## Miterary Department.

### "A DOLLAR OR TWO;"

### MR. SILVERBURY'S EXPERIENCE

CHAPTER I.

MR SILVERBURY PROPOSES TO REFORM THE WORLD. It was very evident that Lorenzo Woodruff, the junior partner of the firm of Goldthwaite & Woodand she greeted him with a pleasant "good morn- beautiful and lovely in the earth!"

"Indeed, Miss Nelly," he said, slackening his pace have no doubt you will make a good lecture of it, for a moment, " you must excuse my haste and rudeness, for my mind was wholly absorbed in business, sensitive on that point." I see by the morning papers that the Clara Jane, which we had about given up as lost, has arrived at New York, and I expect letters by this mail."

"Oh, I am so glad !" returned the fair lady in the sweetest tone imaginable, "for now I do hope that father will allow me to have that rich bracelet I stroy the whole of this great moral upas which now have been longing for, but which he declared I should overshadows society, by striking a deadly blow at its not purchase until he heard from the Clara Jane roots. The lecture season is fast approaching, and Well; that is good news, Mr. Woodruff, and I freely forgive you for putting me out of sorts."

Mr. Woodruff smiled and nodded, and was about to quicken his pace once more, when he was immediately seized in a most unceremonious manner by ets." the skirts of his coat from behind, and a loud, cheery voice called out directly in his car:

Thank goodness, I have you at last, Woodruff! it had n't been for this lady."

Miss Nelly turned a sorutinizing glance upon the and I, a man can't do without it." speaker, whose thread-bare coat and rusty beaver did not speak much in his favor, and would have condemned him at once in her opinion, had not his animated countenance, lit up by a very handsome slowly drew forth a time-worn port-monaic. He pair of eyes, been turned with an admiring gaze opened it, and, with a sigh, displayed the contents. toward her. She bowed slightly as Mr. Woodruff in- which consisted of five tarnished coppers, two of troduced his friend Silverbury, and then turned im- which were outlawed from American currency, on mediately aside into the store of a fashionable jew-

his friend by the arm with a tragic air, " if there is stupidity. anything in the world that entirely upsets my phil- "There," he said, "that is the extent of my wealth. osophy and makes a complete simpleton of me, it is and it is yet two months more before the lecture seathe face of a handsome lady. But just now I had a son sets in. I am quite certain of success in my most splendid idea in my head, and came after you undertaking, but what I shall do until then is a like an express train to astonish your ears with its mystery. I might indeed go to pegging shoes with utterance, when, at the sight of those rosy lips and old Fairlee, or sell yarn for Mrs.-Bluethorpe, or, violet eyes, it vanished at once into the regions of worst of all, write miscellaneous articles for some nowhere. But never mind," he continued, as he newspaper. But no! not thus will I debase my intightened his clasp upon Woodruff's arm, "just come tellect for the sake of a dollar or two, or sell my round the corner of the street here, out of the crowd, birthright of high and independent thought for a and you shall have it vet."

remonstrated Woodruff, as he vainly endeavored to my power to save her from further idolatry. free himself from that determined grasp; "I tell you I am in a deuced hurry."

verbury; "I tell you it is the most splendid idea I lar or two until then, I should do finely. You underever had in my life, as you yourself will confess if stand, Woodruff? I know I'm over head and ears you only allow me time to bring it out in the right in debt to you already, but as I said, just a dollar or

Woodruff; "let me off now and I pledge you my ture into the field." word of bonor I will hear you at another time."

secutor, " and the homely old saying is true, that a bird in the hand is worth two in the bush! But what in the world is all this hurry about ?"

" Why, you see the Clara Jane has arrived from the West Indies, with a cargo of rum, molasses and sugar. These commodities command a high price nowa-days, and the sooner they are in the market the present, and when I am more at leisure I will see

"Yes, yes, Woodruff, I know the price of all sweets are up in these degenerate times, except the sweets of social intercourse, which are as cheap, as coarse seized Woodruff's hand and the bill at the same time. and as common as ever, and that brings me directly "Oh, if it had n't been for you I should have died of back to my idea.'

As he spoke, through an artful movement, accompanied by the look of hopeful promise with which he bury. I believe I have said all I want to, and I need usually succeeded in entrapping his listeners, Silver- only add that I hope you will dispose of the Clara bury drew his friend around the corner.

"Well, go on," sald Woodruff with the look of a martyr, "only be quick as possible."

You know I have been trying all my lifetime to do his dinner and another paragraph in his proposed or be something, but have n't succeeded as yet."

"That's a fact," said his friend significantly.

"Now do n't be sarcastic, Woodruff. You should n't have answered at all. The subject did n't require it. But, as I was saying, although I have never accomplished anything heretofore, yet I am sure of something now. All the knowledge which I have been so long in acquiring-all my past experience in life is now culminating to one point, and in the end you shall see that you have no reason to be ashamed of your friend Silverbury. I shall only need a little friendly assistance, just a word of recommendation, and perhaps a dollar or two to help me along till I can bring my project to fulfillment."

"Well, what is it?" said Woodruff hurriedly, for his thoughts were still busy with the Clara Jane. "Do n't mention it, Woodruff; but I'm writing a

ruff, was in great haste; yet, nevertheless, an in- lecture, and such a lecture! I know I shall bring superable barrier was placed in his way, in the per- down all the newspapers in the land upon me, but I son of a fashionable lady, whose amplitude of skirts will risk the result. I have put my armor on, and and flounces quite monopolized the narrow sidewalk, intend to charge full tilt upon the great mammoth and left no alternative for the followers in her rear, sin of the world in general and Americans in parexcept of rushing rooklessly past her or of stepping ticular. Yes, Lorenzo Woodruff, my lecture is entiandle deep in the mud which filled the gutters. Lo-tled, A Dollar or Two; or the Extent and Evils of renzo Woodruff glanced impatiently to the right and American Avarice,' and if it does n't raise as great a left, and then made a desperate rush, but, unfortu- commotion in the world as the doctrines of Martin nately for the success of his movement, a button Luther himself, then I am wonderfully mistaken. upon his coat seized fast hold on the rich fringe of Men will shudder to have their cupidity, meanness her mantilla, and obliged them both to perform sev- and duplicity exposed to view, yet I shall do it with eral evolutions highly amusing to the old apple wo- a steady hand, for the world needs refermation in man at the corner. In the utmost confusion he this particular more than in any other. A man will turned to apologize, when, to his inexpressible relief, work night and day for a dollar or two-sacrifice the he recognized in the person of the lady the beautiful nearest and tenderest relations-ruin his own health daughter of his partner, Miss Nelly Goldthwaits. -yes! and sell himself, soul and body, to Satan, all The look of indignation which at first disturbed her for the sake of a dollar or two. Oh, this cursed love faultless features, was changed at once to a smile, of gain! how it blights and blemishes all that is

> "Stop! stop!" cried Woodruff, entreatingly; " I but don't give it to me now. "I am somewhat

> "I know it, Woodruff, and you need salutary re proof as much as a rebellious child needs correction; therefore I feel bound to administer it. Allow me first though to define my position. I claim that, as the love of money is the root of all evil, so I can dethere will be an innumerable host of Honorables, Professors, Reverends and Doctors in the field, who will thunder harmlessly over the heads of the audience, but I intend to thunder directly into their pock-

"And lighten them, perhaps, of a dollar or two," remarked Woodruff; dryly.

"Why, yes, Lorenzo, that's an important part or I've been after you for these last five minutes, and the play. And suppose a dollar or two should exdon't believe I should have overtaken you at all, if change owners, what then? Why the brisker the circulation the brighter the coin - and, between you

> "Oh ?" said Woodruff, significantly. "Yes," replied his friend.

Silverbury thrust his hand into his pocket and account of one bearing for a device a Scotch thistle, and the other a very correct representation of a cer-"Woodruff!" exclaimed Silverbury, as he seized tain animal world renowned for stubbornness and

mess of pottage. The world has bowed down to "Not now, for goodness' sake! some other time!" Mammon long enough, and I shall do all that lies in

Nevertheless, my good friend," continued Silverbay, with a very winning look, "a man must live, "Well, but it is worth your while," persisted Sil- and if I could only have a dollar or two-just a dol two more will make but little difference, and I "Impossible for me to stop five minutes!" said can easily pay all up so soon as I can bring my lec-

"All right," replied Woodruff, as be drew his wal-"Another time is very indefinite," replied his per- let from his pocket without hesitation and extracted from it a five dollar bill, "I know you, Silverbury, to be a smart fellow, though you are not generally appreciated. As I said before, you have n't done anything wonderful as yet in the world, yet lam expecting every day that you will, for you certainly have the talent for it. Therefore, take this for the what else I can do for you."

> "Thank you! thank you, my most beloved friend!" exclaimed Silverbury, with great carnestness, as he despair long ago; but you shall yet be rewarded, and at the same time be proud of your friend Silver-Jane's cargo to the best advantage."

Woodruff touched his hat and the next moment was far on his way toward the post office, while Sil-"Certainly! but I must begin at the beginning. verbury sauntered leisurely homeward, to prepare lecture,

The house where Mr. Silverbury kept bachelor's

of her brother in the country, and convert it into yarn, which, on account of its durability and supe riority to that produced by machinery, always com-

manded a few cents more than any other in the market. Moreover, she and the quiet little Eva employed themselves very busily evenings in converting did passage and want to read it to you; pray, come much of this yarn into stockings and mittens, which brought them many an honest penny and mounted to quite a handsome sum at the end of the

Mrs. Bluethorpe abhorred an idler above all things, and though she had pronounced Mr. Silverbury as such without hesitation, yet by the same unaccountable magnetic attraction, which he seemed to exercise upon all who came within his influence, he had won her favor also, of which she had given convincing proofs in the shape of several pairs of stockings, which even a grand duke might have taken comfort

Moreover, if a button or string was missing, or nseemly rips and rents disfigured his garments, Mr. Silverbury appeals to the fair Eva with such a winning look and smile, that she could never find it in her heart to refuse him. And then he would sit beside her as she sewed, gazing into the depths of her bright, but, when you think about it, it seems gasclear blue eyes, soanning the smooth, peculiar swell 8y. of her fair forehead and the wavy outline of her auburn hair, which rested in the most bewitching ringlets upon her glowing cheeks, until he quite forgot his poverty, and became the proprietor pro tem. of a most magnificent castle in the air, of which she was the presiding genius-his "Angel in the House." Yet Mr. Silverbury was a careful soul. He never Rock about the 'Pilgrim exiles?' Now 1 would thought that under different circumstances be should feel differently.

As we have already said, Mrs. Bluethorpe occu pled the first floor of her-dwelling-Mr. Silverbury front chamber alone on the second, while the renaining rooms were let to a very peaceable, well-behaved German family; above them all, up in the fame." third story, dwelt old Joseph Fairlee, a shoemaker, with his invalid wife and his daughter Eugenia, shoes for her father. Mr. Fairlee's parlor was his rectly. workshop, and there he sat and hammered away most industriously from morning till night.

When Mr. Silverbury covenanted with Mrs. Blue-

Thus was it upon this particular day, when he ran up the stairs to his room and seized his pen to take two by honest labor, is one of the sweetest things in note of an idea, which occurred to him just as he existence. Good day, Mr. Silverbury." name down the street. Buzz, buzz, tap, tap; what a confusion! As the saying goes, he could " scarce hear his own ears."

"The American Eagle," he commenced, "the glolous American Eagle has been torn from his tran- pression to his indignation, he continued his writing. scendent height among the stars and stripes of our national flag, to be ignobly stamped upon paltry coin -snatched at by the greedy hand of avarice, and as MR. SILVERBURY CHANGES THE SCENE, AND LABORS sociated forever with dimes and dollars in the calculations of sordid souls."

"That is splendid!" said Silverbury, as he read is again. "Now I'll just attend to my dinner, and then write a little more, for by that time perhaps this confounded racket will have ceased."

Two parsnips and a few slices of salt pork were the sole eatables of which Mr. Silverbury's supboard ing was fully under way, he returned once more to brains till be was almost frantic. A very pungent home and cheorful fireside. odor, however, saluting his nostrils, recalled him to nearly to a cinder. "Alas!" he said, with a sigh, above my condition!" the proceeds in my hands, I will live like a king."

He opened it, and there stood Genic Fairles with a open by his friend Woodruff. bowl of smoking hot soup.

for I did my best in making it."

Mr. Silverbury bowed most graciously as he received her favor with repeated thanks. His esteem

ball was owned by a very singular old widow lady, tall for a woman, with large grey eyes and dark | at once, my good fellow, and I will call for you a known as Mrs. Bluethorpe, who, with her adopt- brown hair, which, although it was always arranged ed daughter, Era Leslie, occupied the first floor, neatly, never received any coquettish touches. In Mrs. Bluethorpe was an English woman, and fact, she was a useful, true-hearted woman, gifted clung tenaciously to the forms and fashions of the with an extraordinary degree of common sense, past. Despite the invasions which modern machin- which did not please Mr. Silverbury, as he was a ery had made upon female labor, she still continued poet, and, often said and did ridioulous thingsto card her wool, which she received from the farm which poets are apt to do-which people of common sense consider very foolish. Nevertheless, he placed the greatest confidence in her judgment, and seldom undertook anything without first consulting her,

"Ah, Miss Genie," he said, "you have come at exactly the right time. I have written a most splen-

"Well, you must be quick," she said, as she seated herself upon the corner of a chair, " for I have a

heap of shoes to do before night." "Look here," continued Silverbury, as he gathered up numberless scraps of paper of all sizes, shapes

and colors-" all that written." "Well, what is it all about?" said Genie.

"About!" repeated Silverbury in surprise. " Why, it's my lecture entitled ' A Dollar or Two,' being a grand expose of American avarice-do u't you remember? And here is what I was looking for." Thereupon Mr. Silverbury proceeded to read the last triumphant effort of his pen.

"There," he added, in conclusion, as be nodded to her across the table, "what do you think of that?" "Well," she said, after some thoughtful hesitation, "at first it sounds like something pretty

" Hum \_\_\_ " said Silverbury.

"Well, do n't you know," she continued, with the greatest coolness, "that all young lecturers talk largely about the American Eagle and Star-spangled banner'-jrst as Fourth of July orators do about 'our glorious Union,' and visitors at Plymouth committed himself by word, for he very prudently leave that out entirely, and in its place I would write something about the manner in which rich and prosperous employers grind the faces of the poor, and mention editors and publishers in particular, who thank contributors for articles which put a dollar or two in their own pockets, while the poor souls who wrote them have to satisfy thomselves with empty

She looked mischievous as she said this, for she knew that Mr. Silverbury had been viotimized sev-(better known as Genie,) a young woman about eral times in this very way. She had touched an aneighteen years of age, who kept house and bound swering chord, however, for he seized his pen di-

"Well, then, seriously," she replied, as she rose from her seat, "I would n't have either; I would n't therpe for lodgings beneath her roof, he inquired write any lecture at all, for I don't believe that it very particularly if among her tenants there were will ever be good for anything. What I mean is, any amateur performers on the flute or violin, and, that the ungratoful world will not appreciate your being assured to the contrary, he took up his abode efforts for its reformation, and will give you few there quite contentedly. But he soon found that be. thanks and less money for your pains." She stood tween the tap of old Fairlee's hammer and the buzz holding the door open and looking back at him as of Mrs. Bluethorpe's spinning wheel, when both she continued, "If I were in your place I would go were in operation, he could be nearly driven to dis- into the country and help some farmer harvest his produce. It will be better for your health and your pocket, and the satisfaction of earning a dollar or

> "What an ordinary piece of earthernware that girl is!" he muttered to himself as he listened to her step ascending the stairs. "No more imagination than an owl I' and after giving this slight ex-

### CHAPTER II.

UNDER A . MISTAKE.

Long continued mental labor is far more exhaustive than physical, and thus Mr. Silverbury found it, when, at the close of the day, he laid aside his pen, and seating himself at the window, leaned his head against the sash. He had no appetite for his supper, and, moreover, was at variance with himself and all the world. As he looked out into the street and could boast. Nevertheless, he set himself to work to saw the people returning home from their labor, he make the most he could of these, and after the cook- wondered if there was any one in the world so lonely, so sorrowful and unfortunate as he. An old his writing. It was quite impossible, however, to countryman, seated upon a rough board in his team, pursue any connected train of thought with such a was whistling a psalm tune, as his oxen moved leiwhizzing and clapping in his ears. He thrust his surely along the street. He had exchanged his profingers through his hair in vain, and tormented his duce for groceries, and was now returning to a happy

"There !" exclaimed Silverbury, with much bitterthe consideration of earthly things; and, upon exam- ness, "of what use are all my aspirations and atining the stew-pan, the contents of which he had left tainments, when this poor, unlettered man enjoys so simmering upon the stove, he found the water had dis- much more of health, wealth and happiness than I? appeared, and the remaining condiments were burned | O, heavens! why was I born with a mind so far

"that proves how impossible it is to live both in the | The countryman passed on, and Mr. Silverbury actual and the ideal! Well, I have lost my dinner, looked over to the apothecary's shop, opposite, where yet, nevertheless, when my lecture is finished and they were just lighting the lamps, and wondered whether arsenic, opium, or strychnine, would end his Mr. Silverbury was very hungry, yet he summoned misery most promptly. As he sat thus, indulging in up all his philosophy and was about to return to his these dismal reflections, a hasty step was beard on writing, when there came a light tap at the door. the stairs, and the next moment the door was thrown

"Where are you, Silverbury?" he said, as he "Here," she said, in her usual straight-forward glanced around the room in the darkness; "oh, I manner, "we have more than enough for ourselves see-got a message for you. Miss Nellie Goldthwaite and so father sent this to you—hope you'll like it sends her compliments, and hopes to have the pleasure of seeing you at her soirce this evening."

" Me !" said Silverbury. "Yes, you. Now, don't say you can't go, or for Genie Fairlee was very great, although he dread- that you won't, for I am determined upon it. Your ed her plain, matter of fact way of speaking, and he light has been under a bushel long enough, and now thought her very homely. She was uncommonly I want you to display it to the world. Say yes

little after eight."

"Yes," said Silverbury, "I will, though there is nothing I detest so much as being patronized, and if I meet with anything of the kind from these purseproud aristocrats, I will show them directly that Solomon Silverbury knows what true independence

"Poh!" said Woodruff, " make yourself look as well as possible, and the ladies will all fall in love with you, without stopping to think whether you have ten dimes or ten dollars in your pocket."

Thus saying, he closed the door, and ran down stairs, leaving his friends to make the necessary pre-

"Well, said Silverbury, "this world is all a fleeting show, and as I am obliged, perforce, to become an actor upon its stage, I will do the best I can."

He found, upon examination, that his best black suit, although rather threadbare, would do tolerably well for the evening, but his vest was worn to tatters. He hesitated about purchasing a now one; but upon the consideration presenting itself to his mind that he should need it when he commenced his lecturing career, he sallied forth immediately to the nearest ready made clothing establishment, and supplied himself with as good a one as his means would admit. He also purchased a handkerchief and a pair of gloves, which he considered indispensable. The bill which his friend loaned him in the morning. precisely covered the amount of these articles, and thus he found himself reduced to his five coppers

Yet of this most deplorable fact he became wholly forgetful, when, a few hours after, he found himself standing in Horace Goldthwaite's parlor, with the charming Nelly leaning on his arm, ready for a wal:z. He glanced at the mirror opposite, and saw to his satisfaction that a very fine-looking couple was reflected there. Then the music sounded, and away they went in a most bewildering whirl.

This was Mr. Silverbury's first appearance among the upper circles, although he had been known for some time as a young man of fine talents and uncommon intellectual endowments; and this was true of him, his main want being that of sober, common sense, which is not gained from books, but from daily experience alone. This evening he felt himself to be under inspiring influences. The five paltry coppers in his pocket did not weigh heavily upon his heart at all. He moved as if in his native element, and therefore appeared to the best advantage. Miss Nelly had a generous heart and was willing to play his patroness, while Silverbury was so bewitched ner dazzling beauty that he forgot to maintain his independence as he had resolved.

