successful in examining

March—no congagements for the last four Sunday in March—
Will make arrangements to speak in the New England States
during the Spring and Summer. Address as above, or Livermore Falla, Me. and treating all kinds of diseases, should remain unknown to the sick and the afflicted. The fact is, mankind have been imposed upon so long by those who are ignorant, both of the properties of medicine and the human system, that they are disposed either ford, ill.

more Falls, Me.

Miss Relle Scoveall lectures in Cambridgeport, the three last Sundays of Jan.; Portland, Mc., the four Sundays of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays of Jan.; Portland, Mc., the four Sundays of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays in March of February; Lowell, Mass. first four Sundays of February; Lowell, Mass. firs to overlook, or to place the man who is really worthy of their confidence, among the many imposters who infest society, and recommend their quack nostrums of June; at Marblebead last three Sundays of June. Address accordingly, He will answer calls to lecture in Name infest society, and recommend their quack nostrums dress accordingly. He will answer calls to lecture in New as a panacea for every human ill. If some had post England during the Summer of 1862. sessed the powers of Dr. Bowker, the world would have known it long before this. But the doctor has no desire to make a public display. He is modest before the make a public display. He is modest before the safety of the safet and unassuming in his manners; puts on no "airs,"
but is a man of plain, practical common sense. He
does not use his powers with the sole view of making
money, but is ever in deep sympathy with the poor and the destitute. I speak from a positive knowledge of the man. All who wish to test the doctor's fourth Avenue, New York. power in giving a diagnosis of their complaints, can do so by calling at his office, No. 9 Hudson street, in this city, free of expense.

Fourth Avenue, New York.

Mrs. Farmir Burbark Fallyon will lecture in Portsmouth. N. H., Jan. 19 and 26; in Randolph, Mass., Feb. 2; [the second Sunday in Feb. is not engaged]; in Quincy, Feb. 16 and 23. Address 25 Kneeland street, Boston.

I will now state a few very difficult cases which he has treated successfully. The first case is that of Miss W., who resides in Boston. Her complaint was sylvania. New Jersey and New York. that of inflammation and congestion of the lungs.

She had been sick for more than six' months. Dr.

Mas. Frances Lord Bond intends to pass the Fall and Winter in the State of Wisconsin, and those wishing her services as a lecturer will please address her at Madison City, Wisconsin, care of T. N. Bovee. Bowker relieved her in ten days, so she was able to resume her work.

I he next case is that of a boy, or young man, sixtoon years of age, who had nearly ruined his whole hydrogen the many strength of the many attentied by the old school physical system, and brought on fits, by self-abuse.

LEO MILLER Will speak in Marblehead, last three Sundays in Peb.; in Chicopee, two first Sundays in March. Address, Hartford, Ct., or as above. teen years of age, who had nearly ruined his whole had despaired of rendering him any assistance. Dr. Bowker was called to see him, as a last resort. He He was attenued by the old school physiciana, who Bowker was called to see him, as a last resort. He relieved him in a few days, and he is now nearly Jan. 26; Cincinnati, Ohio, Feb. 16 and 23. He will receive subscriptions for the Banner of Light.

Miss M., of Boston, was afflicted with Marasmus. There was such a general debility and prostration of Jan. 26. the whole nervous system, that the medicine administered to her took no effect. Her physician, of the write soon. Address Cleveland, Ohio. old school, pronounced her case very doubtful, if not hopeless. Dr. Bowker, however, prescribed for her. and in ten days she was able to be about her worke

Mrs. C., of Franklin county, Mass., was confined Mrs. U., of Franklin county, Mass., was confined Mrs. Enna Houston may be addressed for the present, at to her room for six months, and for a short time Manchester, N. H., or East Stoughton, Mass. previous to Dr. Bowker's being called to see her, had been confined to her bed. She had been treated by the regular faculty for dyspepsia. Dr. Bowker examined her by letter, and found that her sickness was caused by worms. He treated her accordingly, and in six days she was comparatively well.

I have not given the names of the persons referred to, because they dislike to have their names paraded before the public, but if your readers desire the names and addresses of any or all the parties referred to, they can have them by writing either to Dr. Bowker or myself. SILAS TYRRELL.

Boston, Dec. 81. 1861.

Written for the Banner of Light. "WE ALL DO FADE AS A LEAF."

BY CHARLOTTE ALLEN.

As the glorious sun sinks in the west, As the wave dies on the shore. As the flower falls from the parent stalk. To resume its place no more-Thus, even thus, are we borne along Upon Time's restless ocean, Until life is over, we at rest, Afar from earth's commotion.

Like starlight on the swelling sea. Like moonbeams on the river, Like breezes 'mong the bending trees, Or like a leaflet's quiver-Even such is life ; as rapidly We are passing hence, away; No earthly power can stay our course, Or stretch Time's chain a day.

As fades the lily, when some rough hand Hath severed the tender stem. As dies the stream, when its fountain head Refuses the crystal gem ; As surges upon the pebbly beach, Effaces the name we traced, So from the record of worldly halls, Will our mem'ry be erased.

Obituary Notice. Passed to Spirit-life, Dec. 18, 1861, DELTA BEECHER, wife of Hiram KELLOGG, of McHenry, Illinois, aged

The home of her childhood was in Truxton, Cort-The nome of her calledgood was in Truxton, Corland Co., N. Y., where she was instructed in the principles of the Congregational religion, by her grandfather, Rev. O. Hitchcock, at whose residence she found a home until the time of her marriage. The strict conventionalism of this sect did not long confine her, and she, consequently, united herself to the Baptist Church, being one of its most consistent members; highly respected by all, her fine sense of justice and right ever calling for the love and admiration which such principles ever command, she was the counsellor adviser and friend, not only of the chosen few with-in the church, but of all who were the garb of human-

About nine years since, the angel world drew aside its curtain, and invited her attention. Gladly and joy-ously did she behold its golden beauties; and she stood with one hand open and reaching for blessings, not only for herself, but others, while the other hand freely gave the gift of love to the asking, pleading hearts here. It is in vain to describe her approach to the "summer-land." from which she was to return but as a spirit. The hand of disease was laid heavily upon her, yet it seemed to her strong spirit but a feather's weight. She walked through burning coals, yet kept her eye ever upon the sunlight in the distance; and, as we stood powerless beside her, we saw her conqueror over all; and we can truly say-

et

ıe ıd

ıđ

ac

ıi.

ust oci

re

111

86.

e**s**,

170

Naught but Heaven should claim our sister, Take her from our arms away; None but angels' voices call her, Far from earth and ds to stray.

Yet we gaze along her pathway.

Star-gemmed, flower wreathed, beauteous, aye
Then we look to earth and sadden For one lingering, heavenly ray.

Sister, wilt thou, when thou passest Through the portals, 'leave ajar. Heaven's door' that we may wander. With thee, in those realms afar?

Standing waiting, is thy husband, Sister, brother, sons and friends Come then, lead us, we'll be guided 'Youd the earth's remotest ends. Hush ! forgive ; we ask, but vainly.

For the gift thou'st bought so dear; But we'll watch and patient wait thee, When from Heaven thou comest near. The funeral address was delivered by the writer, MRS. L. G. BARNES!

[Herald by Progress please copy.]

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are Informed that we make no charge for their notices. Those named below are requested to give notice of any change of their arrangements, in order that our list may be kept as cor-

Dr. T. K. and Mrs. S. A. Coonlay, will answer calls to lec-

ture in Southern Indiana and vicinity, during the winter; in the spring and summer, in Wisconsin and Northern Iowa. Address, Terre Haute, care of Jas. Hock.

PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tremont street, Boston. Speaks in Taunton, Jan. 19; Quincy,

ME. and MES. H. M. MILLER may be addressed at Penn Yan, Yates Co., N. Y., for the present, or Conneaut, Ohio, care of Asa Hickox, permanently.

Mrs. Augusta A. Currier will lecture in Springfield four Sunday of January. Address box 815, Lowell, Mass. H. L. Bower will give ticket lectures, or otherwise, or Mental and Physical Auatomy. Address, Natick, Mass.

DR. H. F. GARDNER, 46 Essex street, Boston, Mass. Dr. O. H. WELLINGTON, No. 104 W. Springfield st., Boston, MRS. FRANCES T. Young, trance speaker, 56 Myrtle street MES. A. H. SWAM, care P. Clark, 14 Bromfield st., Boston. MRS. H. C. MONTAGUE, care of P Clark, 14 Bromfield street. L. Judd Parder, Boston, care of Bela Marsh. REV. SILAS TYRRELL. 40 South street. Boston. LEWIS B. MONROS, 14 Bromfield St., Boston. CHARLES H. CROWELL, Boston, Mass. BENJ. DANFORTH, Boston, Mass.