Moreover, Nelly was a famous coquette, and could not possibly resist the temptation of bringing every one under her influence. Mr. Silverbury was a new conquest, and also served as a rod of terror to her old admirers, who looked on with jealous eyes as they twirled their moustaches and shook their perfumed handkerchiefs, wondering how far the fellow would carry his impudence. This did not escape the observation of the fair lady, and therefore Mr Silverbury was overwhelmed with attention and favor, and he, in return, so great was the transition from his little poverty stricken room to this bewildering scenewas perfectly intoxicated with delight. He danced, and laughed, and promenaded arm in arm with the fair Nelly, entirely forgetful of his former self, and feeling as if he were the possessor of millions.

"Well, Silverbury, how do you enjoy yourself?" said his friend Woodruff, at a late hour, as he found him leaning against the wall in the refreshment room, leisurely disposing of a glass of ice cream,

"Ah, Woodruff!" he replied, " I feel as if in Paradise among the Peri, sipping the nectar of the gods. Oh. I tell you, this is too much for mo!" he continned, as he took another spoonful of the cream.

"Well, said Woodruff, mistaking his meaning, you arn't obliged to cat it all." Silverbury gave him a despairing look, but was

saved from a reply by the appearance of Miss Nelly, who begged him not to absent himself from the company any longer, as they were about to take their places for a military cotillon, and he should, if he pleased, lead the march with her. Down wont his glass in a moment, and drawing her hand within his arm, he conducted her at once to the place of One could easily have mistaken Mr. Silverbury for

some foreign nobleman, or prince in disguise, with such a stately step did he keep time to the music. Mr. Christopher Ridley, one of Nelly's most pristocratic admirers, leaned against an exquisitely chiseled Apollo, and looked on with jealous eye. At every turn in the march, when the triumphant couple passed him, Nelly would give an extra flourish to her fan, and look up in her partner's face with an expression that made Ridley almost crazy, and he grimly resolved that if any reasonable excuse could be found, he would send the fellow a challenge next day. Not with the expectation, however, that Silverbury would accept it, for Ridley never fired a nistal in his life, and the very smell of powder made him nervous. Yet Silverbury, wholly unconscious of his . murderous intentions, passed on as happy as a king, although, now and then, a dull click in his side pocket, informed him that the five coppers lay in an un. . comfortable position.

At length the grand performance was ended, and people began to take leave. As a parting favor the mischlevous Nelly presented Mr. Silverbury with a . cluster of moss rosebuds which she had worn in her hair, and with the pressing invitation to call often now he had found the way, she allowed him to do. part, at the same time turning quickly aside to conceal a smile, excited by the exceedingly crabbed expression of Mr. Ridley's countenance, who had over-

That night-or morning rather-Bolomon Silverbury laid his head upon his pillow in the firm conviction that Nelly Goldthwaite was deeply in love with him, which, in reality, was a very great mis-

[CONCLUDED NEXT WEEK.]

Written for the Banner of Light.

### A STORY OF THE REVOLUTION.

BY HARRIET C. HILTON.

Two sisters sat in the approaching twilight of a November day. One rested her head on her hand and gazed out into the growing darkness, watching the stars as they came out one by one from between the heavy clouds. Her beautiful face were an expression of sadness, and occasionally a tear from those large dark eyes fell on the hand which held

A deep sigh caused the latter to start; and, looking up into her sister's face, she exclaimed :

"Isabelle, why should you feel so badly to have Wallace leave us? You surely have patriotism enough to be willing to make some sacrifice that we may be free!" and her blue eyes flashed in the twilight, and she shook her golden ourls proudly at the thought.

"It is not a lack of patriotism that causes my sorrow; but I have a presentiment that he never will return. An unaccountable sadness has possessed me to-day, and I cannot but connect it with Wallace. I almost wonder that you can be so lighthearted; yet it is better you should be so," said Isabelle, sadly.

"I let no such sad thoughts as yours trouble me." replied Cora. "I think only of the honor Henry is to win, and that, before many years, he will return, and we shall live in peace and happiness, and such a cozy little home as we are to have!"

Isabelle smiled at Cora's frankness, and was about to reply, when she saw two figures approaching the house. She turned a shade paler, but made no remark as the two gentlemen, the affianced of the sisters, ascended the steps. She knew this was their farewell visit, and that the morning would find them on the way to join their regiments at -... The knocker sounded, and in a moment the gentlemen were shown into the room where sat the young ladies, who immediately rose to meet them-Cora all animation, Isabelle equally delighted, but not so free from sadness.

"Isabelle," said Wallace Harringford, as the lights were brought in and he noticed the unusual pallor of her countenance, "you are not well; you look as if a walk up and down the avenue would benefit you."

"My head aches badly. I think the fresh air may do a great deal toward reviving me," and she went for her bonnet and shawl, and they left the house together.

"You take my departure too much at heart, Isabelle; I shall soon return, and, when the war is ended. we shall find more than happiness enough in that favorite spot of yours where our cottage is to

stand, to counterbalance the sorrow of parting." A blush stained Isabelle's cheek at Wallace's words; but she merely replied:

"I wish I could be as hopeful as you are. I do not know why it is. It is not my habit to repine, and vet I feel so disheartened about your going away. I am afraid I shall never see you again."

"Oh, Isabelle, you are too sad. You have thought of the matter until you imagine things, to be much worse than they really are. See! the clouds are rolling away. Look at the stars; do they not tell you to hope? They were never more brilliant than now. And see the moon, bright and full! It is almost laughing at your fears. That is the symbol of our life. At first, clouded, then coming forth with renewed brilliancy."

Isabelle's eyes followed his own; but at that moment the moon passed behind an inky cloud. Isabelle shuddered.

"Oh, Wallace, a symbol of our life, you said. May it not be!"

Wallace could not at first reply. A strange terror seized his heart; but struggling against it, he replied:

" Like any one's life, checkered by clouds and sunshine. In a moment it will beam forth again with Its accustomed brilliancy."

They stood together for some time watching for its reappearance; but the thick cloud excluded every ray. It was not until their return, as they were passing through the avenue, that they saw, through an opening in the trees, the orb of night sail majertically out from the black cloud. Then Wallace exclaimed eagerly:

"There, I am right. See how brilliant she is again; and that black cloud renders her the more brilliant by contrast. Is n't it so, Isabelle ?"

"I will try and think this is the case," she replied, as they entered the house. Wallace and Henry not long after took their leave, and Isabelle and Cora repaired to their own apartments; the former to dream of brilliant victorics and gallant officersthe latter to pray that her heart might be relieved from the load that threatened to crush her to the earth with its weight.

Months passed away. The sisters heard regular larly from their absent lovers, who wrote always in excellent spirits, and were now predicting a speedy termination to the war, the victory at Saratoga having enlivened the heart of every soldier and inspired him with new courage. Isabelle had so far forgotten her sorrow at parting with Wallace, as to talk rapturously of his return and speak hopefully of future years. Every one noticed that her rich color was restored, her light step had come back, and as she went about the house, or sat at her sewing, she would sing to herself, while her eyes sparkled as brilliantly as ever. Only o casionally the old feeling would return, and hushing her song, or silencing ber laugh, she would suddenly burst into tears, and for a long time remain inconsolable.

One afternoon she had been unusually lively, and had spoken encouragingly to Cora about the close of the war.

"How different you are at times, Isabelle," said Cora; "one moment your gayety will exceed mine; at another, you will predict all sorts of evil for Wallace and yourself."

"Am I?" said Isabelle, abstractedly, and she un consciously became wrapt in thought. Cora spoke to her; but receiving no answer, she did not interrapt her reverie, and soon after left the room.

Isabelle's head sank lower and lower on her breast.

dream, stretched a long battle field, friend and foe disappeared. I endeavored to follow him, and I alike mingling in herrid confusion. Around lay awoke. I looked around me. The morning was those who had fallen-torn, mangled and bleeding just breaking, and Wallace's eyes still seemed to Sounds of distress-shricks of those in death-agony, beam on me from out the dispelling darkness; but reached her from every side. She groaned at the in a moment the vision vanished. To night, as I sight, and, shuddering, hastened on.

ure which engressed all her attention. He was in words, unconsciously I looked around me, but no the thickest of the fight, his sword dealing death- Wallace was there; then, I remembered my dream, blows at every stroke. Brave and courageous he is; and, freezing and trembling, I sought my own room. but does he not see his danger? His men are falling I did not tell Cora of it; for I knew it would trouble thick and fast around him; numbers are pressing her, and she is so happy I would not mar one moupon him. "Yield, or die!" rings out on the ment's joy with my own misery. She will miss you. clear evening air.

him, and receiving a severe wound, he sinks faint Willie will stay with me. If I need you, I will send and bleeding to the ground. That upturned face ! for you." O, Heavens, 'tis Wallace! and uttering one prolong ed, terrific shriek, as she rushed forward to protect possible, to see to Isabelle's comfort. him, Isabelle awoke, to find herself standing in the centre of the room in which she had fallen asleep. Cold drops of perspiration stood on her brow; her observed any difference in her appearance; but eyes seemed starting from their sockets; and her those of her own household saw with pain that her long, disordered hair hung wildly around her cheeks became more transparent than ever; the dark

" Merciful Heavens! 't was not a dream! He is dead—he is dead; and I could not save him. I can. from Cora's bridal night, Isabelle Rayner peacefully not breathe. I am suffocating!" and she rushed died.

The moon beamed full upon her. "A symbol of my life," she repeated-"A symbol of my life! No. it cannot be; so bright, so brilliant! Ah, no, my life is all sorrow, all darkness, black, inky darkness. But I must go in; they will bring him home dead, soon, and I must be there to receive him. O, that dream! Was it a dream? No, it could not be. I saw it all too perfectly, and heard their dying groans. O, Walloce! if I could only see you once more in ife-if it were but for a moment. I could submit to anything;" and falling on her knees she implored Heaven to grant but this wish, and she would willingly submit to be separated from him, forever after, in this world.

She arose in a calmer frame of mind than when her own room, where she bathed her face and re-ar- world. ranged her hair, before meeting the family at tea.

asleep; and not, as she asserted, a prophecy.

Mr. Rayner did not give utterance to the fears that filled his own mind, nor did he inform his daughbattle was fought, in which he knew Wallace was engaged.

That evening they were all sitting together when the trampling of feet in the avenue was distinctly audible. Mr. Rayner's fears were instantly increas. ed, and he cast a hasty, though anxious glance upon Isabelle, who spoke not, but sat motionless as a paleness.

rayer for strength, she patiently awaited to hear living light. the worst. It was as she had feared. Wallace, mor tally wounded, besought his friends to take him to Isabelle, that he might see her once more, and die in

said not a word. But when he opened his eyes and ing children seeking with blind eagerness some faintly breathed her name, her agony was for a mo- glimpses of the Father's face; there, the wandering ment forgotten. Her prayer was answered. He child is home again. There, ranged in countless cirlived! He recognized her! She could endure the cles that spread deep after deep through the abyeses rest with that comforting assurance. The best of of Eternity, is seen nothing but children gazing in medical aid was procured, but no hope could be giv. the Father's face. en to the anxious friends.

ict between life and death. If fervent love and agonized prayers could have been thrown into the ing, are frightened at its very beauty. New duties had gone forth; and even while she watched his brighter future-always golden steps to mount. every motion, hoping, yet scarcely daring to hope that life would prevail, he breathed his last.

which, having once truly loved, could never forget, and voicelessly sink into our souls. And in these Its object was its idel, and thus it was no wonder times we gain a vision-rather a clear sight-not so self thus alone. No wonder that in Wallace's grave some single home of the other world; some home she laid her last hope for happiness in this world, where live as in our world men and women and chilin another sphere.

from oppression and embarrassment, begins to flourish, we again look upon the family circle, and upon the shores of one of these happy islands which find there, instead of the oypress-token of sorrow for are strewn along the deep clear sea of Eternity. Let the departed, the blossoms of the crange, fit emblem us enter for a little while one of these homes. of the loveliness and purity of Cora, the bride. The bridegroom is Henry Ireton. At Cora's carnest re- heard in old times when we were of the lower earth; quest, Isabelle had finally consented to robe herself in our hands are grasped by hands that we thought snowy white;" but her thoughts were thus perhaps long ago were chilled by Death, forgetting that in the more directed to the past-the more she thought | God's universe there is no such thing as death, but in its of the manly form that might have stood by her side, place only a transition from one life or state of life as Henry now stood at Cora's.

Perfect happiness filled every heart, and sparkled smiles.

The ceremony began. Isabelle's eye was, fastened on the bridal pair; but just as the priest was about and at every step a form arises, white and beautileft the room.

Her mother, remarking her absence, went in quest nal. of her, and found her in her own chamber, trembling from head to foot and as pale as death.

" Isabello, my dear child, what is the matter?" "Nothing, mother, only I feel sick just now.

better soon." back the hair from her damp brow.

"Mother," said Isabelle, "last night I dreamed of Thoughts like these are but a part of the mysteri-Cora's wedding. She was standing with Henry by ous murmurs which now, as in all ages, break her side, and the priest was about to pronounce the against the darkened glass. And let us not, although final words, when Wallace came up to me, and, tak- dazzled and won by the brightness of the prospect ing me by the hand, led me up to where Cora and | yender, forget that here on this carth we have a way Henry were standing. I started, his hand was so to walk and a work to do. cold. I looked up in his face. Oh, it was so white Here—the darkened glass shall not oftentimes for and deathlike! but his eyes looked on me the same us be lifted, but always-always-always when our as ever. I looked again-the dark mantle which he bearts are saddest, and the cloud of life hange beavhad worn had fallen from his shoulders, and there he lest, let us bend our ears and listen to the murmurs stood in his grave clothes, exactly as I saw him last. of the Eternal Sea, for those murmurs, after all, are I dropped his icy hand and fell at his feet. Then, but dim or faint echoes of the voice of the Father.

eaw them standing exactly where I dreamed they Far distant in another part of the field, was a fig- stood, and the priest was about to pronouce the final Go down to her, and tell her my head aches so badly "Yield? Never!" is the reply, as he again raises I cannot make my appearance again to-night, but his sword. But his opponents are too powerful for I think I shall be better to-morrow. Good night.

Mrs. Rayner left the room, returning as often as

The next morning Isabelle arose and pursued her accustomed avocations. A stranger might not have rings around her eyes grew deeper, and day by day she grew weaker and weaker, until within two weeks

In an ancient burying ground, in her native place, the stranger still may see her grave, beside Wallace Harringford's. The moss of many years has collected on the humble stone, yet there it stands, as eighty years ago it stood, when the heart beneath the turf had not long since ceased to beat, and when old and young, rich and poor, met to weep over the early death of one whose good deeds and philanthropic heart made her a ministering angel on earth-now, we trust, one of the brighest scraphs in Heaven.

### THE OTHER WORLD

BY GEORGE LIPPARD,

We see through a glass darkly, and dim shapes she knelt, and entered the house. She proceeded to are moving there over the deep ocean of the other

From distant darkness, see! even from that vast All observed her deathly paleness. But when she and shoreless sea, white hands are lifted, beckening; told them of her dream, they tried to drive away her yes, after all, 't is only a barrier of frailest glass impressions, endeavoring to persuade her it was only that separates the present from the other world. the effect of her train of thought before falling Against that frail barrier for ages the waves have been breaking, and their murmurs have been to us whispers of eternal truth.

We stand in cold and darkness-our hearts bowed. ter of the fact that the evening previous a desperate our feet weary, our eyes heavy with much watching -while before us stretches that dim and awful glass, the only barrier that divides us from eternity.

Now and then lifting our eyes, we gaze through the darkened glass and feel some glimpses of the fathomicss sea that rolls beyond it.

We listen, even in weariness and despair, and hear some murmurs from that sounding sea, and many a statue, showing signs of life only by her increasing white form glides by us, and many a word, spoken in some well-remembered tone, floats to us, and then She knew, she felt it all. And breathing anew a the dark ocean, no longer dark, is set with islands of

A sad, yet beautiful, contrast.

Here, all cold, all weariness, all despair; there, opening deep after deep, groups of happy homes swarming with happy faces bathed in eternal light, As Isabelle saw the prostrate form of Wallace, she and only a glass barrier is between. Here, wander-

Not vague, nor vain, nor transitory is the life of Isabelle bent above his couch, watching the con- the other world. It is no dream, but a reality-a reality so beautiful that our hearts, slok with sufferscale, then must life have triumphed; but the flat are there, and new life for all of us; and always a

Sometimes the glass barrier becomes transparent in dreams, in sleep, in visions, which for a little Isabelle Rayner had loved Wallace with all the while free the soul from its casement of clay, and fervency of her noble soul. Her heart was one, sometimes in those thoughts which imperceptibly that all her life and galety fled, when she found her- much of the gorgeous complete of Eternity as of and calmly waited the time that should unite them dren, but men and women and children redeemed and purified by sacrifice, and with their faces glowing with the highest, deepest thought which God At the close of the war, when our country, relieved over implanted in the breast of an immortal nature.

Then in our dreams let us a little while alight

Listen! There are voices sounding now which we to another.

And dwelling thus a little while in a home like in every eye, and wreathed every rosy lip with this, we will be very silent, for the faces that we once knew are again gathering around us, and the voices that we once heard-hark !- are in our ears, to pronounce the final words, a shudder passed ful, that long ago we had given to the dust. And through her frame, and she became as cold as ice. surveying this one home, we find that here are re-A deathly sickness came over her, and, trying in peated all those affections which made supportable vain to control her feelings, as soon as possible, she our dreary way in yonder earth-affections, stripped of all that clogged their brightness, and made eter-

But when leaving this one home we raise our eyes to the higher mysteries of Eternity, we fall back dazzled and bewildered with excess of beauty, conscious, however, that throughout the eternal world, Please excuse me to the company. I cannot go down alike in every sphere, however different in intellect again to night; but do not stay with me-I shall be and in gradations of intellect, this law prevailsthe heart in every sphere is one; one, and one fath-Her mother sat by her side, and gently smoothed omless chain of love binds the humblest intelligence and the greatest to the heart of Divinity.

look into our own hearts.

The Eternal Sea is always sounding there.

"KATIE LEE AND WILLIE GREY."

DEAR BANNER :- Your issue of April 13th, contain. ed a charming poem entitled "Katio Lee and Willie uation, by KATIE GRAY.

> But the burden that it bears Addeth much to Katle's cares : Bleepless nights and days of thought, Have a change in Katie wrought-Is it valiant Willie still, Asks for burdens up the hill?

Katie Lee, when young and fair, Was a poem, rich and rare, For like sunbeam from above. Was to her her Willie's love; And the basket in her hand Held sweet flowers from fairy-land. As she travels on life's way,

Shifting scenes around her play; Heavier still the burden grows, Turning all her life to prose. How has Katie's trust been met? Walks he brave beside her yet? Charming Katie, with a laugh,

Said to Willie, "only half," When her burdens all he sought. Light of heart and free from thought, Katie knew not on that day Why she said it, Willie Grey. Katle since hath come to know

That a woman's life has woe, Which alone herself must bear, Spite of all her Willie's care; But her heart is satisfied. If he's faithful at her side.

Then when "shadows, cold and deep," Threaten round her heart to creep, Be you near, O, Willie Grey, For you can keep the fear away : What Katie said may not be wrong-But she is weak and you are strong.

Some Willies may be good and true. Performing all they thought to do: But there are those, I've heard it said, Who soon forget when once they 're wed. Now, Willie, which of these are you? Pray think awhile, and tell me true.

## Original Essay.

ANOIENT GLIMPSES OF THE SPIRIT-

LAND,

NUMBER THIRTY-THREE.

In the early ages of Christianity the inconsistencles of the Bible, as of divine wisdom and goodness, New Testament, and through all the after ages to prophets while garnishing the tombs of the old. our own day. The God on the shady side was and refuge in enigmas, symbols and allegories—"dark Middleton, who is honest, learned and safe to follow

The Egyptians, the Hebrews and the Greeks, all through all the Jewish customs which men of the sought to hide the damnable stuff of their supersti. Sabbath day from such premises.

hat it was not a part of the programme of Moses tion," &c. to give a philosophical account of the formation of the world." Cyril, to escape the scoffs of Julian, has greatness, antiquity and learning of the Egyptians, triches in the sand, to escape the open light which hardly yet glimmers in our modern churches.

evenings and mornings passed without sun and Egpptians were especially fond. moon and stars?—and the first even without the heavens? Who so silly as to think that God, like Egypt, exactly follows Philo's account, and ascribes tree of life, to be tasted by corporeal teeth; or that the knowledge of good and evil was to be acquired and impossibilities." One holy father made a voy- purport Josephus and others. age round the world in the search of the garden of

"Moses was learned in all the wisdom of the Egyp- which can never do hart to any cause that is good." tians;" and " their learning," says Middleton, " espe-

and we cannot hear the voices of that sea; when us, was of more common use with them than any the darkened glass grows yet darker; let us then, in other animal. Yet it is this story which our orchildlike gentleness, retreat within ourselves and thedox shurches gather to their aid in the name of the Lord for the perpetual subjection of woman to the grosser brutalities of man.

Says our author, "The Egyptians were governed by laws and customs peculiar to themselves, and different from those of other nations; were more addicted to prodigles and miracles than any other Grey." If you will consent to man the remance of so people; had one high priest as well as hereditary sweet a thing, please publish the following as a contin- priesthood, descending from father to son; suffered no blemish or imperfection in the beast they sacrificed; were superstitiously nice and scrupulous about washing and cleansing themselves; nor durst appear at divine worship when defiled by the touch of anything unclean; would not suffer any leprous person to come within the city; abhored swine's flesh as abominable. All which customs of theirs, and many more, that we meet with in the Jewish law, as they seem the plain effects of Moses' Egyptian learning, so they furnish still the more ground to suspect that circumcision might have the same origin. Egypt was a great and powerful nation, famed everywhere abroad, and valuing themselves highly at home, for their wisdom and learning; so that the philosophers and learned of all countries traveled thither, as to the best school of arts and sciences. Pythagoras, we read, brought all his knowledge from thence, and complied so far as to be circumeised amongst them, on purpose to procure a more intimate admission into their mysteries. The Jews, on the other hand, were an obscure, contemptible people, famed for no kind of literature; scarce known to the polite world till the Roman world dispersed them, and then the more despised only for being known."

On this account, Spencer supposes God transferred the Egyptian worship into the Jewish law, "the better to accommodate himself to their humors and affections;" and so our churches think proper in this nineteenth century of another dispensation, to transfer the "humors and affections" of old Jewry into our common literature, Sunday schools, &c.; thus constructing a Sabbatarianism as fished up to suit the "humors and affections" of a dark and barbarous people three thousand years ago.

How many of our day would nourish the same old humors and affections" under a liturgical veilor ossified creedisms, wherein the mysteries of godliness should garnish the rottenness of old time. Dr. Middleton complains that the diviners of his day would force you to swallow, veiled or unveiled, the putrid remains of the Jewish banquet. He says the chief provocation to men of sense is to see a set of rash, dogmatical divines, whose minds, prepossessed with systems, and darkened with prejudices, could never see through the mists their nurses and mothers had spread about their eyes, setting themselves up for the only guides and teachers of truth to the nation-requiring the learning and reason of mankind to submit to their arbitrary decisions, and branding with the name of skeptic and in. fidel, &c. They expect to treat rational creatures as farriers do their horses—tie them up by the nose and so make them swallow whatever they think fit induced one part of the primitive church to assert to throw down. These are the men I shall ever the existence of two Gods, or independent principles quarrel with as the tyrants and oppressors of rea--the one evil, the Creator of the world, and the son and conscience, and consequently enemies to the God of the Old Testament-the other good-the su- peace and happiness of mankind." This clergyman, preme God and Father of Jesus. This was the old though of the Church of England, was the Theodore Zoroastrian or Persian theology which somewhat in- Parker of his day. They are strong men, with souls oculated the Jews In the Babylonish captivity, and so full of outgushing light as to make the church dominated in growing extent the founders of the grubbers for head and position tremble in their Christian system, as may be seen throughout the darkness. Hence always the stoning of present

is termed the Devil, Satan, &c.,—sometimes called the the Greeks borrowed the art of lying in governmen-Christian Clemens, of Alexandria, supposing that Prince of this world, and by Paul the "Prince of tal matters from Moses and Eusebius, upon "the the power of the air. Origen was staggered at the necessity of contriving proper fables and fictions for God of the Old Testament, and declares that the the good of the people, declares the case to have been simpler Christians ascribe such things to him as just the same with the Jews, and that in the Books they would not believe of the most cruel and unjust of Moses there are infinite examples of this kind of of men;" and in order to soften the character of the fiction, contrived for the benefit of the multitude. grim Jehovah, Origen fixed him into allegory for the We recollect of reading in this same Eusebius some better contemplation of the more humane minds. quarter of a century ago about the necessity of lying The Ebionites cast the God of the Old Testament out to the multitude as fitting medicine for their wants. of their synagogues, as being a fallen angel, while As we intend to read this author again, we say no others finding a mixture of good and evil, sought more on this head at present, except as quoted by

Says this author, "It would be endless to run greatest learning and experience in these studies tions under a veil of mystery. These mysteries of have deduced from the practice of Egypt. There is godiness have always vitlated the bitter parts of all such an affinity, says Kircher, between the Jewish religions. Even Celsus admits that the better in- and Egyptian rites, sacrifices, ceremonies, &c., that structed of Jews and Christians were ashamed of the either the Egyptians must have Hebraised, or the old wive's story of Eve's beginning from a rib in the Hebrews Egyptised. But which of them followed garden of Eden, and other Biblical nousense. The the other in these rites, is so clearly decided by the enlightened Philo, the Jew, considered the literal learned Spencer, that no man unless supinely oredreception of the Bible as " incurable folly-" a piece ulous, can believe it to have been the Egyptians. Inof rustic simplicity to imagine that God really em- deed, both he and Marsham derive the whole ritual ployed the labor of six days in the production of law from this very source of Egypt; the movable things." Of course there fellows no institution of a tabernacle, the ark of the covenant, cherubims, altars, sacrifices, pricetly vestments, the Sabbath, festivals. Eusebius excuses the Biblical blunders, by saying washings, purifications, oracles, prophecies, divina-

To which, adds Middleton, "This notion of the to declare "that the view of Moses was to accom- superior to all other nations, is fully confirmed and modate his story to the ignorance of the Jews asserted by all the primitive writers, both Jews and Origen, Austin, Ambrose, and others, have to hide Christians." Philo, the learned Jew, who himself their heads in the mysteries of godliness, or like os- lived in Egypt, tells us that Moses learned of his Egyptian masters—who were sought out for him from "What man in his senses," says Origen, "will be- philosophy expressed symbols or hicroglyphics under all parts-arithmetic, geometry, music, and their lieve that the first, second, and third days, and the the figures of animals and mathematics, of which the

Clemens, of Alexandria, who lived likewise in an husbandman, planted a garden, and in it a real to the Egyptians the invention of the principal arts and sciences.

Eusebius affirms the same thing, and declares that by eating the fruit of another tree, and of Adam's the Egyptians had the clearest and most undoubted hiding himself among other trees, &2.?" And he finds monuments of their antiquity, and that the Greeks the Mosaic history interspersed with absurdities borrowed all in a manner from them. To the same

"Now," adds Middleton, "if there had been any Eden or Paradise, while other more primitive fa- prejudice in these Jewish and Christian writers, thers declare it to be "the place into which Enoch who were all zealous and orthodox in their religion, and Elias were translated, and into which St. Paul it must needs have been on the other side of the quesalso was caught up in the third heaven; which Irenous affirms to have been taught by the Apostles, Moses, that he had borrowed anything from Egypt; and delivered to him by those ancient men who had but the notoriety of the fact and the testimony of all history obliged them to allow and assert the truth,

Some of the Christian Fathers, in order to elevato cially in things sacred and divine, was wholly mysti Moses, show his agreement with the Greeks, and cal and symbolical; proposed always under the figures above all with Plato-that the Hebrew with the Genof men, beasts and birds, which were called hiero- tile oracles have the argument and harmony of a glyphics, or sacred characters, invented and used by well-tuned lyrc, giving Moses the precedence from them as Kircher has shown before the time of Moses. whom Plate learnt "that children ought to be train-Isabello's head sank lower and lower

of Israel" in the name of the Lord, and thus Plate of that domain which modern Spiritualism is reducresponded to Moses, "like the harmony of a well- ing to law and order. The magnetic or mesmeric tuned lyre." It also appears that Plato had a Para- world must first be discovered and received, before distacal story, with the seamy side out, just like judgment can be fully and fairly meted to the seem-Moses, and the pillar of the Christian church. Euse. ingly miraculous phenomena it embraces. However, bius justifies fictions and fables in religious matters, we shall not complain, so long as Heathen and Hesaying that "it is necessary to use a lie instead of brow and Christian are measured by the same rule. physic for the good of those who want it, and that by poet, prophet, medium, and through all the range there are many instances of this kind in the books of widest manifestation of the spirit, through all of the Hebrows." So that it would be rather difficult subjective, through all objective modes of being. to say how much of the Bible is medicinal fiction, as The dreams and visions of the Bible must have a milk for babes, or how much is genuine truth, as common measurement with those of Sophocles, Esstrong meat for men. Another pillar of the Church, chylus and Euripides, and all the seers, clairvoy-Clemens also " allows the Greeks to have learnt from ants, or men of God, of every age and clime. Not to Moses, among other lessons of policy, the proper use old Jewry was confined the out-pouring of all spirit. and application of lying and fiction." Such oracles, Not all of spiritual light had birth through Judaean whether of Moses or Plato, appear to us to afford a very slippery basis for the rearing of a church.

Lactantius, another orthodox builder of the church, believed in miracles when "imposible," because, " among those who seek power and gain from their religion, there will never be wanting an inclination to forge and to lie for it."

The learned Du Choul says, "If we consider the case attentively, we shall find very many institutions of our religion to have been borrowed from the ceremonies of the Egyptians and the Gentilesall which our priests now make use of in our mysteries, by referring to the only true God, Jesus Christ, what the ignorance, false religion, and senseless superstition of the Pagans had applied to their gods.

That is to say, the Pagan mantles were holy enough to rest on Christian shoulders, and the saints sit in the seats of the heathen gods. The practice of themselves testify to the same. This Fury they presenting infants to the Lord of old Jewry, to the called the "Burden of the Lord"-" the hand of the heathen gods, continued with only change of name Lord"-" the burning fire of the mighty terrible to the delfied Saints, Jehovah, the god of battles, and one." They were as fools, madmen and snares, to Mars, the god of war, declines to gods and goddesses the hard shells who witnessed the manifestation of more newly up.

"Grim ogres hence expelled each martyr'd maid, Then claimed the worship which to them was paid.'

church, in place of Israel's God or Gentile Mars. The like a "mighty rushing wind," while the hard shells rod of Moses, however, was preserved in the Christian supposed the recipients to be "full of new wine." church, and shewn with great devotion to the won- So, too, Cassandra, the Prophetess, in the Agamemnon der gapers among the faithful. So, too, was the rod of Esohylusof Romulus, with which he performed his auguries, preserved by the Gentile priests as a sacred relic of old Rome.

Dr. Spencer says, "There were no two nations which have so corrupted histories, and obtruded so many legends upon the credulity of the world, to enhance the credit of their own people, as the Jews and the Grecians; and a Bishop of London maintains that "obscurity is the peculiar character of Scripture prophecy;" to which Middleton adds that "his Lordship's character of prophecy tends to the same end as that of another author, whose purpose was to show that the prophecies of the Old Testament, as they are applied by the Apostles in the New, are, in reality, no proof at all, nor capable of persuading any but the weak and the credulous. The prophecies of the Pythian Apollo were indeed obsoure, equivocal and ambiguous, admitting not only different but contrary senses. So the character here given of the Scripture prophecies was undoubtedly true of them, that no event could restrain them to one determinate sense, when they were originally capable of many. For if the obvious sense failed, as it often did, to the ruin of those who acted upon it, there was another always in reserve to secure the veracity of the oranle."

The Bishop further tells us, "that these ancient prophecies, these supports of faith and religion. were not understood by those who delivered them, though they searched dilligently into the meaning of them, and if the inspired and rightcous of the old world, to whom the word of God came, did not understand them, it is certain that others less qualified could have but a confused and indistinct notion of .. But now the prophet God, them;" that is to say, God spoke in "riddles and dark sayings," past finding out; and so "his Lordship's purpose is to show that the Scripture prophecies were never intended to be a very distinct evidence; and, if considered singly, are incapable, from the nature of them, of affording any satisfactory proof, when they come to be confronted with the objections of unbelievers."

Now the nature of Hebrew and Gentile prophecies is easily understood in our day, when trance, clairvoyance, and mesmerism lift the veil, and show from the very nature of the mode of being, that infallibility is not to be expected, but rather fallibility, though much may be seen and known beyond the scope of the more fleshly vision. It is ignorance that has made cowards of us all and foolish adorers of unknown Gods. The souls, spirits or angels, who spoke by the Jewish prophets or mediums, doubtless spoke as fully as they could from their mount of vision sometimes higher and sometimes lower, and sometimes beneath the vision of spirits in the flesh. To call such prophecy the word of God, in any exclusive sense of the word, is simply self-stultification, well worthy of an ignorant, infantile and barbarous age, but utterly revolting to the open understanding. Shame upon the ways of our churches, which propagate and perpetuate the darkness of old time-" the smooth and plausible things," says Middleton, which are so easily swallowed by those who take everything for sacred which is delivered from the pulpit.' But few are the open Middleton D. D.'s to expose these things. "The prophets prophecy falsely in my name, and the people love to have it so."

Says Dr. Burnet, "Great is the force of prejudice and preconceived opinions on the minds of men. We receive as from the mouth of Moses without examination or hesitation; but if we had met with the same doctrine of the origin of men and things in another writer, in a Greek philosopher, for instance, or in a Jewish or Mahometan doctor, the mind would have been perplexed and set fast, in every period, by doubts and objections. This difference arises not from the nature of the thing, or the matter of those writings, but from our opinion of the credit and authority of the writer, as of one dirinely inspired. We should call fabulous in others what is considered divine in the Scriptures."

These exclusive claims of divine origin, says Middleton, have "no weight with inquisitive men, who know from all experience that the testimony of tradition is of all other the most fallacious, and ever found the most fabulous, in proportion as it is ancient."

We must now dismiss Middleton, though he has much more to the same purport as that we have already quoted. He is good as showing that Hebrew and Christian ground have no pre-eminence over the heathen as to miraculous interventions. All writers but one of them there, asked the man in attendance, of his day, however, down to Strauss, Mackay and "Where's his mate?" "Faith, sir, and I think he it." the Westminster Review, almost as blindly reject all gives 'em mate but wonct a week," was the reply.

those fables with which Moses tuned the "children as the simpletons and craftles of the church affirm all visions, seeing God with his hand upon the prophet whose oracles were often "riddles and dark sayings," as a "Thus saith the Lord." So, too, the Gentile poet Eschylus:

· When retired to rest, air-bodied forms Visit my slumbers nightly, soothing me with gentle speech."

Again-The night returns, the visionary forms Return again, and haunt my troubled soul, Forbidding rest, till to my father's ear I day'd disclose the visions of the night. So Pytho, to Dodona's vocal grove He sent his Seers, auxious to know what best Was pleasing to the Gods. Return'd they bring Dark utter'd answers of ambiguous sense. At length one oracle, distinct and plain, Pronounced its mandates."

A Divine Fury says, Philo and Josephus possessed the Hebrew Prophets or Seers. The prophets the Spirit. To such, says Hosea, "the prophet is a fool-the spiritual man is mad-the prophet is a snare of a fowler in all his ways." So in Apostolio Saints and angels fought visibly the battles of the times, the Divine Fury, or Holy Ghost, overshadowed

> " Again the furious power Swells in my lab'ring breast, again commands My bursting voice, and what I speak is Fate."

Or in less "ambiguous givings out" and in milder nd more open mood-

"The Oracle no more shall shroud its visage
Beneath a veil, as a new bride that blushes
To meet the gazing eyo, but, like the sun,
When with his orient ray he gilds the east,
Shall burst upon you in a flood of light,
Disclosing deeds of deeper dread. Away,
Ye mystic coverings! And you, reverend men,
Bear witness to me, that with steady step
I trace foul deeds that smell above the earth."

The Prophetess was also in the gift of tongues laimed to be of grace from the Gentile Lord, Apollo. " Yet speak I will the language of your Greece, The gift of Phobus, this, no trivial grace.

Ah, what a sudden flame comes rushing on me;
I burn i I burn! Apollo, O Apollo!"

·· Here too we find consuming fire, As in the bones of Jeremiah." When-

"Weary with forbearing I could not stay." So, too, Cassandra-

What must come, will come; and ere long with grief Thou shait confess my prophecies are true."

So, too, the cloven tongues of fire which cleaved the Mediums in Pentacostal outporings of the spirit, whatever the fountain name may be, "Burden of the Lord"-" Apollo"-" Holy Ghost"-" New Wine"or a "Thus saith the Lord." All is music from the same scale of being-the Mesmeric fount of Diety, sweeping the Harp of a thousand strings.

As Jeremiah complains' that his Lord deceived him, so too, Cassandra-

Who with his own arts graced me, sinks me down To this low mire."

Jeremiah exclaims, "I am called by thy name, O Lord God of hosts. O O Wilt thou be altogether unto me as a liar and as waters that fail? O Lord, thou hast deceived me; thou art stronger than I, and hast prevailed; I am in derision daily.

· Cursed be the day wherein I was born." The Priestess in the Furies of Eschylus invokes Supreme, All-perfect Jove," and declares that her voice utters what the God inspires." The hearers of these voices were the Gods, Angels, or Souls, One of these was named Apollo, equivalent to Gabriel, or to Michael, in the hierarchy of the Lord of Hosts. Apollo says-

" Will I speak and truly : For never shall the God of Prophecy Pronounce a falsehood; never have I uttered From my oracular seat to man, to woman, Or state, save what the great Olympian Sire Shall have commanded. Of his sovereign justice Learn you the force, and bow to his high will."

The Olympian Sire is equivalent to the Sire of Mount Sinai, Carmel, Zion and other Sires of the Jewry hills.

Our ignorance is shameful that we should continue to bow to the Spiritualism of old Jewry, as an exclusively sent word of an infallible God. No less foolish would it be to maintain that the Hebrew cor net, flute and sacbut, dulcimer and harp, discoursed music from a scale not common to the Gentiles. No less foolish to maintain that trout, caught in Siloa's brook, would prove a transubstantial dinner to the Lord, and quahaugs prove Divine, if Jerusalem priests should tread them out of the Jordan.

It is time we were born of the spirit, rending our fossil encasements, and catching the first broad glimpse of the morning that opens the full mode of being to the soul. Then it is we behold the foundations of the Most High resting on principles and laws everywhere manifested alike under similiar conditions. If our own growth is begun and continued as knowledge and wisdom shall dictate, there are beautiful responses to the-harmonies of heaven.

SCOTOH WIT. - A little boy had lived for some time with a very penurious uncle, who took good care that the child's health should not be injured by over-feeding. The uncle was one day walking out, the child at his side, when a friend accosted him, accompanied by a greyhound. While the elders were talking, tho little fellow, never having seen a dog of so slim and slight a texture, clasped the creature round about his neck with the impassioned cry, " Oh ! doggie, doggie! and dy ye live wi' your uncle, tac, that your 're so

A gentleman calling at a stable to see a pair of horses that had been advertised for sale, and finding Written for the Banner of Light. AIR CASTLES.

BY E. A. HOLDROOK.