BENJ. DANFORTH, BOSTON, MASS.
DR. C. C. YORE, BOSTON, MASS.
J. H. GURRIER, CAMPRIGEPOYL, MASS.
J. H. GURRIER, CAMPRIGEPOYL, MASS.
MRS. SARAH A. BYENES, 33 WINTEYST., E. CAMBRIGG, MASS.
W. ELLERY COPPLAND, ROYDUTY, MASS.
W. E. RICE, ROYDUTY, MASS.
CHAS. T. IRISH TAUNTON, MASS., care of Steples & Phillips.
MISS B. ANNA RYDER, Plymouth, MASS.
MISS LIZER DOTEN, Plymouth, MASS.
E. B. YOUNG, DOX 85, QUINOY, MASS.
MRS. JENNIE S. RUDD, TAUNTON, MASS.
A. C. ROEINSON, FAIL RIVEY, MASS.
A. C. ROEINSON, FAIL RIVEY, MASS.
ISAAC P. GREENLEAY, LOWELL, MASS.
N. S. GERENLEAY, LOWELL, MASS.
J.-H. RANDALL, NOTHIRICH, MASS.
J.-H. RANDALL, NOTHIRICH, MASS.
J. J. LOCKER, FOXDOTO', MASS.
J. J. LOCKER, FOXDOTO', MASS.
J. J. LOCKER, GREENWOOD, MASS.
J. J. LOCKER, GREENWOOD, MASS.
MIS. M. B. KENNEY, LAWFORCE, MASS. KENNEY. I MRS. M. D. LERMEN, LAWFORCE, MASS.
W. T. LANE, LAWFORCE, MASS.
MRS. J. PUFFER, HABSON, Plymouth Co., Mass.
MRS. BERTHA B. CHASE, West Harwich, Mass.
WM. BALLEY POTTER, M. D., Westboro, Mass.
MRS. M. E. B. SAWYER, Baldwinville, Mass. MRS. M. E. B. SAWYER, Baldwinville, Mass,
MRS. J. B. FARNSWORTH, Flichburg, Mass.
FREDERICK ROSHISON, Marblehead, Mass.
MRS. M. S. TOWNSEND, Taunton, Mass.
MRS. L. S. Nickerson, Worcester, Mass.
OHALLE P. RICKER, Worcester Mass.
OHALLE P. RICKER, Worcester Mass.
WM. F. WRITMAE, trance speaker, Athol Depot, Mass.
MRS. E. A. Bliss, (late Mrs. Ostrander.) Springfield, Mass

Mrs. Susan Sleight, trance speaker, Portland, Maine. Alongo R. Hall, East New Sharon, Me. Rev. M. Taylor, Troy, Me. MRS. CLIFTON HUTCHINSON, Milford, N. H. MRS. J. B. SMITH, Manchester, N. H. FRANK CHASE, Button, N. H. EZRA WILLS, Williamstown, Vt.

DARIEL W. SEELL, No. 6 Prince st., Providence, R. I. MRS. J. J. CLARK, CATE Wm. E. Andruss, West Killingly, Ct. MRS. ANMA M. MIDDLEBBOOK, Box 422, Bridgeport, Conn. H. B. STORER, inspirational speaker, New Haven, Conn. MRS. FLAVIA HOWE, Windsor, Poquenock P. O., Conn. MRS. HELEN E. MONELL Hartford, Conn. MRS. M. J. WILGOTSON, Stratford, Conn. MRS. ELIZA D. SIMONS, Bristol, Conn. J. S. LOVELAND. Willimantic, Conn. MRS. J. A. BANES, Newtown, Conn.

MRS. AMANDA M. SPENCE. Address, New York City.
MRS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. Oity.
MRS. A. W. DELAYOLIE, No. 176 Varick street, New York. MES. A. W. DELEVOLE, NO. 170 VAFICE Street, New York Miss Susan M. Johnson, No. 328 Green street, N. Y. MES. J. E. PRIOE, Watertown, Jefferson County, N. Y. ALEX'E G. DOSMELLY, Bonnettaburg, Schuyler Co., N. Y. MISS ELIZABETH LOW, LOON, Cattaraugus Co., New York. H. Clay Burch, Smith's Mills, Chautauque Co., N. Y.

Mrs. S. L. Chappell, Hastings, Olwego Co., N. Y. Rry, J. D. Sawyer, Coxseckie. N. Y. J. W. H. Tooher, Penn Yan, N. Y. John H. Jenks, Jenksville, N. Y. JARED D. GAGE, Onelda, N. Y. URIAN CLARE, Auburn, N. Y. MES, E. A. KINGBEURY, No. 1905 Pine street, Philadelphia, MES, O. A. FITCH, No. 231 South 9th street, Philadelphia, MISS FLAVILLA E. WASHEURE, Windham, Bradford Co., Pa. REV. JOHN PIREPONT, Washington, D. C. MRS. CLARA B. F. DANIELS, Westfield, Medina Co., Ohio. E. WHIPPLE, West Williamsfield, Ashtabula Co., Ohio. Dr. E. L. Lyon, care of Wm. Orowell, Geneva, Ohio.

DR. E. B. LOW, CAFE OF WILL OTWELL GENEVA, UNIT ALBERT E. CARPENTER. COLUMBIA, LICKING CO., Ohio. A. B. FRENCH, Clyde, Sandusky Co., Ohio. MRS. BARAH M. THOMPSON, Tolodo, Ohio. LOYELL BERSE, North Ridgeville, Ohio. MRS. H. F. M. BROWN, Cleveland, Ohio. DR. JAMES COOPER, Bellefontaine, Ohio. WILLIAM DENTON, Palnesville, Ohio. DR. N. B. WOLFE Cincinnati, Ohio. MRS. J. R. STERETER, Crown Point, Ind. JOHN HOBART, Indianapolis, Ind.

ADA L. HOYT, Chicago, Illinois. Mer. A. V. Patterson, Springfield, Ill. Rev. Herman Snow, Rockford, Ill. Mattir F. Hulett, Rockford, Ill.

MISS LIZZIE M. A. CARLEY, lecturer, Ynslisnti, Mich, REV. E. CASE, Jn., Florida, Hillsdale Co., Mich. MRS. D. CHADWICK, Linden, Genesse Co., Mich. MRS. M. J. Kutz. Cannon, Kent County, Mich. Abram and Nellie Smith, Three River, Mich. ABBAM and NELLIE SMITH, Three Rivers, Mich B. S. Caswell, Orangoville, Barry Co., Mich. Rev. J. G. Fish, Ganges, Allegan Co., Mich. Herry A. Wallace, Flushing, Mich. Herry A. Wallace, Flushing, Mich. Mrs. C. M. Srows, Sturgis, Mich. Mrs. C. M. Srows, Sturgis, Mich. A. B. Weiting, Albion, Mich. E. V. Wilson, Detroit, Mich. Geo, Marsh, Adrian, Mich.

MRS F. WIRELOCK, Modical Clairvoyant, Waukeshs, Wis R. B. WRESLOCK, Waukeshs, Wisconsin. DR. P. WIMAN WEIGHT, Brodhead, Green Co., Wis. MRS. B. E. WARNER, Delton, Bauk Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. BARFORD Mills. Balem, Climsted County, Minnesota.
A. W. Cuaries, Marion, Climsted Co., Minnesota,
Dr. John Mayhrw, Wyoming, Chicago Co., Minn. Ray, H. S. MARBLE, Iows City, Iows. W. A. D. Hump. Independence, lows. Mas. D. S. Curres. Sacramento City, Cal.
Ray, J. M. Parares. Sacramento City, Cal.
Ray J. M. Parares. Sacramento City, Cal.
Ray J. M. Parares. Sacramento City, Cal.
Pulivol W. Astrina, North San Juan, Kenyad Co., Cal.

Mediums in Boston.

MRS. A. C. LATHAM.

Physician to Body, Mind and Spirst.

(LAIRVOYANT EXAMINATIONS. Advice, Communications, Delineations of Character, Descriptions of Spiritual Surroundings, Dovelopment, Latent Powers, &c.

Also, Messages from friends and guardinas in the Spirit bife. Visitors will receive more or less in each of the above denariment. Trams 21.60. iepartments. Terms \$1.00.

"THE HEALING POWER,"

Mrs. Latham is naturally endowed with great vital, or mag-netic force; and is also highly receptive of the "HEALING POWER," the value of which, as a remedial sgent can hard-ly be estimated. It is deserving a more general attention, as under its influence an improvement or recovery of health is sure. Those who have never felt; this delightful and po-lant force heacome tighty conscious of its effects, under her POWER, the value of which, as a remedial sgent, can hardly be estimated. It is deserving a more general attention, as under its inducence an improvement or recovery of health is sure. Those who have never felt, this delightful and potent, force, become highly conscious of its effects, under her manipulations. When all other means have falled, try this 1 OFFICE, No. 292 WABHINGTON ST., Corner of Bedford Street, Boston, (over Joseph T, Brown's tf Apothecary store.)

Dec. 7.

DR. CHAS. H. CROWELL, Medical Medium. 158 WASHINGTON STREET,..... BOSTON

(Banner of Light Office, Room No. 3.) Banner of Light Charles and Light Charles of reliable Spirit Physicians, who will examine patients, give diagnoses of all diseases, and prescribe for the same. Those who reside at a diseases, and prescribe for the same. cases, and prescribe for the same. Those who reside at a dis-tance and caunot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

He will furnish patients with Modicines when required, prepared by Spirit direction, having superior facilities for so

oing.
TERMS.—Examinations and Prescriptions, at office, \$1.00;
amily visits \$2,00; by letter, \$1,00 and swe three-cent postage stamps.

Family practice respectfully solicited. The best of references given.

June 22.

REMOVAL.

REMOVAL.

R. H. L. BOWKER has removed his office to No. 9 Hudson street, Boston, (formerly at 7 Davis street.) Medical examination free, at the office, daily, Sundays excepted. Examination by lock of hair, will be cent to any address for \$1. The poor can have an examination free, if they will judiciously distribute twenty-five copies of my cards.

Psychometric Readings of character, \$1. Medicine sent to any address the property stating their rese, our reasonable terms. any party stating their case, on reasonable terms. Patients furnished with board and treatment. If Dec. 14.

AMUEL GROVER, Tranco, Speaking and Healing Modum, at Rooms No. 17 Bennett street, corner of Jefferson Place, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 p m, Sundays excepted.

Terms for Examinations, Sl.

B. Grover will also visit the Bick at their homes, if requested, and attend funerals. Residence, No. 3 Emerges street.

d, and attend funerals. Residence. No. 3 Emerson street, smc Oct. 18.

M 188 M. C. GAY, Business, Clairvoyant and Trance Medium. Also, attends to examination of diseases. No. 624 Washington street, opposite Common street. Hours from 9 to 12 A. M., from 2 to 6 P. M.: from 6 to 8 on Monday and Friday evenings. Terms 50 cents. Circles on Tuesday and Thursday evenings, commencing at 7 1.2 o'clock; admission 10 cents. hc. 21. SPIRIT INTERCOURSE.

MR. JAS. Y. MANSFIELD, of Borton, the world-renowned Letter-Writing Test Medium.—certified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclusing \$1 and four S cont postage stamps. Office hours from 9 A. M. to 5 P. M. U. June 8.

MRS. A. DANFORTH, · (Formerly Jeannie Waterman) TEST AND CLATEVOYANT MEDIUM-MEDICAL EXAMINATIONS 19 Pine street, from Washington at., Buston.

MRS. E. M. T. HARLOW, formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. If Feb. 16 M RS. L. F. HYDE, Writing and Trance Medium, may be found at her home, No. 44 Harvard street, leading from Washington street, Boston. tf Bept. 14. MRS. E. GETCHELL, Trance Medium, No. 2 Chapman st., corner of Washington street, Boston. Terms 50 cents

M RS. ADA JONES, 25 Kneeland street, Writing and Test
Medium. Hours from 10 A. M. to 9 P. M.
Dec. 21 MRS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 17 Bennett street, Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Tefms, \$1.

RACE L. BEAN, Writing Test Medium, No. 4 Mahan Place, (loading from Pleasant street.) 5wo Dec. 28.

DR. MAIN'S HYGIENIC INSTITUTE NO. 7 DAVIS STREET, BOSTON, MASS.

ESTABLISHED FOR THE TREATMENT OF EVERY KNOWN DISEASE.

DR. MAIN'S HYGIENIC INSTITUTE is open at all mes for the reception of patients. Parties who have suffered at the hands of unskillful practitioners, or whose cases have been pronounced incurable by the most skillful will find it to their advantage to consult a physician who seald mos

Science, Philosophy, Reason,

and common sense, in the treatment of d sease. Do not be discouraged. Call on Dr. Main and test the power that enables him to discover the origin and cause of your difficulty without a word being uttered by the patient. Truly a new era has dawned in the history of medical science; the most intricate and complicated diseases not only being alleviated,

THOROUGHLY AND PERMANENTLY CURED, by the Doctor's improved methods of treatment.

CANCERS, ULCERS, TUMORS, and every affection of the blood, successfully treated and their causes eradicated from the system. Discuses of Females, caused by exhaustion or excesses of any kind, receive speedy and permanent relief. Surgical operations are per-

ormed with the utmost skill when absolutely necessary. Persons suffering from the use of polsonous drugs, or from diseases of the most delicate character, are assured that nothing but the best and most effective treatment will be given them, such as will lead to a restoration of decayed or exhausted powers.

Dr. Main has prepared a few medicines with reference to special discases, which are of so invaluable a character in is general practice as to induce him to present them to the otice of the public at large.

THE TONIO SYRUF-A most reliable Dyspeptic Remedy. THE BLOOD PURIFIER-Unrivaled for the removal of Pimples and Blotches from the face; also for the eradication of Cancerous Humors, Scrofula and Erysipelas.

THE FEMALE RESTORATIVE-An effective remedy in pro apsus uteri, lucorrhosa, and all other diseases of the pelvic

THE DIVERTIC STRUP-For affections of the Kidneys. in excellent medicine. THE UNIVERSAL TONIG-For strengthening the blood and mparting tone and energy to the whole system.

Those who desire examinations will please enclose 21.00. a lock of hair, a return postage stamp, and the address plainly written, and state sex and age. Medicines carefully packed and sent by Express.

Dr. Main's Office hours are from 9 A. M. to 12 M., and from 2 to 5 r. m. Patients will be attended at their homes when it is desired

Dr. Charles Main, No. 7 Davis street, Boston, Mass. Nov. 9.

MRS. E. SMITH, LAIRVOYANT PHYSICIAN-Residence No. 6 Pavonis

Plac, Jersey City, New Jersey—attends to calls from 10 to 12 o'clock A. M., from 1 to 5 r. M., and from 7 to 10 evening, every day in the week, Saturdays and Sundays excepted. She will hold circles Tuesday and Friday, evenings, for Spiritual manifestations and communications. Admittance U conte.

For examination of diseases and prescriptions, \$1, patient 121 Nassau Street, New York, General Agents for the rescut; if absent, or by lock of hair, \$9. Can see and depresent; if absent, or by lock of hair, \$2. Can see and describe friends, in the trance state.

THE MISTAKE OF CHRISTENDOM:
OR, JESUS AND HIS GOSPEL BEFORE PAUL AND
CHRISTIANITY—312 pages 12 mo.—is ext by mail for one

dollar. Also,
LOVE AND MOCK LOVE OR, HOW TO MARRY TO THE END OF CONJUGAL BATISFACTION—s
small gilt-bound volume—is sent by mail for ince letterstamps. Address
GEORGE STEARNS,
West Acton, Mass.

A BEAUTIFUL LITTLE MIOROSCOPE,

New Bork Adbertisements.

A LABOR SAVING BOOK.

THE FARMERS' MANUAL

READY RECKONER. BY W. S. COURTNEY.

vol. 12mo. Cloth binding, \$1. Roan, or half calf binding, \$1.25. Paper covers, 75 cents.

square yards in a acre, or how to measure the contents of a corn crib, or guage a clatern; it is impossible to carry all these things in the memory, hence the necessity for the Manual. Beside the labor involved in calculating arithmetical, mensural and other results, and the liability to error to which even the scholar is subject, the time required is no inconsiderable loss. Hence the necessity for the Media Media Rock. considerable loss. Hence the necessity for the Ready Reck-

Not having space to give here, the full contents of the took, we subjoin a few of the important subjects upon which

LIFE AND INCREASE OF ANIMALS. FOOD OF ANIMALS. KEEPING OF ACCOUNTS. BUTTER AND MILK. MINT VALUE OF FOREIGN COIN. ROTATION OF CROPS. CASK GAUGING. CAPACITY OF BOXES-WAGON-BEDS-CORN

it treats:

CRIBS-GRANARIES-CISTERNS. NUTRITIVE VALUE OF CROPS. CORN AND PORK. CEMENT, GLUES, SOLDERS, &c. INTEREST AND ANNUITIES. ANALYSES OF SOILS.