I've a castle fair. Though built in air, To others' senses sceming : But to my sight 'Tis a castle bright,

With real Beauty gleaming. No mortal eye

Can it descry. Though it stands just o'er the river ; But an inner light Shines through the night, And I see the castle ever.

And Jasper walls Invite me to press onward; The weary soul. To seek its goal.

Its lighted halls

Just over the river homeward.

Sweet voices there Ring on the air, Of some long since departed : Their brilliant smiles Light up those aisles. Brighter than e'er we parted.

Oft in a dream I've crossed the stream That ne'er was passed by mortals, And hand in hand. With angel band, Have entered its bright portals.

Although in air This castle fair May vanish on my waking, Its light I see,

And know for me Its inmates stand in waiting.

I'll keep in sight This castle bright, And, thankful to the giver, My soul prepare To enter there, When I pass o'er the river.

# Spiritnal Phenomena.

SPIRITS IN PRISON.

NUMBER ONB.

There are those who think that I have weakened the effect of the revelation in the cases of the Knapps, the two Doctors and Zack Taylor, by omitting the greater portion of the dialogues; and this is my own opinion, and as each of them present striking man?" but different phases of spirit-life, I hope you will consent to publish them as written at the time.

I called to me one afternoon, Joe and Frank Knapp, and Richard Crownshield, the murderers of Mr. me, I presume you wanted advice as well as sym-White-Mr. Coleman, Frank's spiritual adviser, and pathy?" Mr. White. The Knapps had been hanged, and Crownshield committed suicide in prison after his condemnation. Joe Knapp and Crownshield were that before you can make any advance to a better the guilty ones, and were in a terrible state of mental and physical suffering, and felt as if their suffer. Doctor Parkman." ings were to be eternal. Of course I gave them words of comfort-" that they were still the children | proach him. of God-that no one had a right to judge them, as that belonged solely to themselves," &c. They were much affected, and said these were the first words of and help you, and if you are sincere, that will be sympathy they had received, and hoped that I asking his forgiveness." was not deceiving them, though they did not doubt but that I believed what I said to them.

I then told them that they must have the forgiveness of Mr. White—that they could have no peace of his forgiveness, as he never would forgive them; he would have the most hateful feelings, and was utand Dick said he had rather remain in hell. To Crownshield:

"Are you not sorry that you took his life?"

afterwards I would have given my own life to have lest he should betray himself. "In fact, at times, I restored his." "Then go to him, and when he sees that you are

repentant, he will forgive you, for, if he did not his own condition would be worse than yours." Frank had nothing to do with the murder;

only he did not reveal and prevent it. The him their instrument to gratify their hate. most that troubled him was the belief with many, that his father and mother had perjured themselves to save him, which he said was not true: that when he took his candle and bade them good-night, they thought he had gone to bed-he did not do so, but they thought he had; and they only swore to what they believed to be true, and he was anxious that I should make this known.

clergyman, into this place?" "I have called you from a good motive. There is

ome work for you to do."

"I have finished my work," he replied. "I am surprised to hear you say that. You, who

reached progress, talk of having finished your work! Why, your work has but just commenced." "And pray, sir, what is the work you have called me for ?"

"I have had here the two Knapps and Crownehield." "And what have I to do with them?"

"I think you have much to do with them, both as the confession of Frank-who listened to his tale of you made gold your idol, and worshiped it. You Again interrupting me:

"I know I have been blamed for giving my testimony."

"I never blamed you, Mr. Coleman. I blamed the judge for compelling you to testify under a threat of imprisonment for contempt of Court : and I blamed Mr. Webster for using his power to persuade the Court to do wrong; and more than all, I blamed the Governor for suffering the poor boy to be hanged; but you, I never blamed. I thought you then, and believe you now, to be a good man, but with a very imperfect knowledge of your duties." This had the desired effect.

He was sorry that he had spoken so abruptly, and hoped I would forgive him. " Yes, yes, I will find those poor brothers, and they shall have my prayers and my tears, if these will comfort them."

"And I wish you to see Mr. White. They must have his forgiveness, but they are too timid to ask

"I will see him."

And then, in a very impressive manner, he thanked me for calling him.

"You have taught me a lesson I shall never forget. I preached progress, but knew not how to practice It."

I then called Mr. White, and soon came the feeble

"You called me. I am a poor, feeble old man,

and what do you want of me?" "I see you are feeble, Mr. White; are you ill?" "Oh yes, here-here," laying his hand upon his breast.

"Stop, till I can relieve you.' I then administered a cordial with which I am ac-

customed to relieve spirits of the pangs of thirst for strong drink. Then came forth the strong voice:

"My God, what is it that you have given me. I feel like a new man. Will it last?"

"Yes, forever." And then he broke out into exclamations common

to all, thus aided, who feel as if they were redeemed from hell.

"And now, my friend, what is it you want of me? am sure it can be nothing bad."

Then I told him about the Knapps and Dick, and that they wanted his forgiveness. "My forgiveness! poor boys, poor boys. Yes,

tell them to come to me, and I will forgive them." "But, Mr. White, I want you to go to them. They are sorrowful, but timid."

"Yes, yes, I see-poor boys. I will go to them, and they shall see that from the bottom of my heart forgive them."

"And now, Mr. White, I wish to ask you a few questions. What have you been doing, for these

twenty odd years?" "Doing? Why nothing but waiting for the judg-

ment. And oh, what agony I have felt at times, lest I should not be among the elect." Then followed the teachings given in such cases,

and the old man departed, feeling that he was still capable of doing good, and with less fear of an Orthodox hell. Doctors Webster and Parkman.-I called Mr. Web-

ster first, and reminded him that he had expressed wish some months ago to one of my family to speak with me. He said he did so. "And why, Doctor?"

"Because I thought you would feel a sympathy for me."

" Have you the same desire now?" "Yes, I am miserable. I am in hell, and do n't

know when I shall feel better." "I told him not to despond. That there was a way open for him, as for all others, to be relieved from these sufferings. Have you seen Doctor Park-

"Yes, I see him, but we do not speak to each oth-

"Well, Mr. Webster, in expressing a wish to see "Yes, certainly."

"Then I must be frank with you, and tell you state of feeling, you must obtain the forgiveness of

At this he winced. He did not know how to ap-Can't you tell me what I must say?"

"You say you are in hell. Call upon him to come

He said "he thought he would;" but I did not think him very earnest.

He then spoke of his past life.

He could not account for the strangeness of his mind till this was obtained. This distressed each temperament; ordinarily, he was kindly disposed and in turn as he came to me. They could not ask unwilling to do wrong; then, without knowing why. terly reckless as to the means of gratifying his wants; that when he 'out up' Doctor Parkman, every blow of the hatchet gave him the most intense "Sorry—yes, for though I felt no remorse when I delight; but when it was over he felt sorrow and restabbed the poor old sleeping man, yet half an hour morse, till self preservation taught him to be cunning used to think that I was possessed of the devil."

I told him that I did not think the devil had anything to do with him; but from what he said, I inferred that he was influenced by dark spirits, who left the earth with revengeful feelings, and made At this he seemed to brighten up.

"Why, if that was the case, I may not have been

so bad after all." "But stop, Doctor; though this supposition may be some mitigation to that particular offence, there is something behind for which you are accountable. If you had been spiritual, and had high aspirations for the future, you would have had pure and exalted I then called Mr. Coleman. He stood upon his spirits about you, and these dark ones could not have approached you; but I infer that you were "Pray, sir, may I ask why you have called me, a earthly, sensual and selfish, and therefore receptive to these dark and hateful influences. You must have higher aspirations before you can emerge from your present dark condition; and, as I named

> I then called Doctor Parkman. "I have heard what you have said to Doctor Web-

to you at first, the first step in progression is the

forgiveness of Doctor Parkman."

ster, and I am willing to meet him half-way." "Half way, Doctor? That will not do; you must go the whole way. Please listen to what you will yet say of yourself. You inherited great wealth from your father, but, not contented with this, you went on grasping for more. I do not say that you minister of the Gespel, and the one who received oppressed the poor, for I have heard otherwise, but loaned Doctor Webster money on certain securities and he afterwards borrowed of others upon the same

> securities, and you called upon him to repay you." "I had a right to do it."

"Yes, a legal right, doubtless; but, Doctor, you knew he could not do it. Was it not so?" He was silent.

" You knew he could not repay you, and instead of forgiving him the debt from you rabundance, and bid ding him do no more wrong, what did you do? Doctor Webster held a responsible position in Harvard College. His wife and family were about him, all highly respected, and you then called upon him to do what you knew he could not do, under a threat that you would expose him, and bring upon himself and family disgrace and ruin. This you did and by your act, lost your life and made Dr. Webster a mur-

He was silent for a time, and then said: "You judge me most severely."

"No, Doctor, it is not me that is judging you. God forbid that I should do so. You are judging your-

esif; for I am only giving utterance to the reflections of your own mind." He was slient, and, at first, I thought he had left.

: blee 1

"Doctor Webster says he is in hell; are you hap-

ру?" "Happy? no, I am miserable-most miserable. In life I was respected; but here I wander about alone, for none care for me. When I strive to get out of this place, there seems a weight upon me that crushes me down. I do n't know why it is."

"Shall I tell you? God works by immutable laws, and as you sow, so shall you reap. You lived a life of selfishness, and are reaping its legitimate fruits. If you would progress from your present condition, you must forgive those who have injured you, and obtain the forgiveness of those you have injured, and then let the past become a myth to you; and if you use the talents that God has given you in aiding others, you will soon find yourself laboring with those you respected on earth.

All this may seem somewhat egotistical, but no matter; the strong man was subdued. Doctor Webster has been to me since, and says that they are reconciled to each other, and Parkman really believes that of the two he was more to blame.

Zachary Taylor and his Daughter, Mrs. Jeff. Davis .-I called the President first, and there came a rough

"Well, sir, what do you want of old Rough and Ready? I heard you call, and you said you could do me good. What good can you do me?"

I asked him if he was not suffering from a disease. He had a devil gnawing at the stomach, he said, which tormented him, and when he took the cure, the effect was electrical.

"What does this mean? Why, it's all gone. How long will it last?"

"Forever!" I replied. "Do you mean to say that I am cured forever of hat devil?"

" Now, Mr. Taylor, you have another disease to be ured of—a heart disease."

He did not understand me. "Have you seen your daughter?"

"My daughter! No. Do n't want to see her-do n't know anything about her." "But you must see her before you leave this room

Did she not send for you before she died, and you refused to see her?" He was silent. -I then told him that so long as he indulged in such feelings, he would be a miserable old man; his clothes would be dark and soiled, and unfit to be seen

on earth; and I told him I had some expected Mr. Here the old man's temper showed out.

in the society he was accustomed to associate with

"If I see Jeff. Davis, I will give him a good shakng."

"No you won't; but he is not here." Finally, the stubborn old father was subdued.

"I will see my daughter." " And be reconciled to her?"

"And love her as you did in life ?" "Yes, but I don't believe I can speak with her to-

aight." "Well, please not leave the room." I then called the daughter; and there came the low wailing voice that I had listened to through Mrs.

Conant, when she plead for her husband's life, if he should be taken prisoner. The Doctor, or controlling intelligence, had said:

"Here is a lady who is very sad." "Oh, yes! I am sad and miserable; sick in body.

and sick at heart." I asked her how "sick in body?" "She did not know, only that she felt miserable." "Please excuse my asking-perhaps you some-

times took stimulants?" "Only when I had a sinking, weak feeling, I took

something to give me strength." "And have you the same feeling, now?" "Yes, only a thousand times worse, and I cannot account for it."

I then told her that Swedenborg had given me a prescription that might afford her relief, and asked per to take it. Gifted women have a wonderful power of express-

ing strong feelings, and she poured forth a thanksgiving to God for her deliverance from her suffering "But you cannot afford comfort to the longings or

the heart?" "Perhaps I may. Would you like to see your father ?"

"My father! See my father?" Then came forth a wail as from a broken heart. "My father is cold and stern, and will see never see me, and the thought that I should never meet him again has crushed my

But your father will see you, and be reconciled to you, and love you as he once did in life."

Then came forth other impassioned exclamations: "Why! what do you mean? How do you know?" "He has promised me to do as I say, but he may not speak to you to night. Look around, and you will see him."

Then the gaze, and, at last, the recognition. She saw her father. Then followed a pantomimic action with arms extended, and indicating intense emotion. When calm, she said to me: "Yes, I have seen my father. He cannot speak to

me to night, but to-morrow all will be forgiven. Oh. the inscrutable ways of God! But a few minutes since I was diseased in body and with a broken heart, and now I am well in body, and with a heart bounding joyously," &c.

My namesake uncle has been to me since, and says he witnessed the reconciliation between the father and daughter, and thought I might be satisfied that mine was not the work of the devil, as I had told him that some of my spirit friends gave it that name. My uncle was educated at Harvard, and was a Sandemanian minister, is an advanced progressed spirit, and says that Swedenborg is unable to tell him the philosophy of this case, but that it would be made known to me at some future time.

PHILOSOPHY .- A soldier of the Garibaldi (N. Y.) Guard talks thus:

PAUL PRY.

"What difference do it make—we got to die sometime, and what difference whether I die by bullet or die in bed? If I should not die in battle, and live many years more old, I should not want to die then any more as I do now."

A lady asked a physician's advice about a certain fashionable medicine. "Excellent, madam," replied the doctor; "but don't lose any time about it, for remedies of this kind are only good for six months." LETTER PROM PROFESSOR BRITTAN. Hotel of the Invalides, Arm Fork, Oct. 21, 1861.

EDITOR OF THE BANNER—The attentive observer of men and things may find much food for profitable contemplation in the peculiar state of our national affairs and the stirring events of the times. Our wonderful adaptation to circumstances; the grace with which we bow to the shocks of misfortune, and the clastic vigor of the nation, as displayed in our speedy recovery from serious disappointments and reverses, excite no little astonishment, even among the very people who are most distinguished for these characteristics. We become more vigilant, and we seem to gather new strength from every disaster. Above every storm-cloud, and amid each succeeding scene of ruin, the Genius of the nation rises with a prouder mein and with a firmer self-reliance. Even now our powers and resources as a people are in a great measure latent, and the possibilities of the nation are but imperfectly comprehended. With calm deliberation and unfaltering purpose, tempered with a serene and solemn trust in God and the justice of our cause, we approach the great practical demonstration of the unyielding spirit and unmeasured capabilities of the North.

The Metropolis exhibits great activity at present. The immense preparations for the Army and Navy bring a great number of strangers and a vast amount of money to the city. Business revives under the stimulus of the great occasion; and if some of its old channels are obstructed, human enterprise is rapidly opening new ones-required by the exigencies of the times-while capital, like the circulating medium of the human body, flows where its vitalizing influence is demanded to sustain the life and to promote the activity of the system. The spectacle presented on Broadway, in the pleasant afternoons of this glorious autumn, was never surpassed in animation and splendor in time of Peace. The broad windows of our palace-stores are filled with rich goods, while millions are displayed to advantage on the fair forms and moving figures that throng the great thoroughfare. The innocent creatures do not appear to be in distressed circumstances on account of the unsettled affairs of the country. and the national debt is not likely to give them the nightmare. Their smiling faces and gay habiliments contrast strongly and beautifully with the iron-visaged men and the heavy paraphernalia of war. The City Hall Park is a great camp, and men in miltary costume meet the passer at every step. During the past ten days the grim war-ships that are to constitute the great naval expedition have been moving, one after another, out of our harbor, freighted with the elements of the terrible storm that is to break like midnight thunder and sweep along the coast of

Familiar themes and all subjects of ordinary concern-in a great public crisis-give place, in the popular mind, to the momentous issues of the hour. Thus the overshadowing interest and importance of our great national controversy render it difficult or impossible to interest the public at large in themes that are either foreign or but remotely related to the management and prospective results of the war.

The contributions to the current literature, and the new discoveries in science and art, rest on the shelves of the ware-room, in the Patent Office, or in men's brains, for the present, except such as sustain some practical relation to the art and the business of war. Of necessity this, for the present, is our principal occupation. Just now the new implements demanded for field labor are revolving pistols, rifles, batteries, and other infernal engines. It is well if these destructive implements serve but to hasten the triumphant termination of the deadly strife, and to render the occasion for such struggles less frequent

Since the public mind has been so generally occupied with national affairs, comparatively little attention is paid to certain reform movements which formerly and for a number of years occupied the thoughts and employed the time of a large class of our citizens. The conviction prevails that the elements are at work beneath the surface, and that the current of events is rapidly bearing us on to the grand issues foreshadowed by the Poet-prophets of all ages. Many believe that the passage of this Red Sea leads to the Promised Land of a wider and truer freedom for this country and for Man. It will doubtless dissipate our false ideas, demolish many old political idols, revive our patriotism, and purify the government. It will expose the wicked devices of many traitors to public observation. By its fearful attritions it will remove the gilding from the holiday heroes and sham-patriots of the time, and leave a large company of hobby-riders hors de combat.

The season has been glorious. Autumn never came with a more noiseless step, or put on her purple robes with an easier grace. May we not find consolation and the elements of a great faith in the fact that Nature is too great, and God too wise to either turn aside or be disturbed by our pretty antagonisms, and the small substance of human deeds? The clouds that gather over governments and peoples: the war-storms that break with desolating power over the political fabrics of the world, leave the natural sky as clear and the sun as bright as ever before: and the earth may be greener and more beautiful after the baptism of blood, since new life, in some sense, ever comes

"Out of the ashes of a sure decay."

Of course we hear comparatively little of Spiritpalism now, as we do of the several phases of moral reform, or of the more popular systems of religion. Yet the facts of our experience have not become fancies, nor are its principles any less a divine reality. Our friends have not lost their immortality. The beautiful immortals still minister to the willing mind and heart. Indeed, the fact of their existence must be associated in the rational mind with the idea that they come and go, and minister to mortals. Have they not visited us-at midnight. in the early morning and at even tide? The spirit within responds with the vehemence of a profound conviction, and the solace of a sweet and solemn consciousness that wavers not. From the illuminated side of the vail they come into our immediate presence while we yet remain in the shadow of the world. They clear the vision and dissipate the clouds that darken the mental heavens. Their delicate fingers play on the sensories, until every nerve becomes a musical chord; they impart such strength that we rise as "on wings of Eagles," and the whole being "is pervaded by the soul of harmony." They supply the sources of a living inspiration, and we find silent and inexpressible joy in the realization of their presence. They stand between us and the shadow of cour earthly lot, that we may be patient under disappointment; that we may be serene when Fortune froms, and even hopeful when Hope-with face averted from the world—only lingers on our thresh-old while she noints to Heaven.

8. B. B. old while she points to Heaven.

# Banner of Aight.

BOSTON, SATURDAY, NOVEMBER 2, 1861,

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

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

THE GOOD WITH THE EVIL.

There appears to be a sort a fatuity about some persons, that leads them, as if against their very will, to see only the evil which they should shun, and avoid the actual good which they are all the time after. A large part of humanity is occupied with grumbling over their lot, when every circum stance suggests to them the possibility of improving it. Nothing but the evil rises to their sight, in what they encounter—the good, there is scarcely any to

Why is this so? For what reason do men go directly in quest of that which they would shun, and suffer from contact with objects which they would avoid? Why, again, do they fall into the habit of complaining because matters are so mixed, and still take up with the poorest and most worthless half of the mixture?

All good, in this world, comes along with the evil; that we know. A man seeking jewels in a heap of rubbish, knowing that they are indeed there, never complains that there is so much rubbish and that the jewels are so few, but he hunts, and stirs, and pokes engerly and industriously, seeking only that which is good and valuable, caring little what amount of rubbish he is obliged to overturn, so he does but find the articles of value. But in morals, and in ac tual life-experience, it is not thus; men do not thrust aside the rubbish from their sight, as when hunting for jewels in mixed heaps, but seem to be considering that alone, groaning and grumbling because there is so much of it, or, indeed, any of it. Why do they not pass what is worthless by, and go in quest of what they really want?