EXHAUSTION OF SOILS. MANURES. FUEL-RELATIVE VALUE OF WOOD. MEASUREMENT OF LAND-HAY-TIMBER, &c. WEIGHTS OF GRAIN.

HYDRAULICS-THE HYDRAULIC RAM. HEAT. HORSE-POWER. IRON. LIGHTNING RODS.

U. S. WEIGHTS AND MEASURES. MASONRY. STRENGTH OF MATERIALS. THE MECHANICAL POWERS. OILS IN SEEDS AND GRAINS. SPE CIFIC GRAVITY. PROPORTIONS OF BULK TO WEIGHT. WAGES.

Upon these subjects, and many others, information of a practical nature only is given, with tables of the most useful kind.
A Circular containing the contents in full sent on application. The book is sent, postage paid, Sn receipt of price by BENJ. URNER, Publisher, 248 Canal Street, New York

Bold by all enterprising book-sellers. N B .- To Postmasters and others: 12 books, (cloth binding,) sent to one address for \$0 00 6 books, "And if on an Express line, freight will be pre-paid.

THE HERALD OF PROGRESS, ANDREW JACKSON DAVIS, EDITOR,

Assisted by an Association of Able Writers & Correspondents. A Cosmopolitan Journal of Health, Progress and Reform, devoted to no Sect, belonging to no Party. not given to ONE IDEA. The attention of all Reformatory. Progressive, and Spiritual minds is invited to the following distinctive features

THE HERALD OF PROGRESS: QUESTIONS AND ANSWERS.

MEDICAL WHISPERS

AND PRESCRIPTIONS BY THE EDITOR, VOICES FROM THE PEOPLE,

TRACILINGS OF NATURE DOINGS OF THE "MORAL POLICE,"

SPIRITS MYSTERIES. TIDINGS FROM THE INNER LIFE, PULPIT AND ROSTRUM, BROTHERHOOD.

CHILDHOOD. LAWS AND SYSTEMS.

Also, choice Poetry and attractive Miscellany, embracing translations from the French and German; faithful historical portraitures, life sketches of notable persons, late improvements in science and art, news, &c. &c.

The Herald of Progress is is published every BAT-URDAY, on a folio of eight pages, for Two Dollars per annum, or One Dellar for six mouths, payable in advance. To Clubs, Three copies to the same post office, \$5; Ten Copies, \$16: Twenty copies, \$30. We shall be glad to receive the names of all persons who

would be likely to subscribe. Specimen Copies sent free. Address A. J. DAVIS & CO , 274 Canal street, N. Y. A full assortment of PROGRESSIVE BOOKS kept con-

stantly on hand. AGENT FOR BOSTON.

BELA MARSH, 14 Bromfield street. DR. J. R. NEWTON, PRACTICAL PHYSICIAN FOR CHRON-

IC DISEASES. OFFICE 32 EAST 18TH STREET, NEW YORK.

MBS. A. W. DELAFONE, THE well known Medium and Independent Clairvoyant, is now located at No. 176 Varick street, New York, where the will be pleased to receive her friends and the public.

J. B. CONKLIN, Test Medium, No. 599 Broadway, New July & MRS. E. C. MORRIS, MEDIUM, 599 BROADWAY, New Plan of

CONSUMPTION AND ASTIIMA OURED.—DR. H. JAMES discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitts, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his follow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Nightswents, povisiones, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, oblily sensations, names at the stomach, inaction of the bowels, wasting away of the muscles. Address.

Sept 21. cowly \$25 North Second st., Philadelphia, Pa. BOOKSELLERS' AND NEWS-VENDERS' AGENCY

ROSS & TOUSEY,

owels, wasting away of the muscles. Address ORADDOOK & CO.,

BANNER OF LIGHT,

Would respectfully invite the attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.

TO BOOK PEDDLERS, 5109 AND PERSONS OUT OF EMPLOYMENT WANTED.—Active and industrious men and women to sell The Farmer's Manual and Ready Reckoner, (see

MAGNIFYING objects 500 times, will be mailed to Many address on the receipt of 25 Carrs in silver, and one red stamp. Five of diff. rent powers, sent free of postage, for \$1.00. Address E. BOWEN, lock box 220, Boston, Mass. Dec 21.

PRINTING

PRINTING

REATLY AND PROMPTLY EXECUTED

In State of Carry S

PUBLICATIONS -FOR SALE AT THE-

BANNER OF LIGHT OFFICE.

THE PROPRIETORS OF THE BANNER OF LIGHT offer for sale the following list of Works at the prices set against them. We take this opportunity to put these works before our patrons, most of them at reduced prices, in contequence of the scarcity of money, and it is our intention to place, as far as in our power, realing matter in the hands of our friends as cheap as we possibly can, in justice to ourselves.

Our friends desiring any of there publications, will forward us the amount set against the work, with from three to Afteen cents worth of postage stamps (according to the size of the book) to pay the postage-except the Wildfire Club. Arcana of Nature, Whatever Is is Right, Twenty Discourses by Mrs. Hatch-the postage of which is included in the price set against them. Address "BANNER OF LIGHT," 158 WASHINGTON STARET, BUSTON.

NEW PUBLICATIONS:

The Wildfire Club. By Emma Hardinge. Price, \$1. CONTENTS:—The Princess.—The Monomaniae, or the Spirit Birde.—The Haunted Grange, or The Last Tenant—Life.—Margaret Infellx, or a Narrative concerning a Haunted Man.—The Improvisatore, or Torn Leaves from Life History—The Witch o' Lowenthal.—The Phantom Mother, or The Etary of a Recluse—Haunted Houses. No. 1: The Picture Spoetres. No. 2: The Sanford Ghoat.—Christmas Stories. No. 1: The Stranger Grest. No. 2: Faith; or, Mary Macdonald.—The Wildfire Club: A Tale founded on Fact.—Note.

Mary magnaid.—The Wildlife Club: A Tale founded on Fact.—Note.

Arcana of Nature.—By Hudson Tuttle. Price \$1.

CONTESTS.—Part 1. Chapter I. A General Survey of Matter.—Chapter II. The Origin of the Worlds.—Chapter III. The Theory of the Origin of the Worlds.—Chapter III. The Theory of the Origin of the Worlds.—Chapter IV. History of the Earth, from the Garcous Ocean to the Cambrian.—Part II. Chapter V. Life and Organization.—Chapter VI. Plan of Organic Beings —Chapter VII. Influence of Conditions —Chapter VIII. Insun of Life.—Chapter IX. The History of Life through the Bilurian Formation.—Chapter X. The Old Red Sandations—Chapter XII. Pormins and Trias Periods.—Chapter KIII. Onlite; Lilias; —Mealden — Chapter XIV. The Cretaceous or Chalk Period.—Chapter XVI. The Tertiary.—Chapter XVI. A Chapter of Inferences. Chapter XVII. Origin of Man.—Part III. Chapter XVIII. The Human Brain.—Chapter XIX. Structure and Functions of the Brain and Activity System, Studied with reference to the Origin of Thought.—Chapter XX. The Source of Thought Studied from a Philosophical Standpoint. Chapter XXII. Retrospect of the Theory of Development, as herein advanced; Conclusions; Facts followed from their Source to their Legitimate Results.—Appendix. An Explanation of some of the Laws of Nature, their Effects, &c.

Whatever Is, is Right.—By A. B. Child, M. D. Price \$1.

sults.—Appendix. An Explanation of some of the Laws of Nature, their Effects, &c.

Whatever Is, is Right.—By A. B. Child, M. D. Price \$1. CONTENTS:—Good and Evil. Queetions and Answers. Truth. The Persuits of Happiness Nature Nature Rules, What Appears to be Evil is not Evil. & Spiritral Communication. Causes of what we call Evil. Evil decamot exist. Unhappiness is Necessary. Harmony and Inhymony. The Boul's Progress. Intuition. Religion. What is it? Spiritualism. The Soul is Real. Self Right-tourness. Belf Excellence. Vision of Mrs. Adams. Human Distinctions. Extremes are Balanced by Extremes. The Ties of Sympathy. All Men are immortal. There are no Evil Spirits. Harmony of Soul that the All Right Doctrine Produces. Obsession. The Views of this book are in perfect Harmony with the Pricepts and Sayings of Christ. What Effect will the Doctrines of this book have upon men?

A Long Chapter of the Opinions of the following namod Persons, with Remarks: Justin Lillie; S. S. W.; Y. O. Blakkey, M. D.; E. Annie Kimgsbury; Maggle; Correspondent of Spirit Guardian; A. P. McCombs; Warren Chape; Mrs. J. S. Adams; Charlotte H. Bowen; Miss Fannie M.; Miss Lozzie Doten; J. C. W.; A. J. Davis; Mass Emma Hardinge; Lita H. Bannoy; Mr. Cushman; Mr. Wetheobec; Mr W. H. Chaney; M. J. W.; L. C. Howe; P. B. Randoljh; Mr. Wileon, and many others.

Twenty Discourses, on Religion, Morais, Philosophy and Methabalos. By Cora. L. V. Batch. With a Splandid Methabalos.

Mr. Witcon, and many others. ;

Twenty Discourses, on Religion, Morals, Philosophy and McLa, bysics. By Cora L. V, Hatch. With a Spiendid Steel Engraving of Mrs. Hatch. Price 50 cents. When sent by mail, 15 cents additional for postage.

Contexts:—Piccourse I. Why is man ashamed to acknowledge his Aliance to the Angel-World? 2. Is God the God of Sectarianism, or is he the God of Humanity?

3. The Sources of Human Knowledge. 4. The Beauty of Life, and the Life of Beauty. 5. "Come, now, let us reson together, saith the Lord." 8. Modern Spiritualism. 7. Are the Principles of Phrenology true? 8. Light. 9. Jeans of Nazareth. 10. God alone is Good. 11. The Socialism of Mazareth. 10. God alone is Good. 11. The Spiritual Communications. 16. On Christmas. 17. Creation. 18. Total Deprayity. 19. The Religion of Life. 20. The Lefe of Religion. Answers to Meta, hysical questions. The Spheres. tions. The Suberes.

The Spiritual Reasoner. By E. W. Lewis. Price 87 cts. The Spiritual Reasoner. By E. W. Lewis. Price 37 cts. Postage lucents.

This work is a liceord or Journal of Spirit Teachings, Communications, and Conversations, in the years 1851, 1852, and 1853, through N. S. Gardner, medium. There conversations are held between a band of Intellectual investigators, and the spirit of John Locke, Lorenzo Dow, Osceola, etc. The author savs, concerning the circle: "On the 14th of January, 1851, about twenty individuals met at a private house in the neighborhood, and, by direction of the spirits, organized a circle, to meet regularly once or twice a week. These meetings were public, and no person was to be prohibited from attending who chose. Besides this, we were to meet in private circles, as often as convenient, whether lew or many attended, for the further convenient, whether lew or many attended, for the further investigation of the matter. This circle was composed of members of various churches—Methodists, Baptists, Presmembers of various charehes—Methodiste, Baptists, Pres-byterlan, Quakers, and others who made no open protession of religion—sail agreeing, and bound together in the bonds of Christian union and friendship—and thus worshiping God in true harmony. The principle mediums were Mr. Gardner, before named, a rapping medium, and a Mrs. H., an excellent clairvoyant medium, and a lady of irreproach-sible character, and in all respects a Christian."

able character, and in all respects a Christian." The Kingdom of Heaven; on the Golden Acc. - By F. W. Loveland. Price, 37 cents. Postage 10 cents. CONTENTS :- Teachings and Miracles of Jesus Christ. Paith. CONTEXTS:—Teachings and Miracles of Jeaus Christ. Faith-diving and Receiving, Restoration of Malformations, Healing Discases. Miracles of the Nazarene. Creation of Centinuation of the same subject. Creation of Man. The Iron Ago. The Silver Age. The Golden Age. Review of what is written, Good and Evil. A Prophecy. Lan-guage. Death of the Nazarene. Spirit Impression, The Messengers of God. Guardian Spirits. Accepting the Father's Will. Consulting God. Progression, Lilted Up. Taking the Oross. The Controlling God. Dealing Justly. Selfish Loves and Appetites. Thy Father and Mother. Propaccy. The Heavens.

The Healing of the Nations.—Given through Charles Linton. With an introduction and Appendix by Gov. Talmadge. 550 pp. Price \$1.00.

Psalms of Life: a compilation of Praims, Hymns, Chants, Anthems, &c., embodying the Spiritual, Beformatory and Progressive sentiments of the present age. By John S. Adams. Price, 75 cents. Postage 10 cents. My Experience: Footprints of a Presbyterian to Spiritualism By Francis H. Smith of Battimore. 25 cts.

The Conflict of Ages Ended-a Succedaneum to Beoch-or's "Conflict of Ages." By Henry Weller. Price 25 cts. Bohemia under Austrian Despotism. An Autobiogra-phy by A. M. Dignowity, M. D., of San Antonio, Texas, 25c. Postago 10 cente.

Voices from the Spirit World: being communications from any Spirits. By the hand of Isaac Post, Medium Price, 25 cents.

PAMPHLETS.

Great Discussion of Modern Spiritualism, between Prof. J. Stan'ey Grimes and Lee Miller, ksq., at the Mode-deen, Boston, in March, 1880. Pamphlet, 170 pp. Price \$10 per hund ed; single copies 18 cents. Postage 8 cts. Discussion of Spiritualism and Immortality, in May. 1800. at the Mci. naon, Boston, between Elder Miles Grant and Rev. J. S Loveland. Price, wholesale, \$6 per hundred,

single copies, 10 cents. History of the Council of Mice. A World's Convention,
A. D. 325. By Dean Dudley, Attorney at Law and Membor of various Historical Societies. This valuable book,
bound in cloth, is for sale at this office. Price sevent, five
cents, When ordered by mail, fifteen cents must be added to prepay postage.

A Record of Modern Miracles. By S. B. Brittan. Price, wholesale, \$4 per hundred, single copies 6 cents. Lecture on Secession, by Gen. Andrew Jackson, delivered at Dodworth's Hall, on the evening of Sundar, Jan. 19, 1861. Mrs. Cora L. V. Hatch, medium. Price, 10 cts. Two Lectures on the Present Grisis, by Theodore Far-ker and Henry Clay, delivered at Dodworth's Hall, Sunday, Dec. 16, 1869, Mrs. Cora L. V. Hatch, medium. Price, 10c.

l Discourse on Faith, Hope and Love, by Cora L. V. ligtch, medium. Price, 10c. A Discourse on the Immutable Decrees of God, by Cora L. V. Hatch, medium, Price, 10c. Spiritual Experiences of Mrs. L. S. Platt, of Newton, Ot.

Pius Ninth, the last of the Popes. Price, 10 conts. Review of Dr. Dod's Involuntary Theory of Spiritual Manifestations. By W. S. Courtney. Price, 10c. etters to the New York Tribune on Spiritualism
By Judge Edmonds. Price, 10c.

Henry Ward Beecher and Theodore Parker.—Two Articles from the New York Independent—"Total Depray-ity" and "Working with Errorists." Price, 5c. A Review of Rov. Charles Beecher's Report concerning the Spiritual Manifestations. By S. B. Brittan. Price, Ioc. A. E. Newton's Spiritual Tract, "What does Spiritualiam Teach?" Price I cont.

DOARD FOR YOUNG CHILDREN.—Intents and young attention, on application to Mrs. J. M. Bpear, No. 1 Newland street, out of Decham street, Boston. Terms responsible.

Pearls.

______ And quoted odes, and jewels five words long, That on the stretched fore-finger of all time Sparkle forever."

THE PESERTED WIVE.

He comes not-I have watched the moon go down, But yet he comes not. Once it was not so. He thinks not how these bitter tears do flow, The while he holds his riot in you town. But he will come, and chide, and I shall weep ; And he will wake my infant from his sleep, To blend its feeble wailings with my tears. O ! how I love a mother's watch to keep Over those sleeping eyes; which cheer My heart, though sunk in sorrow, fixed and deep. My husband loved and prized me once ; but now. He ever wears a frown upon his brow, And feeds his passion on a wanton's lip. As bees, from laurel flowers, a poison sip. But yet I cannot hate-U! there 've been hours When I could hang forever on his eye. Then time, which flew with silent swiftness by. Strewed, as he hurrled on, our path with flowers. I love him then-he loved me, too. My heart Btill finds its fondness kindle if he smile. The memory of our loves will ne'er depart. E'en though he often stings me with a dart, Venomed and barbed, and wastes upon the vile, Caresses, which his babe and I could share. Though he should spurn me, I will calmly bear His maduess. Should sad sickness come and lay Its paralyzing hand upon him, then, I would, with kindness, all my wrongs repay, Until the penitent would weep, and say, How injured, and how faithful I had been ! [James U. Percival.

Do well, but do n't boast of it, for that will lessen the commendation you might otherwise have deserved.