A miner strikes a "lead." He follows it with patient toil as far as it leads him along in the bowels of the earth, grumbling at none of the hard lot which labor imposes on him, shoveling out load after load of wet and heavy earth to get but a few grains of the pure ore, and glad enough to think that he has found any of the precious metal at all. Suddenly that, but to no present purpose; yet he is not fact that his lead had broken, does but excite him to past good luck, and his hopes directed to something better yet to come.

Now take the case of a man in the course of his ordinary experience; what a marked contrast besensible and trusting miner does-feel thankful that he has found any "lead" that is good, and dig the having. and work away to secure all it is inclined to offer . The seat and centre of all carthly happiness ought by easy and impossible means.

of enlarging their morals? Do they think it of less and end momentous beyond comparison with any other?

It shows how we estimate matters, when we bethat bring rich and abiding experience, but are willing to delve silently and uncomplainingly along, under vexations and burdens innumerable, in quest of gains and goods that are perishable and comparatively worthless. Not many of us can well speak of the advancement of the age when this is the plain show matters make at almost every turn. We have

erishable to the lasting. Let us stop and seriously consider. Of what value were reached through long and weary efforts? Lathat came by Adam's fall-is just the greatest blessto secure present benefit or lasting development and riches. Nothing is ours but as it costs; and we own er enriched-in the true and living sense of that

ture. What is curs, is ours only because we have carned it; we may claim other things, but at every turn we are bidden to make our claim good.

We are not to imagine, either, that we can get any good-that is good in fact-without taking a great deal of pains for it. That is the law of nature. All valuable possessions are hedged about with just such circumstances—considered to be obstacles, or conditions-as put us on our mettle in the endeavor to grasp them for our own. If we could do with nothing but wishing, this would hardly be the world many of us would like to live in. Fortunately, however, it is out of our power. Sacrifice upon sacrifice is required of us, before we can get near the objects of our desire; and often, when we do, a huge wave comes roaring in from behind and sweeps us back out to sea again just when we thought our hands were fast hold. All this is well-meant by nature, and it is best. It is excellent for discipline, in the first place; and, in the next place, it stamps value upon objects which we ought to desire, or negatively proves worthless many an object about which we should have no concern.

#### An Old Man.

Gen. Scott-for example-is an old man, as men go. But see the vast amount of work he has done and is doing. "His eye is not yet dimmed, nor is his natural force abated." So it was with John Quincy Adams, so with Wellington, so with the aged Field Marshal Radetsky. They were all Nestors in their day and generation, and have left an impressive lesson behind them. Why need we think, as too many hasty people do, that unless one's work is done by the time he reaches thirty, or thirty-five, at furthest, he need not think of trying to be useful any more? It is a fol-de-rol, young America notion, and nothing more. Webster did not make his immortal reply to Hayne, till he was fifty; though we acknowledge he showed great powers when he was much younger-his argument in the Dartmouth College case, before the Supreme Court at Washington. having been made when he was near thirty years. Burke wrote his "Essay on the Sublime and the Beautiful," to be sure, when he was only twenty. seven ; but his famous speeches on the impeachment of Warren Hastings, came at a time of life when his experience had become enlarged and ripened, and the varied culture of his intellect, the comprehensiveness of his sympathies, and the mellowness of his imagination combined to make him known and felt as few men of his time were known and felt.

The art of growing old wisely, and of course gracefully, is not easy to learn; because it presupposes constant and continued attention to the discipline of the nature, the heart and intellect together. Yet no sight is more charming to the common eye. Instead of peevishness, because one has kindly been permitted to live so long, to behold gratitude and a sunny temper-to hear measured words and soft ones-to feel the genial atmosphere of the old man whose silver hairs render his appearance venerable—this is so much preferable as to be positively delightful. If men were men, that is, wise men and reflectivethey would readily see what an advantage it is to go to their earthly end as one goes up to his chamber at night, lamp in hand, and bidding all his friends a cheerful "good-night," hoping to meet them safe and well in the morning. Old Age ought to be as beautiful as Youth. Nature so designed it. We have not yet found her out, thinking that she refuses to be our friend at every milestone we pass on the road.

### Domestic Life.

It has been said of the American people, before his lead breaks off; he tries the pick, this way and now, that they live too much in and for the public eye. We cannot deny the imputation. Not that it cast down; he never stops to compare the little ore is literally true of each and every one of us, but it is he has dug with the large amount of dirt he has undeniable that thus are our young men and women thrown out, but feels glad and grateful for what he has directly trained. The mouthing of their names by got, and keeps at work in his search for more. The persons whom they know nothing of, appears to many to be actual fame, and it tastes as sweet to greater exertion. And he feels his way along, pa- them; whereas true fame rests on sympathetic aptiently and laboriously, with his thoughts only on his preciation, and not at all on the popular repetition of parroted phrases and catch-words. If Tom. Dick and Harry are said to speak favorably of us, we are happy; but neither Tom, Dick nor Harry may have ever heard a word of us before, may know nothing of tween him and the miner! The former believes us now; and would probably speak just as well for that there could be none but an evil design in giv- the town-pump or the sign post, if so it suited their ing him so much work to do, in order to get at the pleasure, as for ourselves. This is the merest superlittle good he finally secures. He does not do as the ficiality. There is nothing in it. If life brings us no more than this, it can hardly be said to be worth

him; but he growls and grumbles because he has to be in the home. This sentiment the English such a load of rubbish to throw out before coming thoroughly understand. It inspires them continualto the little that is valuable, and, in fact, loses a ly. No matter how blase a man may be with them, great share of his native energy, if not quite all of he does not relinquish his hold upon his home; that his heart and trust, before he sets about his work in is a sentiment of which he is not ashamed. Not so seriousness at all. No wonder that so little pro the Frenchman. All his domestic enjoyment he gress is made in moral life. The desire is not an takes in public. For him is the cafe. He frequents carnest one, simply to gain and progress, but is the theatres, the gardens, the boulevards. His life mixed with indolence and envy, seeking good ends is nothing, except while in the public eye. He exists for effect. But what a contrast! How widely the Is this because men do not place so high an esti- Frenchman and the Englishman differ. The more mate upon morals as they do upon money, because domestic man certainly possesses more and truer virthey are willing to take any pains to replenish their tues. He is the better citizen. He works better, pocket, but begrudge all pains employed in the work and wears well, also. The influence of the calm, sweet, pure domestic life over his spirit does not account that they should take pains, and drudge, merely tame him and tone him down-it fills him and perspire, and deny themselves, and keep labor- full with purer purposes, develops his moral sentiing patiently, for a mere temporary end, than that ment, civilizes the barbarism that lurks in him by they should be only equally exercised for an object nature, and fits him exactly for those delicate and humane offices which belong to the very existence of modern society. Our men and women need not be afraid of becoming too domestic-of loving home and tray impatience and disaffection only with the trials its influences too much; the danger is, that they may drift very much too far the other way.

### We shall all Meet again.

We came upon an extract from the discourse by Prof. R. D. Hitchcock, the other day, in the course of which, speaking of the expected Resurrection, he breaks forth in this rhapsodical style :-- "We shall made but little progress in real morals, when we are meet them all; patriarchs, and kings, and prophets, so ready to prefer the cheap to the valuable, the apostles and martyrs, sages and saints: out of the dim ages that lie behind the Deluge, out of Israel and Judea, out of all the Christian generations from to us would be attainments of any sort, unless they Pentecost till now, out of all the Christian generations that are to come till the whole harvest has bor, which we all call a curse-styling it the curse waved and ripened. Enoch and Abraham, David and Isaiah, Stephen, Peter, Paul, John, Luther, with all ing ever vouchsafed to the human race. It makes the heroic and all the gentle spirits that are yet to no difference whether it is the labor that is put forth | come and go. We shall meet them all; not as shadows meet shadows, flitting in dim twilight through vast spaces, but as man meets man, as conquerer meets connothing except what we have paid for. We are nev- queror, all clothed in white, and waving out palm branches, as we march and sing." A sure promise word-by accidents or inheritances; such posses- that none who die are dead in truth, but have only sions did not spring from us and our own exertions, passed on, and await us on the other side. Now, if and consequently have no root in the soil of our na all these spirits are still alive and expectant of our life.

coming-if they continue to know us even through the well that now divides us one from the other- | THE ATLANTIC MONTHLY. what is the difficulty in believing that they are all around us constantly, that they are loving us and watching over us still, and that they seek to commune, and do commune with us, for our own good and the happiness of both? The person who does not like to believe this would prefer annihilation to

#### The Regiment of Spiritualists.

We have been able to glean a few facts in relation to this corps, which we give our readers. We learn that the regiment will be commanded by a well known Spiritualist and medium, whose thoughts are often communicated through the columns of the BANNER. He is the grandson of two of the most heroic patriots and officers of the revolutionary army; he is both a college and military graduate, and has served in all capacities up to a field-officer. The Lieutenant Colonel is a Spiritualist, and a Massachusetts man, who has commanded one of the divisions of the Massachusetts Militia. The Major is a hero of the German and Hungarian wars, and a gentleman of refined manners and collegiate education. The Adjutants, Captains and Lieutenants are mostly Spiritualists. Some of them are powerful physical mediums, all gentlemen of military experience, good intelligence and courteous bearing. The Surgeon and Chaplain compare favorably with any in the service. The Chaplain, Mr. Fishbough, is well known to all old Spiritualists. Mr. Clark, of Weston, whose advertisement appears in another column, holds a Captain's commission and seeks a company entirely made up from the Spiritualist ranks. He is one of our subscribers; and he is a practical man, a thorough Spiritualist, and good medium-a farmer by profession, though adapted to lay hold of whatever may seem most necessary for the time.

We have no doubt but this regiment of mediums or spiritual batteries, unintentionally to itself, may LADY MAUD, The Wonder of Kingswood Chace: or. become one of the most marked objects of the cam-

We think it belongs to the Spiritualists to take up this subject with energy. There are many men with families who would readily enlist if fair provision could be made for their families. Perhaps a suggestion would not be amiss to those enterprising minds terest themselves in the matter of provision for the Atlantic. families of those who enlist.

There are many comforts, not provided for in ordinary camp life, which can be secured for our soldiers by the exercise of a little forethought and consideration on the part of the many who read the Banner from week to week.

miversal freedom.

by the unseen world, if a company of ladies or gentlemen will furnish the means to obtain the material and pay a moderate sum to an artist for painting it. As a body, Spiritualists have done nothing yet for this movement-probably on account of the limited publicity it has had. All the "religious" societies are engaged in knitting and sewing and doing and giving n various ways. The Spiritualists in all the large towns might congregate and do somewhat toward the furtherance of this move on the part of the world of sauses. It would not surprise us at all to find growing out of this movement a brigade of determined men who have no cause to fear death, and who will be commanded by some mind that should receive inspirations calculated to accomplish a more decisive work than any yet in the field seem capable of accomplishing. It is during a period of revolution that these mighty powers have to come uppermost; and inspirational minds must lay off the passive talent, skill, and perseverance. state of negative receptivity, and become positive in ection and do.

We can answer further inquiries on application to us, at this office.

### . To our Patrons.

We wish it distinctly understand that this paper is established on a firm basis, notwithstanding we have passed through severe trials and expendend. large sums of money to bring about that result. Hence our former patrors need not fear to renew their subscriptions. We shall give them an eqivalent for their money without fail. We make this explicit statement in consequence of rumors having reached us from the West, to the effect that the Ban-NER was to be discontinued.

We are putting forth all our energies to make and keep the Banner a first class journal; and, in turn, we hope our friends, and the friends of the cause in which we are engaged, will use every exertion in their power to extend its circulation.

We take pleasure in announcing that we have se-New York, whose talents as a writer are too well known to need oulogy from us.

MISS EMMA HARDINGE has also volunteered her services to become a regular contributor to the Ban-NER. Nothing need be said in her praise. Her self sacrificing efforts in behalf of down-trodden humanity have already established her fame far and near. A series of sterling essays, by EDWARD LAWTON,

M. D., of St. Louis, will appear in our columns in due time.

### The First Frost.

It has come at last: but how kindly it has held off from the gardens and the flowers. The passing Autumn has been one of the pleasantest we have ever known on the planet. The woods were never in more beautiful dress for display or for companionted vaults" has this year excited unusual feeling. to work into the season, and make a copartnership affair of it; but that simply cannot be, because we are to have that somewhere along in November. But, speaking of the Frost, what a series of cold, bright, sparkling, biting, gleeful, hearty, merry days stretched all along through the winter, does its coming not prelude! Jack Frost and Winter-they are burly, rugged, hoary, unconquerable fellows. They are going to have their "run," very soon, now, and nothing that we can do will suffice to check them. But. if we take heed and get out in the fresh air often erfough, we shall be surprised what a set of ruddy cheeks and how many pairs of bright eyes the next Spring will lay its fair suns upon, welcoming them old Winter.

she likes to be in the dative case of the grammar of leave him something to imagine, in his turn, as well

### Book Noticen,

The Atlantic opens this month with an article from the noble-woman pen of Mrs. Julia Ward Howe, entitled George Sand. She treats of one of our favorite authors as one should, who is able to appreciate true worth under all conditions, and is so considerate as to acknowledge the power of circumstances

in bending and sometimes turning human lives awry, and skillful enough to detect the heart and noble purpose through all the masks, false relations and an unhappy life have put over them. "Hair Chains," follows, an absorbing story of singular plot, which keers up its interest to the end. "The Flower of Liberty," by Oliver Wendell Holmes, "Alexis De Tocqueville," is an historical sketch of one of those noble and gifted Frenchmen whom America loves, and whose memory she will cherish to her latest day. "Agnes of Sorrento," continued, by Mrs. Stowe. "Health in the Camp," a judicious paper, by Harriet Martineau. "The Stormy Petrel," a vigorous peem. "A Story of To-day," part second. "Concerning People who carried Weight in Life; with some thoughts of those who never had a chance," is a long article, and as good as it is longbrim-full of suggestions, which go home to all of us. "Why have the North felt aggrieved with England?" by Rev. Geo. E. Ellis, D.D. "The wild Endive," sixteen lines of beautiful verse. "The Contrabands at Fortress Munroe," a political article, up to the times, by Edward L. Pierce. The last article in the book, besides the book notices, is Prof. Lowell's poem, "The Washers of the Shroud." It is full of the poet's old fire—and worthy of the pen that has appalled us with the "Legend of Brittany," and the "Ghost Seer," and filled our hearts with love by his "Sir . Launfal," and made us laugh over the patriotic misfortunes of poor "Birdofreedom Sawin." We let our readers have it on the eighth page.

The Earl Gower, or the Secret Marriage. By Pierce Egan. Philadelphia: T. B. Peterson and Brothers. For sale in Boston by A. Williams & Co., 100 Washington street.

This is another of Pierce Egan's novels, and of course a stirring one. The one above named illustrates the powerful and fertile resources of the gifted author, whose numerous romances have given dewhose business detains them at home, that they in- light to thousands of readers on both sides of the

THE HARBINGER OF HEALTH, containing Medical Prescriptions for the human mind and body. By Andrew Jackson Davis.

This is Mr. Davis's last work, and, to our mind, one of his best, because practical and apopros, instead of metaphysical and abstruse. There is a quiet vein It is from and through Spiritualism that the light of humon running through many of the prescripnust come, whose brightness shall serve as the morn tions, which makes them attractive, and, in many ng star that is to herald the dawn of the day of other cases, the author's far-seeing sense enables. him to strip off the husks of prejudice and falsehood A beautiful design for a banner will be furnished | which envelop so many minds, and thus drive to the wall many erroneous ideas. We shall notice it further next week, after a carefuller scrutiny.

"AMERICA AND HER DESTINY?" Inspirational Dis course, given extemporaneously at Dodworth's Hall, New York, on Sunday evening, August 25, 1861, through Emma Hardinge, by the Spirits. This discourse we hear extelled in the highest de-

gree, as handling the subject in the most thorough manner. It contains passages of thrilling eloquence and verbal splendor, wreathed around startling facts and bold statements. It is for sale at the office of the BANNER OF LIGHT. Boston. Price 5 cents.

THE PHONOGRAPHIC MAGAZINE, edited and engraved by Benn Pitman, Cincinnati, Ohio, is a publication got up with much care, printed in phonographic characters, and intended as the organ of phonographic reporters in America. Mr. P. is a brother to the founder of the art, and a gentleman of much

### Napoleon III.

This enigma sits at the heart of his puzzle again. and nobody on this side of the Atlantic can tell what to make of him. We hear it said that he has been formally petitioned by a committee of the National Legislature to extend recognition to the Southern Confederacy, and thus end the war on this continent; and there are well informed persons who really think he is about to do so, at whatever cost to our own pride or interests. But we may count with certainty on one thing in connection with such a step; he will hardly dare to take it without the aid and alliance of England. Thus assured and strengthened, he will probably feel that he could make so bold a move on the chess-board of national politics, with impunity. Our newspapers reason it out-and they do it unanswerably, too, just as they did the certain defeat of the rebels at the Bull Run engagement—that neither. England nor France can afford to provoke the United States Government to open hostilities by measures of this kind, since they cannot do without our grain cured the services of Professor S. B. Brittan, of during the coming winter, nor can they afford to lose their profitable trade with the North.

But, for all this, it would surprise us but little to find that we were placed in just such a fix by the combined action of England and France, at a not indefinite time in the future. They think they know their own interest best, of course; and if they prefer taking one risk to enduring another, it will clearly be for them to settle their own account.

Much depends, just at this time, on the nod of Napoleon. We can now see what vast power one man may come to have, by the mere force of circumstances, and himself a circumstance among the rest, over the destinies of the civilized world. What Napoleon may conclude upon is going to have a great influence upon our national future, both as it regards our stability and our progress. Not that Napoleon's direct influence on us will ever be much, but he has ship. To walk in their "long-drawn aisles and fret- the power of playing out such deeds in the game of national chances, as shall give shape and direction It appears as if the Indian Summer had been trying to our affairs for generations to come. We can but watch and wait, at ony rate.

### What Renders like.

They do not like, nor do they require, that an author should tell them everything. He need not be at the trouble to say all. It is just as well to leave some things unsaid, presuming that a fair share of intelligence resides with the reader and recipient. sufficient certainly to enable him to find his way along into a writer's meaning. "Writing," says Sterne, in his inimitable Tristram Shandy-" Writing, when properly managed, is but a different name for conversation. As no one who knows what he is about, in good company, would venture to talk all; so as fresh children right out of the cloak and furs of no author who understands the just bounds of decorum and good-breeding, would presume to think all: the truest respect which you can pay to the reader's A woman takes pleasure in giving herself away; understanding, is to halve this matter amicably, and as yourself." Stern was a man of tense, as well as

of sentiment. He knew very well how tedious it is to a render to have his matter refined down to his at a little something for himself. It would be well crived too late for publication this week. It will apfor writers to think of these matters.

#### Ruddy Cheeks.

We like to see a pair of old cheeks looking like an open barrel of half-ripened cranberries in the autumu. The swarthy complexioned man, and the man of bilious temperament, it is true, can hardly expect such attractions for his own countenance, for nature is against him in a good many particulars; it takes the florid person, the sanguine person, with | chituate Hall, on Tremont street, which is undergoing light complexion and thin skin to set forth this point a thorough renewal by the aid of carpenters, gas-fitof personal appearance and beauty. But, tempera- ters, painters, upholsterers, etc., and will be ready ment and all such causes aside, the sight of these ruddy cheeks calls up the thoughts of sunny days regular Sunday lectures, under the above name. and cheerly lives, -of patience under trials and the There will be no meetings held until the Hall is most profound trustfulness,-of hope, and humor, and love, and contentment. What other or greater good things can life bring than these? The money we toil for can compass nothing better. Thus do we, every one, love to be regaled, from time to time, with sights that are full of delightful suggestions, even if as well as do something toward removing the prejuwe find out at last that the vision is based on a false dices of skeptics in that vicinity, by according me foundation. What pleasant feelings will not so triv- space to relate, briefly, the following interesting ocial a thing as a ruddy cheek in an old person excite ourrences: in the heart of the beholder! We may all have clear bright eyes, if we will, if we cannot get up the rosy been invited to deliver at Blackstone, Mass., the Rev.