SLANDER

Put the scarlet pillory up ; Gag her, that she may not speak; Innocent but when she 's dumb; Lying hag, with face so meek. There, before the howling crowd, Rip her tongue, her slack tongue out; Smite her flercely-once-she 's DEAD! Hear the people's roaring shout.

Burn her-but he sure you dig Pit a thousand fathoms deep For her ashes, lest they blow Round the world, while good men sleep-Winged seeds with poison roots. Breeding, wheresoe'er they drop. Upas-trees, with fruit of lies. Hell and Satan's cursed crop.

It is the destiny of the obscure to be despised; it is the privilege of the illustrious to be hated.

DAYBREAK.

Morn in the East! How coldly fair It breaks upon my fevered eye! How chides the calm and dewy air ! How chides the pure and pearly sky ! The stars melt in a brighter fire-The slew, in sunshine, leaves the flowers-They, from their watch, in light retire. While we in sadness pass from ours .- [Willie.

Good sayings always suffer by repetition ; good deeds

FRANCE, AND HER RELATIONS WITH THE UNITED STATES.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, Jan. 5, 1862.

Reported for the Banner of Light.

As a brief explanation, due to our audience and those not present this morning, we will simply state that we have no apology to offer for delivering political discourses, as they are called, except that we desire to speak the truth, and, in these utterances, toreveal to humanity ideas in connection with the affairs of nations which it is necessary for them to know. It is impossible for minds which have passed beyond the pale of human affairs, not to be interested in the destinies of mankind, and we assert that such disembodied intelligences, guided by a still higher Power, understand perfectly their own pur-poses and objects, and that we, in giving expression to these sentiments concerning a special nation and Its political institutions, give only those ideas which it is necessary to know; and, while we might be pleased, perhaps, to flatter or to condemn, in accordance with your national predilections, our intention is simply to speak the truth, knowing that it is necessary for the inhabitants of Earth, before they can understand the life that is to be, better to comprehend the life that is.

Our subject on this occasion is France, and her relations with the United States. It is, of course, quite impossible to give a distinct and clear idea of all the relations existing between a nation like the French, and a country as comparatively new as the United States. We must first speak of France apart from her political principles, and as the home of one of the most peculiar and singular nations on earth--a nation the most ancient of Western Europe; the ploneer indeed of Western Christian civilization. without even excepting Sciplo's favorite state-Spain. Of this we are positive, but, for palpable reasons, cannot discourse at length on the topic. France, unequalled as a civilized and Christian nation, has also ever taken the lead in the fine arts and more metaphysical sciences.

In literature, refined, elegant-often licentiousshe has been taken as a model and a standard. Everything connected with superficial show, and serving the purposes of a brilliant society, has been derived and copied from France; whose people, impulsive and fickle, are yet, in manners and elegance. the model of the civilized world. Her language, too, is perhaps the most refined, and certainly the most expressive of any. France, in climate, soil, scenery. all that constitutes external charm and fascination, is without a rival on the face of the globe; while the hospitality and grace of her people possess a peculiar attraction which every one will have perceived, either in history, or by personal observation. We would like to dwell on those features till you were fascinated with all that relates to material life in that country, but we must pass on. Of her people, we may say that they have constituted in their own characters, the history of France. In every respect, It has been her sons that have marked her affairs as a nation. No foreign people have ever been able to repress their native fire. In point of statesmanship. they have never been equalled. Her public men have been the most acute, and at the same time the

of Homer down to that of Shelley, have been embo- Terror. died in rhythmic utterances of every kind, it has onet, of her customs and habits.

characteristics of the French people, then, are easily of whom we may say that, "take him all in all, we perceived. They possess all the charms of external ne'er shall look upon his like again," and that the refinement and culture, while at the same time capa- | page of history will never record his parallel. ble of deeds of the most horrible character, unrival- Up to this time there could be no relations between led by the most savage nations. In elegance of taste | France and America, save those which had their oriversal standards; and yet we need only turn over tions had in common. Until the downfall of Napoone leaf in their annals to see of what horrors they | leon, that country never pursued any active course not perform any deed of life as another person would. | with the territory, and wishing to conciliate, after-If driven to despair, his very suicide must be of the | wards said, "Yes! what sum will you give?" and France, possesses a charm, half of tragedy, half of ro | should continue under more favorable auspices than in these matters, as in those of taste and fashion, his inability to cope with the naval supremacy of France seems to set an example for all the world. For, if a great embezzlement occurs in that country, suddenly every other is seized with the mania, and criminals in Great Britain and America imitate the deed. A French amour, too, possesses a peculiar charm of an active policy was inaugurated; and for many liveliness and romance; and if you read of a do years since, this has been one of a simply negative mestic misfortune which does not wear the garb of character. burlesque or comedy, but of pure sentiment, you may safely lay the scene in France. . If a French- | tion, to be hereafter noticed. In fact, the interests man robs you, it is done to relieve you of a burden; of neither could interfere with those of the other, he runs his bayonet into your body with an apology. there being no naval competition, and none, by possi-His every act contrary to law, is performed with a bility, on land., Consequently, while Great Britain grace and condescension peculiarly his own. His has been trading with us, and filling her coffers from very anger possesses such a refined character as to our boundless resources, France, whose policy with be inimitable; and if he ever forgets his national demeanor, it is so suddenly resumed that it cannot stringent character, has been treating us as a peobe misunderstood. In point of taste dress, social ple with whom she has little in common, and for habits and manners, this same charm and fascination exists, for which they are indebted to climate and peculiar surroundings and nationality.

So singular a people, favored by such singular evidences of taste and refinement, cannot be fully described within the limits of a purely political discourse. We could dwell for hours on these traits, perhaps giving you more pleasure than by such a disquisition. Would we could present you only the charming side of this picture! Would we could paint for you the peculiar qualities which are not of the Count D'Artois, for the nominal sovereign was the most necessary for us to exhibit! But this we cannot do. Let it suffice, that in speaking of them and that of the Citizen King, that this country atpolitically we must first touch upon their social and domestic character, for this cannot be separated from them, in whatever aspect they are regarded. In the lowest condition of bondage, still they have manifested a spirit and a power not to be perceived in any other nation. While other countries recognize the divine right of rulers, the French, as well in ancient as in modern times, have overstepped those limits, and, at intervals, have taken upon themselves the right to control their own affairs?

The relations of France with the United States cannot be understood without reviewing the political history of the former country previous to the commencement of our own. In earlier times, France was divided into several provinces, or districts, each governed by its own feudal chieftain. Those were subsequently conquered and united by an ambitious king. But it is only within the past century that France, though always distinguished, has taken any preponderating position among European nations. Great Britain, not satisfied with the power she legitimately possessed, desired the acquisition of France, and British kings, till within a recent period, have pretended that the sovereigns of France ruled by their permission and under their control.

Therefore, we may say, that while the whole life of France has been spent in waging war upon England, her history records also a series of subjuga tions by the latter power, with few exceptions. Such was her position at the time of the rebellion of the thirteen Colonies, now called the United States France, never in the most humble of moods respecting British oppression, was then in a peculiarly dissatisfied state of mind; and a few of her sons prevailed on good Louis XVI, to permit them to aid Brother Jonathan in his struggle. Of these, the most distinguished were Count D'Estaing, and Lafayette; who, the one on land and the other by sea, assisted this country in establishing those principles of libcrty and independence, for which she was contending. With the history of our Revolution, you are all doubtless, sufficiently familiar. It began in 1776; and these French gentlemen contributed much to its success, being the principal cause of our recognition by Great Britain, as an independent power. Having succeeded, of course their mission ended. While Great Britain busied herself in making treaties with this nation, on terms as favorable as possible for herself, and thus availed herself of the opporgreat sources of revenue, the French auxiliaries of two countries, their material power, on s'a and land, whom we have spoken, having (as Franklin ex-respectively, is so equally balanced that it is imposprinciples they had imbibed here. The work required but a little time. France had watched anx freedom, and perceiving that we had established a asked, "Why cannot we also rule ourselves?"