#### The Boo-hoo School.

If you can't have a thing, cry for it; that is the way spoilt children do, and it is the getting it for their pains that spoils them. It does n't happen to be just so in the arrangements of Providence. "There the thing lies in his true nature." If we want any particular object, we have got to work and sweat for it. That is the rule. But there is a class of men and women that appear to think crying will set their platter right side up. It never will, in the world. They might as well try to coax Fate by standing on their head. Nor do we mean actual crying out of the eyes, always; often, persons feel a sort of soft-heartedness, as if the muscular power of that organ were quite destroyed, that means about the same thing as shedding tears. To despair because of reverses is sure death to the soul. To rise. step by step, above all sorts of obstacles, and to conquer Nature herself by obeying her, is the highes proof of wisdom. There is no use in lamenting, much less in fearing; but how many times must the world hear it, before it will consent to believe in its truth?

#### The Voice of France.

The Paris Journal des Debats has recently had an elaborate article on our national affairs of the most gratifying character. It closes as follows:

are something to the United States by the souvenirs Railroad—both killed by accidents—the first by the which we have left there. The last time that France breaking of a bridge at Blackstone; the last in a appeared in America was for the purpose of there defending a liberty which was menaced. England was then its enemy. Germany furnished those detested Hessiaus, who fought for the House of Hanover. Lafayette, Rochambiau, the two Lameths and Matthew Dumas, fought at Yorktown, and our flag floated there by the side of the Star-spangled Ban-

Since that enoch, so glorious for the two countries. France has remained the sister of America. There by implication, Mr. Bliss had so strenuously insisted is a noble heritage which we must not repudiate. Let us be careful that in the name of industry—that is to say, for a temporary advantage, or possibly even from simple motives of commercial ambitionwe are not made to renounce that which is most precious to any people. To encourage the Southern States, to be pushed to a premature recognition of them, to interfere in their quarrel in favor of servitude, to link our name with the maintenance of slavery—this would be to falsify our past. In America, as elsewhere, France can only be the ally of Lib-

The South may possibly succeed in its fatal enterprise. It may possibly conquer a separation which will only precipitate its ruin. It has upon its side the superiority which, at the commencement of a war, an audacious, resolute and intelligent aristocracy, habituated to the use of arms, always possess. It may gain its independence in a single battle. I do not believe it, however, and have great confidence in the honest and laborious population of the North tainly they would not be convinced though one arose and West. But, whatever the future may bring bodily from the dead. forth, it will be time enough for us to recognize the South when secession shall be fait accompli. We can then negotiate with the new Republic. Commerce knows no enemies. But our true ally will always be the people, who, in 1776, proclaimed that every human being had a right to Liberty, the people who were loved by Lafayette, the people who have remained faithful to the glorious traditions of Washington.'

#### To Correspondents. LITA H. BARNEY, PROVIDENCE .- Your tart letter

does n't disturb our equanimity in the least, friend of one special call, as to receive seven or eight from Lita. We decided as we did from the best of motives. You made a statement, and the rejoinder followed. This we considered sufficient. Prolonged controversies of a personal nature lead to bad results, always. We are under obligations to you for many favors, and spirit friends, will please send me fifty cents for esteem you among the best of our numerous contributors. As regards the paragraph referring to " pencil scribblers," it had no reference whatever to you, either directly or indirectly. It was intended for those who do write in pencil, which you doubtless will readily admit is not proper.

M. L. C., FULTON, N. Y .- You are quite right in your remarks. We have caused to be removed the matter you refer to. We would gladly publish the extract accompanying your note, did our space allow, although we seldom copy from other papers. Editors do not always control the advertising department of their sheets, perhaps you are aware, hence many advertisements are admitted by publishers which the former do not endorse.

D. D., DUNDEE, ILL.-We decline opening our columns to discuss the subject of "Free Love." You say Mr. Coonley misrepresented your remarks, as given at the late Convention. We do not see how he could have done so, when he declined reporting them at all. We have had too much of such "free discus sion" in times past, to go over the same ground again at this late day. True reformers climb up the ladder of Progress step by step.

R. M. A., Burlington, VT-Our critic so decided; but we will examine the manuscripts as soon as we find time, and let you know the result. We always desire to gratify our friends, but our time is so constantly occupied, that it is impossible for us to make the necessary corrections for the press in such

came safely to hand.

J. C., WASHINGTON, D. C .- Thank you for your pa tronage and kind words of encouragement.

C. E. E. M. is informed that the address of Mrs. Porter, the authoress, is Zanesville, Ohio.

From Emma Hardinge.

A letter from Emma Hardinge in relation to her understanding, as if he had not the power of getting projected Institution for Outcast Females, was repear in our next. It contains truths the community should blush to own, concerning its remissness in coming to her aid because of her connection with a proscribed faith; and now she calls upon us Spiritunlists, as the true friends of humanity, to give her the helping hand.

#### Lyceum Hail.

We learn that Dr. Gardner has secured the old Cofor occupancy in the course of a week or two, for the ready for use, of which time due notice will be given.

#### Interesting Occurrences.

EDITOR BANNER-You will confer a deserved favor on the Spiritualists in and near Woonsocket, R. I.,

A few days since, at the close of a Lecture I had Mr. Bliss, Pastor of the Presbyterian Church in that village, took exception (in a fair and gentlemanly way) to certain spiritualistic ideas and opinions then and there thrown out: and of course I replied to his criticisms and objections with what point and freshness I could command. On the following evening a large circle of intelligent friends-believers in the spiritual philosophy-assembled at the residence of my bost, Seth H. Vose, Esq., (than whom a truer Spiritualist, or greater-hearted man does not breathe,) among the visitors being Miss Fannie V. Kelton, test and healing medium, from Montpelier, Vt., through whom a variety of communications were vouchsafed from the upper spheres, among them certain whose local interest, and pertinency to the discussion between Mr. Bliss and myself, renders them of exceeding value by way of demonstrative proof to unbelievers. Miss Frances Cady, and Miss Georgiana Brown, the former of Blackstone, and the latter of Pawtucket, who were drowned by the capsizing of a boat at Blackstone, (the first lady a former member of the church of Mr. Bliss,) gave us most astonishing tests, correct in the minutest correlative particulars, in regard to the catastrophe by which they were translated; followed by a communication from Miss Nellie Clapp, of Blackstone, not less truthful in its slightest details than were the statements of the other ladies. After her came Alfred Munroe and Orpheus Holmes, the former an en-"We also have an important part to play. We gineer, and the latter a conductor on the Blackstone breaking of a bridge at Blackstone; the last in a way which I cannot now recall, though perhaps by the same casualty. These were followed by Charles Cole, another conductor, who knew the persons I have named, all of whom desired to state the fact of positive communication between the earth-life and the spirit world, as well as to record their failure to find any theological "hell," the existence of which,

on. And as if this were not enough, the Rev. Mr. Tappan, a former minister of the Free-Will Baptist Church at Blackstone, came to add his spirit testimony in the same direction; making the same affirmations and denials which had already been made

by his fellow spirits. I am permitted to use the name of Mr. S. H. Vose, together with those of Mr. and Mrs. W. H. Passmore. who were cognizant of the circumstances attendant n the "deaths" of the persons named as refer ences in regard to the entire truthfulness of the communications, alike in essential particulars and non-escential details; and I have only to add that if this press of testimony in regard to spirit-intercourse does not cause the skeptics of the vicinity to waver in their dogged obstinacy of denial, then cor-

Yours for the Truth, 77 Myrtle street, Boston. CLARENCE BUTLER.

bodily from the dead.

## Calls for Spirit Friends.

I have learned by experience that answering special calls from my correspondents to relieve their spirit friends takes up more time than I can give. without remuneration. It takes about as much time to obtain the needful tests to satisfy myself

the band. In future I will receive contributions, large or small, in aid of "spirits in prison," and will give my time to the work; but those who wish a call and cure for each, to be also reported in the BANNER OF LIGHT, if desired; and those who wish a special report from me of their progress, within one or two months, will please remit me one dellar for each friend, and as much more as their feelings and means may prompt them to send.

In all cases, if I do not receive proofs satisfactory to myself of the identity of the spirit, I shall return the money.

And now, inasmuch as the "BANNER OF LIGHT" is the great medium through which the truth of spirit communion is diffused, those who may prefer to remit a year's subscription to them, instead of a dollar to me, will please do so; and if they are now skeptical, the reading of the paper for a year, if it does not make them converts, will assuredly lessen their fears and apprehensions of death and an eternal hell, and confirm their faith in their own immor-

I have received, to relieve Spirits in Prison, one dollar from E. G., and eight or ten shipmates return him thanks; two dollars from a friend by letter; ten dollars personally from friends; and one dollar from Ned," whose note is worth double the enclosure-

and his contribution is all I have left. East Cambridge, Oct. 18, (Box 95). PAUL PRY.

FAIR CRITICISM .- " Well, Cuffee," said a clergyman to his colored servant, "what were you doing in meeting this afternoon?" "Doing, massa? I was taking notes!" was the reply. "You taking notes?" exclaimed the master. "Sartin, masssa; all of the H. P. F., Lyons, Mich.—Your letter and contents gentlemen take notes." "Well, let me see them," said he. Cuffee thereupon produced his sheet of paper, and his master found it scrolled all over with all sorts of marks and lines, as though a dozen spiders, dipped in ink, had marched all over it. "Why, this is all nonsense," said the master, looking at the notes. "Well, massa," replied Cuffee, "I thought so all the time you was preaching!"

### ALL SORTS OF PARAGRAPHS.

After a long absence, we again find upon our table -and welcome, of course-THE Rising Tibe-a spiritual paper, " published (until further notice) on the third Wednesday in each month, by David P. Daniel, at Independence, lowa." We are pleased to know that the Rising Tide is coming up, and we hope, Bro. Daniel, you will soon be able to take out that obnoxlous line-" until further notice"-which we find on your first page. A paper published semi-occasionally, you know, cannot be considered an "institution." However, we are sorry we "ignored" your tion." However, we are sorry we "ignored" your existence. It was not intentional on our part, we assure you. Did you not suspend its publication for a time? "Speak right out in meeting"—(we quote from the Tide)—and let us know. As to the other the time? "Speak right out in meeting to the other than the time? These lectures and experiments are of such a nature as have never failed to interest all classes and awaken a deep interest in the great real classes. paper alluded to, when we see it we shall know it is "in existence in this country." We hope, ere long, will arrange with on terms to suit the times. to be able to chronicle your visits weekly.

The death of Col. E. D. Baker, who was killed at the battle of Ball's Bluff, is lamented everywhere. It is one of the severest losses the Government has yet sustained. He was, as the New York Independent justly says, "A brave, carnest, eloquent, selfsacrificing patriot!-worthy with Lyon to lead the noble army of martyrs in this great war of freedom and righteousness. Has not he, like Lyon, been sac rificed to that short coming in strategic calculation, which seems to have fallen as a fatality upon the managers of the war? How much longer shall we be called to sacrifice our ablest and noblest men in desperate conflicts of honor and valor against overwhelming numbers of the enemy ?"

By reference to our report of the New York Conerence, on the sixth page, it will be seen that Dr. II. F. Gardner, of this city, participated in the debate. We wonder at the temerity of the Doctor in venturing to appear before so hypercritical and astute an assemblage of "debaters."

A New Speaker, -Miss Carley, of Ypsilanti, Mich. will speak in the Hall, No. 14 Bromfield street, Sunday forenoon, and in the evening, Nov. 3d. Subject: The New America."

"Consistency is a Jewel."-The Boston Post, which is bitterly opposed to Spiritualism, and takes consion to slur those who believe its teachings whenever it finds a pretence to do so, contains the following—notwithstanding it disbelieves "spirits' have anything to do with mortals:

.. Should Northern treason raise its head, Let living freemen strike it dead. This land must be, from sea to sea, One mighty realm of Liberty, One Great Republic -FREE! There are immortal voices heard. By whose appeal our hearts are stirred. Our WASHINGTON! our JEFFERSON! Our WASHINGTON I OUT JEFFERSON!
Command us from the mighty past—
Preserve the Union—FREE!
Spirits of Patriots fill the air,
Which seem to haunt us everywhere;
While from each blast a voice seems cast, Preserve! preserve our Union Free!
Preserve our Union Free!"

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continual falling, bores a passage through the hardest rock: the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.

Dr. Charles Main, who is about visiting the country on a professional tour, is authorized to receive subscriptions for the Banner.

See Dr. H. L. Bowker's notice in another column headed " A Card."

N. Frank White has withdrawn from the lecturing field, having received an appointment in the engineering department of the army, to be attached to La Mountain's Balloon Observing Corps. His address will be, Washington, D. C., care of Prof. La ountain. - Herald of Progress.

The Shanghai, Missouri, battle was not a very tall affair, after all, according to the accounts.

A man in the right, though he be alone, is in the najority, for God is on his side, and God is multitudinous above all the populations of the earth.

The Emperor of China is dead.

The philospher Frazer says that "though a man without money is poor, a man with nothing but money is poorer."

Nothing so attracts the sensitive as ruins in deserts, or so repels it as ruins in the circle of fashion. Fifty-seven persons were killed, and two hundred and twenty four wounded, by railroad accidents, in

this country, during the month of September. Tacitus says: "In the early ages man lived a life of innocence and simplicity." Upon this a critic remarks: "When was this period of innocence? The first woman went astray. The very first man born into the world killed the second. When did the time of simplicity begin?"

It is stated that the most reckless dare-devil atinched to the Pennsylvania 7th Regiment of the three months' volunteers was a woman—the mother of four children.

We acknowledge the receipt of a beautiful bouque of flowers from Mrs. Stone, of Quincy,

### A Generous Offer.

Mr. J. V. Mansfield, the well known medium fo answering sealed letters, has generously offered-for the space of three months-to answer gratuitously scaled letter for every subscriber who remits us two dollars for the BANNER one year. Three 3-cent postage stamps must accompany each letter to prepay return letters. Mr. M. makes this offer solely to aid us in extending the circulation of our paper which is the best way to benefit the cause.

Those sending letters to be answered, should be careful to write the address of their Spirit friends in full, in order to prevent mistakes, as there are LATE ASSOCIATE OF T. H. GREENOUGH, M. D., or LONDON many spirits who answer to the same name, which is the cause of a majority of the mistakes that occur. The controlling spirit of the medium cannot possibly know every spirit who is ready to respond to the call of his or her friends, any more than can those in the earth-life, hence, we repeat, correspondents should be particular in this respect.

Boston, Mass.," to insure a prompt response.

the names of three new subscribers for the BANNER LIGHT, for six months, we will send a copy of either, Whatever Is, is Right, by Dr. Child, The Argana of Nature, by Hudson Tuttle, or, Twelver Resident Roots Herbs to Colored Roots He either, Whatever Is, is Right, by Dr. Child, The Arcana of Nature, by Hudson Tuttle, or, Twelve Lectures, by Mrs. Cora L. V. Hateb, with a splendid steel engraving of Mrs. Hatch. These works are all published for one dellar each, and this is an offer worthy the immediate attention of our readers, for which the immediate attention of our readers, for the components of th we shall continue it in force only two months.

#### Attention in Culled

To the advertisement in another column of DR. MAIN'S Healing Institution, at 7 Davis street. Dr. M.'s varied practice, extending over a period of ten years, has given him advantages in the treatment of disease to which faw of the new School of Physicians have attained, One remarkable, and perhaps the leading feature of the cures performed by the Doctor, is, that they are not mere psychologic effects, from which the patient may have a relapse in a few weeks or months, but are actual and permanent cures. We advise those who are unfortunate enough to need the services of an experi-enced physician, to consult Dr. Main.

#### Free Lectures.

In answer to many questions concerning my lectures, terms, &c.. I take this method to state to the public Address me at 7 Davis street, Boston.

H. L. BOWKER.

### Obituary Notices.

Died at Utter's Corners, Wis., Oct. 3, 1861, J. C. UTTER, aged 46 years.

Bro. Utter endured a long illness with much forti-

tude and resignation. Looking into the future with hope, seeing it bright and beautiful and joyous, he feared not nor regretted to take his departure from this low vale where mortals dwell, to commune with spirits in spirit intercourse was sincere and fervent, and he passed hence fully assured that he would be permitted still to watch with yearning tenderness over loved ones in their earthly sojourn. Thus was he reconciled ones in their earthly sojourn. Thus was he reconciled to the mandate of death. It was a call to life, peace and joy. He cheerfully obeyed, and passed to the realm of fadeless light and endless progression. A wife and three children are left behind, but they sorrow not without hope. May the good All-Father bless them and guide them in the right way as they pass along, granting them ultimately a happy meeting with him who has gone before.

G. W. LAWRENCE. him who has gone before.

Janesville, Wis., Oct., 1861.

Died, in North Bridgewater, Mass., Oct. 7, 1861, Miss

Sarah Norton, aged 57 years.
When youth's bright skies, studded with glowing hopes and high aspirations, smiled lovingly upon her, sickness laid its blighting hand upon her form, and although these clouds obscured her from the world, she ever shed a mild and gentle radiance in the home circle. ever shed a mild and gentle radiance in the home circle. Thus for thirty-seven years, a martyr spirit dwelt in the frail casket, far transcending in its lustre those who march to the stake shouting "Glory," with the eye of the world upon them.

Although born and bred in the Orthodox faith, her

far-seeing vision and loving heart turned from its hidden mysteries and dark dogmas, with a shudder; and when Spiritualism came, sho grasped its beautiful truths, and—rested.

Her near and dear friends miss her in her accus tomed seat, but they have the blessed assurance that she can return, and the same ... star" that guided her so gently through the valley, shines upon them. S.

Died, Sept. 26, 1861, Mrs. Jane Ann Dean, of Philadelphia, in the 46th year of her age, after four months painful suffering, during which she manifested an un bounded confidence in the future. parsing down the valley and shadow of death with a joyful serenity, speaking words of hope and consolation to those who came to comfort her—so much so, that even her physician exclaimed, that for such a hope he would willing exchange places with her. She was in daily communication with her spirit friends, and could see in constant attendance the loved ones who had gone before, anxiously waiting to receive and welcome to her spirit home. What a glorious privilege! such is Spi itualism.

Died in Pawlet, Vt., Oct 11, 1861, Julia E. Brown,

aged 18 years. Not comprehending the popular theological doctrine as taught by the Church, preparation for the important change called Death, may be inferred from her last words, when the light of another world was dawning upon her-" IT IS ALL RIGHT !" [Religious exchanges please copy.]

## NOTICES OF MEETINGS.

ALLSTON HALL, TREMONT STREET .- The regular course o lectures will continue through the winter, and services will commence at 2 45 and 7 15 o'clock, P. M. Admission 10 cents. Lecturers engaged:—Miss Lizzlo Duten the last two Sundays in November and the last two in December.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.— Spiritual meetings are held every Sunday at 10 1-2 A. M. Mrs. Mary A. Ricker will speak under spirit inducence, Oct. 21. Conference meetings at 3 and 71-2 P. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday

the Banner.) A meeting is held every Thursday evering, at 71-2 o clock, for the development of the religious nature, or the soul-growth of Spiritualists.

Foxbozo.—Meetings first, third and fifth Sundays of each mouth, in the Town Hall, at 11-2 and 61-2 g. v. Speakers engaged:—Prof. Clarence Butler will speak Nov. 17; Miss Lizzio Doten, Doc. 15.

NEW YORK.—At Lamartine Hall, corner 8th Avenue and 20th street, meetings are held every Sunday at 10 1-3 A. M., 3 P. M., 7 1-3 P. M. Dr. H. Drosser is Chairman of the Association

ciation. At Dadworth's Hall 806 Broadway, Mrs. Cors L. V. Hatch will lecture every Sunday, morning and evening. Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wells's Hall lowell.—The spiritualists of this city hold regular inec-ings on Sundays, (orenoon and afternoon, in Wells's Hail, Speakers engaged:—H. B. Storer, three first Sundays in Nov.; N. S. Greenloof, the last Tuesday in Nov.; Miss Emma Hard dingo, the first Sunday in Dec.; Warren Chase, second and third Sunday in Dec.; Mis. Augusta A. Currier, two last Sun-

days in Dec. days in Dec.

Portland, Mr.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forencon. Lectures afternoon and evening at 3 and 71-2 o'clock. Speakers engaged:—Miss Susan M. Johnson, the three last Sundays in November: Miss Emma Hardings, two last Sabbaths in Dec.; G. B. Stebbins, during Junuary; Relie Scougall, during Feb.

PROVIDENCE.—Speakers engaged:—Belle Scougall in Nov.; Leo, Miller in Dec; Mrs. A. M Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

### AMUSEMENTS IN BOSTON.

BOSTON ACADEMY OF MUSIC—Washington street, Letece and Manager, JAMES M. NIXON. Performances every evening, and Wednesday and Saturday afternoons. Prices—

BOSTON MUSEUM - Tremont, between Court & School streets. Admission 25 cents; Orchestra and Reserved scats, Os cents. Performances commence in the evening at 71-2 o'clock, and Wednesday and Saturday afternoons at 3 o'clock. HOWARD ATHENAEUM-Howard street, near Court etrect. Lessee and Manager, E. L. Davenronz. Pricos— Private Boxes #3; Dress Box Chairs, Orchestra Chairs, ist Circle Boxes and Parquet, 50 cents; Family Circle, 25c; Gallery, 15c. Doors open at 7; cuitain rises at 7 1 2 o'clock. AQUARIAL AND ZOOLOGICAL GARDENS—Central Court. Laving Whales, Animals, Repules, &c. Open of a. M. to 10 r. M. Admission 25 cents; Children under Oyars, 15 cents.

MORRIS BROTHERS, PELL AND TROWBRIDGE'S

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

### S. C. PRATT, M. D.,

No. 41 Tremont Street, Boston. DR. PRATT gives particular at ention to the rational trea ment of the following Special Diseases, viz: -Stamme. R. PRATT gives particular at ention to the raional treatment of the following S, ecial Diseases, viz.—Stammering, Epilepsy, Asthma. Dyspysia, diseases of the Heart, diseases of the Eye and Ear, diseases of the Throat and Lungs, diseases of Women, and Scrofula in all its forms, including the positive cure of Concers, Ulcers, Moles, etc., as advised by Ricord, of Paris, without jain or surgical operation.

RECEPTION HOURS, FROM 10 A. M. to 3 P. M. Aug. 17.

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tf" West Acton, Mass.

May 25.

### ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertigers can reach customers. Our terms are moderate.

Medical treatment inutritive principle. DI. ALFRED G. EALL, M. D., PROFESSOR OF PHYSICLORY, author of the Nur. Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prestrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 250 Washington Street, Boston Mass.

April 6.

### MRS. A. C. LATHAM,

Physician to Body, Blind and Spirst.

CLAIRVOYANT EXAMINATIONS. Advice, Communications, Delineations of Character, Descriptions of Spiritual Euroundings, Development, Latent Powers, &c.

Also, Messages from friends and guardians in the Spirit Life. Visitors will receive more or less in each of the above departments. Term \$1.50.

#### "THE HEALING POWER.",

Mrs. Latham is naturally endowed with great vital, or magnetic force; and is also highly receptive of the "HEALING POWER," the value of which, as a remedial agent, can hardly 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 potent force, become highly conscious of its effects, under her manipulations. When all other means have failed, try this I Mrs. Latham, also, employs and have constantive on hand an teut force, become highly conscious of its enects, under ner manipulations. When all other means have failed, try this i Mrs. Latham, also, employs, and has constantly on hand, an assortment of Vegetable Medicines, prepared with reference to all diseases of the Heart, Lungs Stomach, Liver, Spleen, Bowels, Kidneys, Blood, &c. Her Medicines are all prepared under powerful magnetic processes, and are charged with a finid which gives them great power in neutralizing and removing diseases. Her invaluable remedy for Colds, Coughs, and Diseases of the Throat and Lungs, should be in the possession of all. Hundreds of consumptives owe their lives to the use of this remely. Price, \$1 per bottle.

Those at a distance, who desire an examination and remedies, will send \$3, a lock of hair, and state age and sex.

OFFICE, No. 292 WASHINGTON ST., Corner of Bedford Street, Boston, (over Joseph T. Brown's tf Apothecary store.) Nov. 2.

A CARD.

A CARD.

A NY person sending me a lock of their hair and \$1,1 will.

A return them a correct medical examination of their discases, with advice as to treatment, &c. Any person sending \$2. may have three cases examined. Those persons who are discased, and destitute, can have an examination free, if they will judiclously distribute twenty-five copies of my cards. Verbal examinations are given daily at the office, 7 Davis street, Boston, free of charge. Particular attention paid to Discases of the Lungs, Liver, Nerves, Urinary Organs, and Humors Psychometric Readings, \$1.

Address DR. II. L. BOWKER, 7 Davis street, Boston, or Natick, Mass

### INVALIDS, OR OTHERS,

V ISITING New York, requiring rooms or board, can be accommodated on reasonable terms at DR. HAYDEN'S, 66 West 14th street, West corner of 6th Avenue, where every attention will be paid to their comfort. Patients visiting Dn. J. R. Nawron's, will find it very convenient to his residence. Nov. 2.

#### MRS. A. DANFORTH. (Formerly Jeannie Waterman)

EST AND CLAIBYOYANT MEDIUM-MEDICAL EXAMINATIONS. 19 Pine street, from Washington st., Boston.

MRS. E. GETOHELL, Trance Medium, No. 2 Chapman st., corner of Washington street, Boston. Terms 50 cents per hour. 3m Nov. 2.

ATTENTION, SPIRITUALISTS! TIFTY REORUITS WANTED, to fill up a company organizing to join a Regiment, all the Officers of which are Spiritualists and Mediums.

Different Companies of this Regiment will go from different States, centralizing in New York. New Regiand recruits may address themselves to SAMUEL F. CLARK, Weston, Mass.

3t Oct. 26.

### BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROSS & TOUSEY, 121 Nassau Street, New York, General Agents for the

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. ORGAN FOR SALE.

UITABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, 344 Washington street, where it can be seen. if July 27. A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

# New Books.

JUST PUBLISHED.

"AMERICA AND HER DESTINY:" NSFIRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Sunday Evening, Aug. 25, 1861, through EMMA HARDINGE, by THE SPIRITS. Price 5 cents each; when sent by mail, one cent additional. Just published and for sale at the Banner of Light office. Just published and for 158 Washington street.

JUST PUBLISHED, SECOND EDITION OF FALSE AND TRUE MARRIAGE,

BY MRS. H. F. M. BROWN, with the addition of "Mrs. Gurney's Letter." Price, 10 cents, post paid. \$6 per hundred. All orders should be sent to H. F. M. BROWN, Oct. 19. 3m Cleveland, Ohio.

#### A NEW BOOK. A N extraordinary book has made it appearance, published at indianapolis, Ind. The following is the title: AN EYE-OPENER:

OR, CATHOLICISM UNMASKED. BY A CATHOLIC PRIEST.

Containing—"Doubts of Infidels," embodying thirty important Questions to the Olergy; also, forty Olose Questions to the Doctors of Divinity, by Zepa; a curious and interesting work; outitled, Le Brux, and much other matter, both amusing and irestructive.

This book will cause a greater excitement than anything of the kind ever printed in the English lauguage.

When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in conspiration, proposed buying the convergith and first del-

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 Rev. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demoistion of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grapple. error grapple.
The "Kye-Opener" should be in the hands of all who de-

The "Fye-Openes shows a sire to think for themselves.

Price, 40 cents, postpaid. The trade-furnished on liberal terms. For eale at the Banken of Light Bookstone, 158 washington st., Boston.

### Essays on Various Subjects.

INTENDED to elucidate the Causes of the Changes com-NTENDED to ductate the Sautes of the Ominges com-ling upon all the Barth at the present time; and the Na-ture of the Calamities that are so rapidly approaching, &c., by Joshua, Cavier, Franklin, Washington, Palne, &c., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirits." her Communications from the World of Spirits.

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

Further Communications from the World of Spirits, on subjects highly important to the human family, by Joshua, Solomon and others, given through a lady.

Price 50 cents in cloth—10 cents addition for postage, when sent by mail. Communications from the Spirit World, on God, the

Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and others, through a lady. Price 25 cents, paper. The Rights of Man, by George Fox, given through a lady.

The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 153 Washington street, Boston, Mass. Oct. 5 Price of cents.

"WHATEVER IS, IS RIGHT" VINDICATED. WHATEVER 18, 18 RIGHT VINDICATED.

PY A. P. M'COMBS. A Pamphlet of twenty-four pages,
containing clear and lucid arguments in support of the
ALL Right decrine, and a perfect overthrow of the claims
in opposition to this decirine as set forth by Cyuthia Temple,
in a pamphlet entitled, "IT IS N'T ALL RIGHT."

For sale at the Banner of Light Bookstore, 158 Washington street, Boscoo. Price 10 cents. 15 Sopt. 14.

BOOKS.

BELA MARSH, No. 14 Bromfield street, keeps constantly for sale a full and complete assortment of RPIRITUAL and REPORM BOOKS, at the lowest prices.

Also—MEDICINES that have been prepared by Mrs. Mass., and those prepared by Mrs. Matter, and the set of the second by the second by the second by the second by the second between the second by the second

onable terms.
Orders promptly answered.

## The Messenger.

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

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

We nere to show that spirits carry the characteristics of their earth-life to that beyond, and to do away with the erroneous idea that they are more than vinitz beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

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

#### MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course:

will be published in regular course;

Thursday, Sept. 12.—Invocation; "Whatever Is, is right;"
Joe Forbush, Wells, Me.; Alfred Rundlett, to his brother James, Partsmouth, N. H.; Susan Brown, Lowell; Caleb French, Sanbornton, N. H.

Monday, Sept. 23.—Invocation: Questions and Answers; Harriet Page, Boston; J. Madison Page, New York.

Tuesday, Sept. 24.—Invocation: "How is the spirit improved by being brought in contact with earth?" Patrick McGin. nis, Washington Village; Addio Wilson, Augusta, Malue.

Monday, Sept. 30.—Invocation; "Are any of the planets of our solar system inhabited by human bolugs, and if so, what is their condition?" Geo A. Redman, New York City; Aunt Milly, (a slave,) Carleton, Miss.; Mike Fagin, Batterymarch street, Boston; Eunice P. Pierce, South Danvers, Mass. Tuesday, Oct. 1.—Invocation: "Memory and its laws in a Spiritual state?" Jessie Cook, Troy, N. Y., and Harriet Page, East Cambridge, Mass.; Jack Collins, N. Y. Zouaves; Chas. Walker.

East Cambridge, Mass.; Jack Collins, N. Y. Zouaves; Chas. Walker.

Thursday, Oct. 3.—Invocation; "Are the accounts in the Scriptures of Translation true—or did ever any one depart this life by any other process than the death of the body?" Simeon Comer, Beliast, Me.; Nane; Bullard, Medford, N. H.; Maria Thompson, San Francisco, Cal.; Augusta Walton.

Monday, Oct. 7.—Invocation; Marriage Affinity; Obstacle of unbelief; Isaac Herrick, Cincinnati; Emily Shorey, Kennebunkport, Me.; Little Ida Carter, Canton, Mass.

Tuesday, Oct. 8.—Invocation; "Come unto me, and I will give you rest?" Thomas Holly, East Boston; An Maguire, Boston; Marietta Barrott, New Haven, Conn.; Edward Holbs.

Thursday, Oct. 10.—Invocation; "Variety in Soul Princi-

Hobbs.

Thursday, Oct. 10.—Invocation: "Variety in Soul Principles;" Rov. Moses Hallock. Plainfield, N. H.; Robert Collins, to also brother Richard, Cleveland, Oulo; Wallace Perkins, Mor-

ristown, N. J.; Abby Shute; Betsey Woodward, to John

Woodward.

Monday, Oct. 14.—Invocation; "The Philosophy of Magnetism;" Robert Arlington, Blackwell's Island, N. Y.; Willie Roberts, Sandwich, Mass.; Hannah Pillsbury, Manchoster, N. H.; Eliza Blickner.

Tuesday, Oct. 16.—Invocation; "The existence of the human soul previous to birth in material form;" Daniel Dougherty, Lowell, Mars.; Josephine Lyman, Sacramento City, Oal.; Lemuel Goss, New Orleans.

Thursday, Oct. 17.—Invocation; "The sexual functions in Spirit Life;" Hiram Burgess, Hartford, Conn.; Lilly Washburn to her mother, Fall River, Mass.; William Wheeler, (published in No. 6.)

Monday, Oct. 21.—Invocation; "Hope;" John Francis

(published in No. 6.)

Monday, Oct. 21.—Invocation; "Hope;" John Francis
Whortly, London. Eng; Frances Somers, Now York City;
Eddy W. Locke, Boston; Patience Ripley, Yarmouth, Me.
Tucaday, Oct. 22.—Invocation; "Jesus the Saviour of the
World;" Bill Saunders, stage driver, Burlington, Vt.; Mary
Henrictta Laurehnes, St. Mary's Institute, Mobile; Wm. H.
Cook, Boston, Mass.; Charles Sherburne; Harvey Burdell.

The circles at which these communications are given, are held at the BANNER of LIGHT OFFICE, No. 158 WASHINGTON STREET, ROOM No. 3, (up stairs,) every Monday, Tuesday and Tuursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that'time.

### William Wheeler.

My dear Brother—I promised you I would come to you through the BANNER, and tell you where I died. I died in Louisville. Our brother Webster is there at present, and he is sick, and he and his family are in distress. Please send him what you think

of, right away, WILLIAM WHEELER,
To Willard Wheeler, of Subdury, Mass. Oct. 17.

[We have taken occasion to test the above communication, and find it correct in every particular .-EDITOR 7

### Invocation.

Infinite Spirit of Universes, thou who art the same yesterday, to-day and forever; thou who art the great central source of life; thou to whom all Nature prays; thou to whom all things offer up the songs of thanksgiving and praise, once more we would offer up our thanks to thee through the temb of mertality. Once again we send forth our tiny offering unto thee, feeling thou wilt accept it, small though it be, and that it shall not be lost.

Oh, our Divine Father, we ask no favor of thee; to bestow upon all. For light and for darkness, for good and for evil, for night and for morning we bless thee, feeling thou hast called them all into being, and spoken them into life and action.

#### Development of Spirit. If there are any questions for elucidation to-day,

we are ready to hear and respond to them. A visitor submitted the following:

Some spirits say that when a child spirit passes away. its development is not perfect, and it must return to earth and pass through all the vicissitudes incident to a life on earth, up to manhood, or womanhood, before it can be fully prepared to enjoy happiness in the spirit-land. Is it not purily of character here that constitutes a perfected spirit hereafter?

The spirit, as a principle, is ever perfect-no more so to-day than it will be thousands of years in the future; no more so thousands of years in the past, than it is to-day. When we speak of spirit, we mean that part that is the God. But mortals are too apt to confound the internal with the external. and thus they get mystified lost in the darkness of materiality. We repeat it: the spirit is ever perfect in itself. This must be so, as it hath come to us from the hand of the Cr. ator-from the great fountain source of all things-God. But the Infinite hath not perfected its earthly mission. It hath not. when it starts out, got the experience it requires in going from an undeveloped to a higher condition of material life, or a higher degree of manifestation. Those who pass to the spirit spheres in infancy, must return to gather to themselves those things their condition required for the perfection of their organic life. That initiatory experience, we say, is as necessary to the unfoldment of the spirit, as death is to immortal life. There can be no immortal life without death. The infant in spirit-life is brought back always to the natural and material conditions necessary for its development-necessary to remove that ignorance that does so much to keep the soul When the little one passes from your midst, you often look upon the circumstance and say, "Our God bath called it higher." We will tell you in one sense, God has naught to do with it. The reason is to be found in the material surroundings of the child for its early entrance into the land of disembodied souls. But Nature giveth her lessons to each and all of her children, and the primary lesson must be learned through external conditions, must be in-parted through mortal forms; and if the spirit is deprived of the material, ere it has learned its first lessons in life, then must it return and learn them through some other instrument—some other body in

rapport with its own. This is law-it is natural, it is Godlike. The path from the lowest stages of existence to the highest, is a path all must walk. It has been supposed that when the little ones pass off this sphere of life, they are called into the celestial degrees, at once. So far as purity is concerned, they are indeed there; but as they have not lived through those experiences that belong to a life on earth, they are just so far ignorant, and, therefore, weak.

So. oh mortals—ye who have been deprived of those infant ones so dear to your hearts, remember you have only been deprived of the bodily shroud of your loved ones, but the immortal, the real part is still with you, gathering to itself those lessons of life that it failed to gather while with you in the fleshy

tabernacle. There can be no transgression of the law of the spirit. What belongs to the soul, the soul must have.

All things have their crude foundation in the material, and it is necessary, as we have said, that all should have that elemental experience that properly belongs to earth, ere they are fitted to start in their progression toward the higher degree of chirit life. is mastered. Should the mortal enter the spiritspheres before it has gained those experiences neces-sary, through its own material form, then it returns to gain it through a parent, or perhaps the magnet-ic attraction is transferred to a stranger—some one who is in no material rapport with the little one, but in a spiritual connection. The law of spiritual life, we say, is perfect, and all its unfoldments will be perfect, also. The Great Architect of all things spiritual and material, doeth all things well. So the little one, who went forth in the unlimited future as into the dark, is enabled to obtain that light it requires, and would have gathered, had its life been prolonged in mortal, in its primary condition. Do you understand us? Sept. 9.

#### Samuel Kimball.

I can't talk like some. I was poor when I lived here. I did n't have the advantages some have, so I did n't get much of an education. But that do n't matter, they say. I've got a work to do, as well as others, and I don't suppose it depends upon the amount of book learning I got when I's here. If it

I used to live in the town of Derry, in the State of New Hampshire. My name was Kimball—Samuel Kimball. It is most thirty-five years since I went away, but most of the time I've been so excited on account of the ideas of religion I had, that I could n't think of anything else. I ha'n't hardly got out of my old way of thinking yet. It seems to

be in my way, and I can't get along very fast.
I've got children. I should like to be able to talk
to 'em some time. I do n't know as I ever shall, but [ hope to. I've seen a good many strange things since I left 'em-good many. I find God is just as mysterious now as he was when I's here—that is, I lon't understand much more of him, and they say I never will, and I do n't expect to, now, I've waited so long. They tell me God is within us. I suppose they know, but I do n't understand how it is.

I was a farmer, once, but I lost my worldly goods a good while before I lost my body. There was a reason for it, I suppose. My parents were hones people, but poor—very religious. They brought me up very strictly. I never had a chance to break the Sabbath, nor do a great many things many children learn how to do. But I may say if I had gone down to the very bottom of my nature, and followed every impulse of my spirit, I should have been as well off now as I am, on account of my ignorance concerning channels of transmission in the Christian Church, in spiritual matters, which resulted from my firm hold upon religion. I did n't progress out of my state of mind for a long time. It is bad. People don't ge rid of their religion here for years, sometimes, and that time is all lost to them. They pray to God, and think he'll come to them; but they never find him.

Oh, I hope my dear children will not be as badly off as I was. I want to warn all that ever knew me against giving up their whole faith to the church If you have children, show em everything—show 'em everything you can, and then let 'em choose for themselves. Maybe they'll not choose as you did, for there are more kinds of religion than you ever dreamt of. They tell us everybody has got a religion of his own—they tell me so; but it is not the re ligion I used to believe in. I know of more than fifty who have come to the spirit-world, who used to go to the same church I did there in New Hamp-shire, that are worse off than I am. They stay down in the dark, till they learn their religion has nothing valuable in it at all, and become willing to be taught like a little child,

I do n't know as I 'll be received back to earth, but I'll cast my bread upon the waters. I hope to be able to come to them in some other way than this soon. I was not quite sixty-three. I lived near the old Baptist meeting-house-not a great way from the school-house, in the upper village. Things have changed, I suppose, since I was there. I was buried in the old burying ground. Mr. Parker preached there when I lived—I went to church there.