Then commenced in France the Revolution of '93. This Revolution, inaugurated under the auspices of constant, and on the whole, an effectual struggle for liberty; but, during that period, the scenes of conceived by the majority were, of course, opposed to ing which she cannot as well obtain by a coalition the reign of aristocracy. Those who rejected them with England. were beheaded; and, one after another, miscreants such as Marat, Danton, Robespierre, Collot d'Her- complacent policy towards this country is that we are

lofty aspirations of all other nations, from the time kinds of political debauchery, during that bloody

Various crude forms of government were successbeen reserved for France to record her great ideas in lively tried, until the Directory, the most reasonable deeds of lofty heroism, and in the conquest of every and sensible of all was established. It was under capital of Europe, save that of Great Britain. Her this administration that Napoleon Bonaparte bepoems have been written in the exploits of her war- came known as a general; before, in its defiance, he riors, and in the introduction at the point of the bay- established himself as First Consul, Consul for Life, and, finally, as Emperor. It is, therefore, far within And this record is unparalleled. The history of the period of a century that we can speak of France France, in fact, is one grand Epic Poem, chequered as a kingdom, a republic and an empire ; her scepwith episodes of the most revolting atrocity. The tre, during the last stage, having been awayed by one

and manner, the French are acknowledged and uni- | gin in a spirit of liberty, which was all the two nahave been capable, in private life, and within the of policy toward this, nor does she now. During present century. We have, therefore, to deal with a the Directory, the United States attempted to purpeople whose characteristics are quite contrasted and chase Louisiana for a nominal sum, but was reof an opposite nature. A Frenchman, indeed, can- fused. Napoleon, however, having nothing else to do most singular and romantic character. Crime, in stipulated that trade between the two countries mance, unequalled in any other nation. And, indeed, before. But he was foiled in this object, owing to Great Britain; and his engrossment in European conquests was such as precluded him from devoting much thought to his relations with the United States. It was not until Napoleon's downfall that

No ill-feeling has arisen, however, with one exceprespect to the rest of Europe has been of the most whom she cares as little, except so far as her limited interests of commerce are concerned.

The life of Napoleon I., as well as of most of his predecessors and successors, was spent in waging war on British tyranny, which was the only power superior to his own. While he spread his conquests in every other direction, he could not bring Great Britain to meet him on land, and the sea she entirely controlled. It was in the interval of a peace in Europe, during the reign of Louis XVIII., (or rather entirely too imbecile to exercise any real authority,) tracted the serious attention of the French Government. It then became apparent that trade with us would become a source of immense revenue. Therefore for twenty years and upwards, France has maintained a monopoly of tobacco, by which she realizes a revenue of fifty millions of francs-to say nothing of the material for her unrivalled manufactures - while she sends us little, excepting that concentrated extract of our Indian corn, which she returns to us, after certain refining processes, with the sounding title of pure, old, pale Bordeaux brandy, by whose aid the American produces intoxication a little more genteelly. This is simply to say that the relations between the two countries have been those of commerce alone.

The fine fabrics of France fill the stores of your crowded cities, and, together with some oil and wine, constitute all that gives her an interest in our wellbeing, and her feeling toward us varies with the state of the market.

The only instance in which there has been an approach to a decided quarrel, was in connection with General Jackson's demand for payment of a debt to this government. It was not settled until William IV. interceded by saying that it was best for France to pay the bill promptly, as Jonathan was rather a stubborn fighter, and would doubless wage war on France with as much ferocity as he had already displayed in two conflicts with England. But this affair furnishes almost a sufficient answer to the statement so often made, that there is a "natural affinity" between the two nations; of which, more

We repeat, that between America and France there is no fixed policy. The changes of soene in the political drama of Europe, have alone influenced our relations. They have been merely of a material nature, not affecting either party politically, and have never committed either to any course which could be considered reciprocally binding on the other. At present, there is a new scene in the kaleidescopespectacle of political life in France. Napoleon I. has not risen from the grave; but another Napoleon fills his place, and seems almost the embodiment of his great predecessor's ideas, and it is impossible to say, under such circumstances, what may be the future policy of France towards this country. But we will say, that, in any event, France can pursue but one course as respects this nation, and that is, the course which is taken by England. For, whatever may be tunity to facilitate her commerce and control, the the natural and hereditary ill feeling between the pressed it) served their apprenticeship here, re- sible for either to set her rival at defiance by pursuturned to set up business for themselves, and sow in ing a course which the latter could not follow. It their own country the seeds of Revolution. During must also be remembered France has followed Engthe period in which the United States were occupied land wherever it has been her interest to do so. In in adjusting conciliatory treaties with Great Britain, the Crimean war, the result of their alliance was, these gentlemen were engaged in disseminating the that England was made to take the lead and bear the brunt of the conflict, while France carried off the honors of victory. It will be remembered also that iously this country, which her sons had assisted to the ban laid forever by the Congress of Vienna, on the name of Napoleon, was rescinded by this exploit; Government which rested on the voice of the people, and the present Napoleon has a distinct policy which and had proceeded prosperously, they naturally can, in no event, lead him to consider as of much importance, an alliance with the United States against Great Britain. All his objects and interests Up to this time, the relations of the French to Great are confined to the Continent of Europe, and the Britain had been that of subjects, and even slaves. project of a coalition with Great Britain, at one time so warmly advocated by Napoleon I., though not gust, when the first toosin was sounded, till the fully endorsed by the present incumbent, who comsome closed after thirteen years of bloodshed, was a prehends the exigencies of his situation quite as clearly as his uncle. Consequently, it is useless for America to say that France will interfere on her flict in which the people participated were without a side, in case of a war with Great Britain. France parallel in history. The republican principles re- will do no such thing. America can offer her noth-

One reason why France has adopted her neutral

tion of military strength on land.

In reference to the "natural affinity" between the done. United States and France, it cannot be proved to choice; the Americans, under elective Presidents. the moment their personal character, or that of their government, became distasteful to the masses. Here. a change of rulers is effected under the forms of law; there, it depends on popular impulse; and he who wears the laurel wreath of fame, whether as soldier or politician, may aspire to the prize of the imperial diadem. In other European countries, the people are controlled by kings who claim a divine right, who rule by the grace of God-in France alone, the divine, disposing voice, is that of humanity. The voice of the people there is almost the voice of God: and when they feel that the ruler, or form of government, is in any degree opposed to their own interests, or right to have another. They change their sovereign with the same facility as a scene in a theatre, and, like that, unforeseen by their audience, the world-France has maintained always a strict neutrality.

and a cautious silence, respecting African slavery, in this country; but has waged most active war, in every way, by speech and by sword, against every form of tyranny, on her own continent. Even when she has seemed to have in view no other purpose than her own aggrandizement, her efforts have always proved to have an important bearing on the freedom of the human family. We are compelled, in conclusion, to add that the United States and France have nothing in common save that both contend for human rights—America in her direction, France in hers. They have no similarity in tastes or habits. France, while pretending respect, derides the American people-ridicules all the forms of American life. Thus, there is no sympathy between the two countries; and certainly there are no political interests which can bind them effectually together. America is the pioneer of Freedom on the Western Continent -France fulfills the same office in Europe. Higher and deeper than social habits, and political interests, there may be influences unseen which connect them in mission and in destiny: but none which the pecple can recognize, or which can array them, side by side, against a common foe. Therefore do not flatter yourselves as to the meaning of this seeming neutrality. At any moment, in the event of hostilities. France may avail herself of the opportunity to bear off the honors of another European contest, but never would she interfere for the sake of winning laurels

Therefore, while it is well to emulate in all de-

partments of social life those examples which are the results of a consummate elegance of taste, and the highest intellectul refinement, it is not well to emulate the follies and vices of a nation with which vou have no similarity of interest. Be careful, then, amid all the fashions which France sets before you, to adopt only those which are commendable, both on grounds of taste and of morality. Do not seek to reproduce those scenes, which, though tragedy there, are only burlesque here. Do not make the crimes of France your follies also, seeing that what is pure romance in the one country, becomes the broadest farce in the other. That which wears the simple air of American Liberty, is certainly most becoming to you. And as certainly it is the interest of your people and Government, not, by any form of treaty, to connect your history, replete with elevating expanding the pure state of the connect your history, replete with elevating expanding the provided of the pure state of the provided of the pure state of the pure state of the provided of the pure state of the pure state of the provided of the pure state to connect your history, replete with elevating examples of greatness and goodness, all your own, though deriving its impulse from lofty minds in the old world-with a history unparalleled for atrocity and crime, the record of which should be blotted from the page as a disgrace to Christendom. Why seek to establish an alliance with a people which is incapable of governing itself-which cannot choose its Chief Magistrate at regular intervals, wisely, consistently and legally; but acts only under the impulse of wild enthusiasm, and creates rulers of whom it cannot rid itself but by another Revolution? If this Republic is to continue its existence at all, let it stand, as for eighty years past, it has stood, upon its own inherent rights, upon justice and humanity. and let its people strive to correct those errors to which such a form of Government is always liable after a long period of prosperity—the tendencies to

peculation and corruption in executive affairs. Remember, you are even now on the verge of de. struction. No alliance with a foreign power can they will, emulate your glorious example, but do not derogate from it yourselves, by stooping to the alli- sphere, ance of any among them which does not fully recognize the great truths embodied in your frame of government. Let America be free, as she ever has been. Let France remain, as she ever has been. neutral. We will do her the justice to say, that she has ever. regarded the institutions of this country with favor: that she has ever, in her public journals extenuated whatever she has found of weakness and folly : but she has rarely sent her travelers among us; her historians have seldom visited us-her politicians, never. Those among her more distinguished sons who have touched our shores, have appeared as unpretending gentlemen (we emphasize the word for your benefit) not to be feasted and harangued, like turned from some imaginary exploit, and they have gone home in the same quality, without having permitted a prurient and undiscriminating curlosity to taint their sojourn here. . In this respect, you could do well to follow their example. We have finished, and will sum up by repeating

what you must never forget—that the policy of France loward this country, is emphatically that of Eugland; that she cannot and will not have, any other, whatever may be her professions of favor and regard. American freedom, from the memorable 10th of Au- from any motive of affection toward that power, is this respect, identical with those of his illustrious predecessor, and that he desires, merely as a matter of policy, to bring about that coalition with British power, which was advocated by Napoleon L. In the event of war between your own and the Mother Country, which, judging from present indications, it will be scarcely possible to avoid, France will either remain a passive spectator, or will take sides with England. Of this rest assured, and it is therefore mere folly to endeavor to foist upon this country the chimost influential, of any on earth. And, while the | bois, and hosts of others, subjected France to all a maritime power, and, as such, an offset to her | evitably an ally of ours. The history of the mutual merical notion that France will be naturally and in-

rival, which makes France more secure in her posi- relations between France and Great Britain, forbids the hope, and the intelligence of American statesmen We have brought you down to the present period. should never permit them to indulge it. We have

The pages of history will unfold one by one, and bave had any foundation except during the times of will appear rapidly enough before your eyes. Be the revolution in both countries. Since then, both prepared for any emergency; but rest assured that nations have claimed to be controlled by the voice of with strong exertions, under a firm conviction of the people-the French under monarchs of their own right on your part, He who overrules all contests, will sustain the just cause; and that no combina-These latter rulers are ignominiously consigned to tion of powers can effectually crush out the growth private life, at the expiration of their term; while of that tree of Liberty which has matured so pobly the latter have been compelled to fies for their lives here, and whose seeds have been sown broadcast, to spring.up, ere long, perhaps, where they are least looked for. Trust, therefore, in that Almighty Power which rules with justice, and yet tempers justice with a mercy no less infinite.

History of the Council of Nice.

We publish below the opinions of two of the best scholars and most liberal thinkers in the church, in Massachusetts, on this important work:

We are very glad to possess a history of this Great Council, from the hands of one who writes from the promptings of a strong antiquarian taste, and who is in the employ of no particular church or party, and whose object is to do justice to all denominathose of humanity at large, they think it is their tions, and to present simply the truth. We have perused this book with pleasure, for we are always glad to scan the early history of the church, and with sorrow, for we always regret to remember the quarrels of Ecolesiastics. We are, indeed, much obliged to Mr. Dudley for his faithful sifting of ancient accounts, his patient investigation of varying testimony, his clear translations and the entire freedom of his statements from sectarian bias. A full list of references to authors consulted is given, and a good index. The type is clear, and the paper and binding excellent. CALER D. BRADLER, A. M. binding excellent.

Boston, Mass., Oct. 10, 1860. Mr. Dudley—Dear Sir: 1 have perused your History of the Council of Nice," and hesitate not to congratulate you in having put together, in a brief and convenient form, a fair and interesting account of that important Convention. Any reader who desires to see, in brief, an impartial statement of the affairs of the church on that occasion, may find here his wish gratified. It is interesting, and impresses one deeply with the struggles of those times, and the pompous array of great human authorities. It derives an interest, too, from the controversies of the present time.

Yours very truly, WOODBURY M. FERNALD.

NOTICES OF MEETINGS.

Lyceum Hall, Themony Street, (opposite head of School street.)—The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:15 o'clock, P m. Admission Free. Lecturers engaged:—Miss Lizzie Doten, Jan. 19 and 26.

Conference Hall, No. 14 Bronfield Struct, Boston. Spiritual meetings are held every Sunday at 10 1-2 A. m. Conference meetings at 3 and 71-2 r. m. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday evening, at 71.9 o'clock. (The proceedings are reported for the Banner.) The subject for next Wednesday evening is:— The Tendencies of Spiritualism."

OHARLESTOWE.—Sunday meetings are held at Central Hall, at 3 and 7 o'clk. afternoon and evening. Speakers engaged: Mrs. M. A. licker, Jan. 19; N. B. Greenleaf, Jan. 20; Olarnce Butler. February 2. MARDLEHEAD.-Meetings are held in Bassett's new Hall.

Speakers engaged: - F. L. Wadsworth, last three Sundays in LOWELL.—The Spiritualists of this city hold regular meetings on Sundays, forenous and afternoon, in Wells's Hall, Speakers engaged:—Mrs. Fannie Davis Smith, two last Sundays in Jan.; S. J. Finney, Esq., during February; Belle Scougall, during March.

NEW BEDFORD,-Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday morn speaking by mediums, afternoon and evening. LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services commence at 1 1-2 and 7 1-4 2. M.

NEWBURYPORT.-Regular meetings are held every Sunday

PROVIDENCE.—Speakers engaged:—Mrs. A. M. Spence, in lan.: Mrs. M. M. Macumber in Yeb.; Frank L. Wadsworth NEW YORK .- At Lamartine Hall, corner 8th Avenue and

29th street, meetings are held every Sunday at 10 1-2 A. M., S.P. M. 7 1-2 P. M. Dr. H. Dresser is Chairman of the Assoolation.
At Dodworth's Hall. 806 Broadway, Mrs. Cors L. V. Hatch
will lecture every Sunday, morning and evening.

THE BANNER OF LIGHT,

The oldest and largest Spiritualistic Journal in the World,

IS PUBLISHED WEEKLY AT BOSTON, MASS. LUTHER COLBY, EDITOR.

Though the pressure of the times, which has proved so disastrous to many Newspaper Establishments in our conntry, has made us feel its influence severely, we are yet proud to say we have surmounted all obstacles, and are now able to keep the Bannes on a foundation of solidity and respecta-

We have resolved to make every personal sacrifice and selfdenial for the good of the cause, and only ask our readers to meet us in the same spirit; for they know, as well as we do, cave your institutions. They must be replaced on that the Banger is well worth its subscription money, as the same basis of pure and lofty principle on which more labor is expended on it, we venture to say, than on any they were first established. Let foreign powers if other weekly paper in America, it being generally filled with entirely original matter, and often-anonymously or otherwise-from some of the brightest minds in this and the spirit,

CONTRIBUTORS.

PROFESSOR S. B. BRITTAN, of New York City. HON. WARREN CHASE, of Battle Orcek, Mich. HUDSON TUTTLE, E1Q., of Berlin Heights, Ohio. GRORGE STEARNS, Esq., of West Acton, Mass. A. B. CHILD, M. D., of Boston, PROF. PATTON SPRECE, M. D., New York City. MISS ENMA HARDINGS, of Boston. MISS CORA WILBURN, of Philadelphia, Pa. MRS. A. M. SPENCE, of New York City.
MRS. ENNA TUTTLE, of Berlin Heights, Ohlo. And many other writers of note.

IT PUBLISHES

Original Novelettes from the best pens in the country, Kossuth, or one of your mushroon celebrities, re. Original Essays upon philosophical, religious and scien-

Occasional Reports of Lectures of eminent Preachers. Reports of Spiritual Lectures from trance and normal Spirit Messages, given through Mrs. J. H. Conant, from

educated and uneducated spirits, proving their identity to their relatives and friends.

Choice and Original Poetry, Miscellany, Wit, &c. All of which features render it a popular family paper, and at the same time the harbinger of a glorious scientific

THE BANNER OF LIGHT,

Is a large and handsome sheet of eight pages, furnished at two dellars a year, or one dellar for six months, payable in advance. Specimen copies sent free. All communications and remittances must be addressed Banner of Light, Boston, Mass."

ISAAC B. RICH, Publisher for Proprietors.

WHOLESALE AGENTS FOR THE BANNER! JOHN J. DEER & Co., 85 School street, Boston. A. WILLIAMS & Co. 100 Washington Ste. 4 15 15000 100 FEDERHER & Co., 9 Court st., Boss & Touser, 121 Massau street, New York City

JOHN R. WALSE, Madison street, Chicago, 111.