### Henry T. Harris.

Will you favor me, sir, with a list of your regula-tions? I am not used to this manner of communicating. I never even undertook to control a subject before in this way. I have tried to write a few olic faith, whom I would like very much to speak words, but I never succeeded very well.

with. I have talked with folks here, and they do n't

My object in coming here to-day is to commun with my father, if I can do so. I am from Carrolton, Alabama. I was seventeen years of age. My name, Henry T. Harris. My father's name, Henry Harris. My father is what you at the North My father, a long time ago, committed some kind would style a rebel, I suppose. No matter; he is of sin—crime, I suppose I cught to call it. All of us my father, and as I am your guest, you are bound to respect him as you do me.

communion with the friends of earth, when those friends have no knowledge of these spiritual manifestations. I suppose you know I expect to find hard; desire to know what it was my father was guilty of work to get my communication to my father; but I and where he is. I know my cousin knows about it, am going to try. I have been around there, and I because I had proof enough of that before I left have tried hard to find one through whom I could My father was taken away when I was quite small manifest. I heard of this medium, but I did n't care to come so far North, and do n't know now as my father will receive my message. This, you see, is my first lesson; and they told me if there was anything I did n't understand, to ask you, and so I did.

We all have a special object, I suppose, that brings us to earth. I have, but I do not care to make it public. It is not necessary, is it? I am not satisfied here, and do n't know how I can be, till I have talked with my father; so I want to let him know I can come, and am just who I claim to be. I am not going to say whether it is right for the South to fight against the North. If I was here in my body, know what I should do. But these things that have called me here are not in relation to war, but of a domestic and private nature-some things that are foremost in my mind, and I cannot get rid of very easy. I know things are in a bad state between it was n't the right thing. I suppose it must be right, the two portions of the country, but if things are now, and I have learned myself how to talk in this made right with my father, I would ask him to come this way, so that I can speak with him. I suppose he can't do this, but I'll tell him the next thing to

it. Just as soon as he gets word, I want him to open a correspondence with me through this medium -as carefully or as mysteriously as he pleases—and if I can't meet it, it's my fault. I don't know of any better way. That he may be satisfied of the do n't how how it is. Ah, sir, it's a fine thing to spirits coming. I shall expect him to come here, so I feel you are the means of doing some one good, whethcan talk with him as I do with you. Do I expect too er it is so or no. I have thought, sometimes, that

My mother is with me, and I have no need to send any mossage across the material telegraph to her. I have sisters, and one brother. I would like to com mune with them, but must speak with my father

Now, sir, is there any way by which you can ge my communication, when it is published, through the Federal into the Rebel country? I think I can assist you somewhat.

I suppose the real cause of my death was a fall from a horse. Fourteen months before I died, I fell and ruptured a blood vessel, but after a while I got over it, and was supposed to be cured; but a general weakness seemed to come over me, after that, and it ended in consumption. I have been a spirit without body, since last March.

I have been here in Boston before, a few years ago, with my father. I was acquainted with one George Fellows. I believe he was out at Harvard College. There was another by the name of Winslow —a Doctor's son, I think. I do n't know as I have any other friends here-can't call them to mind, now. I came with my father when he came on business, and we stopped at the Tremont House. Now with my best regards, I bid you good-day, sir.

### Ida Main.

I wish to come back at home, and speak, as others

My name was Ida Main. I used to live in Brooklyn, N. Y. I was only eleven years old. I've only been here not quite three weeks. I'm very happy. I would n't come back on earth again to live, if I could; but I want to come back at home and talk, as others do. Please to say so, for me. Spell my name right, sir-there's no e in it.

#### Prophecy.

We are now ready for what questions our friends may have to put to us.

### A visitor asked:

" What is the Philosophy of Prophecy?"

The philosophy of prophecy, the speaking of things that are to come, the stretching of the faculties into the future world! Prophecy! It is a reflection of that which is to come-a foreshadowing of the future—a reality—a something more than mortals have any idea of. Prophecy! It gives man not only a knowledge of the future, but it presents the present more clearly to his view.

Minds in the past have spoken of things that you of to-day realize. By what power are they enabled to do this—by the power beneath? Nay. By the powers around them? Nay. By that which is above them, and superior to them. Men prophesy because they are allied to God. What is it? What is it on the plane of the present that is enabled to read the unfolded mysteries of the future—what but the Infinite Spirit of the Almighty, sending truth to mortals on the wings of prophecy, that they may know God lives in and with all; that he is the spirit of all that is, was, or ever will be, and is never at rest. This is the spirit of prophecy-the spirit of the living

All men are created differently. There are no two humans alike, as there are no two things alike in all the vast created universe. So each and all have various capacities -- various degrees of unfoldment. Each and all have a mission to perform, and a law to unfold them in the world. Now, he or she who hath been endowed with the spirit of prophecy, or the clairvoyant power which reads the future, or that portion of the future which the Almighty is able or willing mortals should know, is the recipient of greater gifts than most mortals are entrusted

The prophets of old were clairvoyants, or, in other words, reflectors of the spirit of prophecy; and that spirit is God. The present age prophecies of the uture; and there hath been no age, however remote, that hath not had its prophets. And why? Because the spirit of the Most High hath always dwelt with humanity. There hath never been a time when that spirit was not allied to humanity. It has found its channels of transmission in the Christian Church, in servant of Prophecy, is the life upon which the soul feeds. Without it. none could be immortal; without it, none can be allied to God-none can progress without it, for it is a part of creation.

Inspiration is that which cometh down from the Great Spirit, from God, and which sweeps down continually through all the ages of the world, giving to mortals that bread of life that is so requisite to their unfoldment and their progression. Prophecy! The spirit of Prophecy—again we say, it is the Spirit of the Most High God, acting through clairvoyant powers, telling man of the future, which is the fruit of the present. Oh, when the spirit of Prophecy is rife among you, you must know that the windows of Heaven are open wide, and the Spirit of the Most High God is giving you to know something of that you are hastening to. Prophecy! It began with Gad; it ends only with God. Sept. 10.

### Daniel Meagher.

It is very hard for me to convince myself that I do right in coming back this way. I know there are many better than myself who come, and they speak of being much benefitted by coming; but I do n't know. Since we have been selected to die, I do n't know as it is right for us to take upon us another body when the Great God has deprived us of our own. Maybe, too, the Great God wills us to come in this way. But then we know so little of him, it is hard to tell what he wills and what he do n't will. I thought, when I had got beyond the tomb, I would have a very clear ineight of things, and particularly some things that were so dark before I left. But I find it is very much the same as it was before I left. I am not any more acquainted with things that are mysterious to me, than I was before leaving my body. I have a cousin in the body—a priest of the Cath-

seem to know any more about things than I knew myself. I would like very much to talk with my cousin, and perhaps he can tell me some things

children were kept in ignorance of it, except that our or respect him as you do me. | father had done something that was against the I suppose it is very hard for any spirit to get into church, and that he lived in disgrace. I have not seen him at all since I came here. I don't know why, but I cannot rest. I feel within me an eager -before I could remember anything about him. I suppose, in all, I was about seven months old. I should think I had had time enough to find all the people I want to find; but it is the grand desire of my heart to find my father, and in that I have not

succeeded. The last place I came from was Liverpool. I suppose I am in America, now—I know very well I am. i suppose my death was occasioned by some kind of fever-of the brain, I believe. I have cousins here. I have one who is thought very well of in America, believe. Thomas Francis Meagher is his name. I hear he's well thought of here.

My cousin I want to talk to is a priest in the

church. He is in Mobile. My own name is Daniel Meagher. I was only about twenty-three years old. I have been trying very hard to speak before to day, but as to this coming back, I supposed all the time way. Had I known of this before, I might have done many things I left undone.

If I had lived on earth, I should have entered the service of the church; that was my intention. Maybe I was somewhat bigoted-I do n't know. There are some, I find here, who were very high in the Church on earth, who are in the dark here. 1 the priests thought too much of themselves, and fancied themselves equal to the saints in heaven. I do n't wish to speak improperly of them, but it seems very strange. I made up my mind to enter the church, had I lived long enough, and thought as then thought; but it pleased God to take me to another place-if there is a God; for, in one sense, I do n't know as there is any. I have tried hard to understand this mystery. If there is a God—a su-perior intelligence to us, I would bow to him, gladly. I have prayed long and earnestly to know, if that I was taught to believe on earth, was true. But it is of no avail. I pray to the spirits that may have influence with the great God. To whom else would I pray? I know you Protestants pray to God, direct; but that, it seems to me, is going too high-bringing poor mortals into too close contact with the Deity. I always supposed God placed saints between us and him, that they might make interces sion for us. If I am wrong, God help me—that's all. Perhaps you Protestants are correct-I do n't know. I'd like very much to receive all the light ! can. I don't feel that I can cut loose from the ideas I was brought up with from my childhood, but I cannot say what ideas I must accept.

My cousin in Mobile is named Jerome. You will recollect some time since one came to you calling

thor, my cousin can raise, for me, and I wish him we are satisfied. I don't know how else to express to. I can't be at peace at all without finding out it. about it. I expected to find my father here at last,

I was born in the city of Dublin. I believe it is

that it is all true, but I don't know of anything bet. I was fifty-one years old.

ter. I find bishops, priests, cardinals and all, have If any of my old friends want to talk with me, and ter. I find bishops, priests, cardinals and all, have and they say, "Go to earth and learn."

Now, sir, I suppose I may ask if I may get a hear they 'll know where he is. ing with my cousin. I am sure I can find no peace of mind till I hear something from my father. If it If you think it is wrong for you to, you had n't bets asking too much for him to come out and give me

I have said all I can say. I thank you for your set up. I do n't want to come talking, so folks wont kindness in writing for me, and those present for all know me. Well, bub, good-day to you. Sept 10. Sept. 10. they have said to me.

#### Frances Isadore Staples.

Oh, this is earth! These are bodies so dark! I have thought much of earth, but I have known but little of it by actual experience. I left the earth when I was nine years of age. I have been in the spirit-spheres eighteen years. Now for the first time, I return to give love to those dear ones who have ever mourned my loss. A mother, a dear mother I have on earth, but, oh, I cannot reach her! She is covered with the dark things of earth. She has wealth; she is surrounded by folly and fashion Oh, my mother ! my dear, dear mother!

On the 17th day of November, eighteen years ago was burned, so badly that my spirit was obliged to leave the body. I lived in Princeton, N. J. My mother lives now in Williamsburg, New York State She knows I am dead-she believes I am dead. Oh tell her I live; tell her I come here asking her to let me speak with her-asking her to lay aside for one brief hour the follies of fashion, and earth-life, and let the spiritual come to her. There is a weight upon her soul-upon my sister's, too. Oh, they are in darkness! moral darkness surrounds them, and I will do all in my power to rescue them from the arms of that death.

I have tried long to come here, for I could not be happy while my dear mother is in her present condition. Oh, will she receive me? There is no joy no happiness, no pleasure in the life they lead—no heaven there. She asks to be happy. Oh, tell her that child who left her eighteen years ago, will lead her to happiness and rest, peace and heaven. Tell her the child she mourns as dead, lives, and lives to rescue her from the second death. Oh, may she reeive me ere she comes to this land, where fashion is unknown, where truth reigns supreme.

My name was Frances Isadore Staples.

### Johnson Pierce.

I 've seen some pretty hard times on both sides of the water, but I ha'n't seen any hard enough to swamp me yet. When I was here, I did n't believe n any hereafter. I did n't believe there was any hing higher than man, and when he had done with earth, he had done with everything. I'll own up I's mistaken in that, because 4 was. I's mistaken. But there's some other things I wa'n't mistaken in. l always said I's as good as those who professed so much and accomplished so little; for I never pro fessed much, anyway. I believe a man has a right to do just as he chooses; and I don't believe anybody has a right to set up an infallible rule of right I believe it is right to do exactly as you please. Now, I sold rum when I lived. I drank rum—conequently, I's a drunkard, and I made drunkards. had intended me to go into the pulpit and teach hell fire, and all that sort of thing, he would put me where I could do it. But he made me for a rumone of the reprobate ones. I suppose things grow better as you grow older. I am precisely the same as I was when I left.

Well, I went off in 1859-let me see, it's only two years ago-hardly long enough to go round much. I ha'n't been to hell yet, so many thought and wished I should go to, and do n't know when I shall. I am in a hell of inactivity, but as to going to the hell my wife used to tell me of. I aint there She used to say to me, "Jock"—that's a nickname: my name was Johnson—" Jock, you'll go to hell, as sure as you do n't repent!" Said I, "My dear old lady, I don't believe in any such place"-and I

n't found any yet. I've got two sons. One is some like me, and one is n't. That's the difference, you see. Now it's right we should get all the knowledge we can; but if I do n't know much, I can tell them some things I do know. One is that I live—the same Jock Pierce they live, too. This talk about a heaven and a hell is all nonsense. You inquire for them here, and they laugh at you. Then you can take another body

to—that's another thing I've learned. Now, I want to talk to those two boys. One's like me, I said, and one is like his mother. They're good children, both of 'em. I have no wish to displease her, but I must say she used to displease me I used to say: "Well, my dear, do go to meeting if that was right; I suffered for it, and that was right, too-if anybody here or anywhere else can show me

Now, I want to speak to the boys and the old wo want to post her up. She 'd as soon think of seeing the devil as me, when she gets here, but I guess she'll want me. It'll be a good joke, wont it? I guess she'll meet me, and will acknowledge I can help her a little when she comes here.

I lived in New York city. I suppose they are there now-one of the boys is in the same business. He took the old place after I left. Now, how shall I get to him? His name is John Pierce. I can't see him-can't get any nearer. The old place is broken ome other parts; I can't say where. I aint going to tell what I do n't know. I always told the truth. When I got drunk, I always owned up. The old woman used to ask me, and I'd tell her, right out. Look here, sir; that old woman is a good woman. She tended me all the time I was sick, and was just as good as she o uld be. I died in a sort of bad way,

be, and I know who did it, so I'll offer the best thanks I have to her from this side of Jordan. You have got down what I want to say, have you? am unaccustomed to handling a body like this. How much do you want for your trouble, sir? Free? Sort of a Spiritual free lunch, eh? Well, then, give me a drink, and I'll pay for that. I aint got any

but I was cared for all the time as tenderly as could

money? Well, I did n't think of that. I've scon the time since I've been here when I'd given twenty thousand dollars, if I had it, and if it was as much use to me as it was on earth, for one single horn of brandy. I don't know as I need it now; but I thought as you did n't charge anything

himself Father Jerome, from the St. Mary's Church, for writing for me, that I'd take a drink, and pay in Mobile. He was an uncle to my cousin-very for that. I can't say as we drink or eat here. I old. I know very well that that voil of mystery don't know as you call it so, but we have the desire, that hangs over curtain parts of the life of my fa and that desire brings us to those who do drink, and

Well, remember me to the old woman, and the rest when I lest my body, but he is still separated from of the folks. She is coming here pretty soon. She maker some cause or other. asked me if I was n't afraid to die, without a God.

your custom to receive such facts as go to prove the identity of the spirit controlling. It is of some consequence to those desiring light and truth.

I have talked to those here, but they all refer me back to earth. "Go back and learn," is the invariant to the spirit controlling. It is of some consequence to those desiring light and truth.

Well, I want to tell her she'll be a little disappointed in not seeing some of those things she used to talk so much about; but if I can help her out of the trouble I all the truth is the property to go. We are directed to this back to earth. "Go back and learn," is the invariable cry, wherever we go. We are directed to this place, which they say is always open to strangers.

Do von say all churches must be overthrown? The Catholic church is a strong power of itself, and I needed somebody to tell me, when I came here. Oh, it will take ages to everthrow it. I can't honestly say I 'm all right, now, I suppose. When I 's last here,

very little knowledge here. I am much inclined to will find a way, I'll come, and they must take me believe you speak the truth. They all point us back for better or worse—that's what my wife took me to earth. We say it is all dark and mysterious, for, and she got the worse, I guess. I suppose my son buys his liquor of Crocker, in Fulton street;

ter do it. What's the use of trying to be a saint? a hearing, then I'll be willing in any other way to obtain the wisdom I seek for.

The cloven foot will stick out. My wife used to say obtain the wisdom I seek for. the cloven foot stuck out when I came home a little

#### Writton for the Banner of Light. AFTER A PICNIC.

### BY ANNIE.

Nature with her countless beauties, Calls upon us with a voice From her calm, maternal bosom, Bidding every heart rejoice.

Freedom is with every leaset Borne upon the passing breeze: Liberty, with every streamlet. Seen meandering through the trees;

While sweet songsters of the grove, Reveling in Nature's power, Warble forth their songs of love-Delightful music I and the bour

Is passed in harmony and peace. Which permeate our happy throng And bid the troubled waters cease, And put within us a new song-

A song of gratitude and joy For all the wisdom thus displayed; For beart-felt pleasures we enjoy, Reposing 'neath the quiet shade

Of some lone willow, hand in hand, And hearts attuned to Nature's lyre. When earthly thoughts lose their command. Our aspirations traverse higher-

Into the realms of thought intense, Where spirit-life becomes so real It transports us from time and sense To the blest regions of ideal.

Then welcome, welcome be the day Which bids us from our cares depart To Nature's wilds, and soothe away Each heavy burden from the heart.

SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Reported for the Banner of Light.

### Tuesday Evening, October 15, 1861.

QUESTION .- What practical results are deducible from the phenomena of Spiritualism, as relates to individual and social life?

Dr. Young .- The first result of spiritual phenome-I was the indirect cause of drunkards being made, I na is, that they tend to emancipate the mind of the suppose. I did n't believe when I's here that I did inquirer from the restraints of creed, and from all na is, that they tend to emancipate the mind of the wrong, and I do n't believe it was now. I believe if God intellectual bondage; and he is then forced to set to work to find new data from which to determine the problem of his destiny. He is brought to the conceller, and I sold it; he made me for a rum-drinker, clusion that all past philosophers are but the crude and I drank it; he made me to make drunkards of and feeble essays of novices; and, throwing aside others, and I made them. I suppose I's made for all authority, he judges any question, religious, moral and social, on the ground of its intrinsic merits solely. He learns that the universe is made for man, and each man to aid in his neighbor's development-and hence Spiritualism promotes the growth of our social and affectional natures. For, just in the ratio that I conceive mankind to be immortal, I feel anxious that each of my fellow beings should become useful to his brother and to society. I see no warrant in Spiritualism for the doctrine that Whatever Is, is Right."

Mr. Benning .- One practical result of Spiritualism I have noticed as affecting a certain class of inquirers very strongly. I mean the disrelish, amounting to utter tedium and disgust, it produces for oldfashioned dogmatic preaching and stereotyped forms yet, I am. There's no difference, as I see. Then I of devotion. I have experienced this myself, and suppose all the rest of the folks will find out that found it to be quite as decided in the case of others. Two clergymen have sent for me, within one week. and complained of the same feelings, after having than your own and talk to your folks, if you want slightly investigated our doctrine. I should like others here to answer the question "Why is this?" My own explanation is, that Spiritualism, having settled for me the question of Immortality, by making it a matter of positive knowledge, instead of faith-I can no longer take the same interest in theyou want to. I am willing; but I don't believe in your religion, so I sha'n't go." What little I did know, I tried to be sure of. I used to drink, and aspirations, and which is not to be found in cut-andaspirations, and which is not to be found in cut-anddried treatises on moral philosophy, or controversial divinity. At the same time, I am still too much of an "old fogy" to be able to discard entirely all the man. She'll be coming this way before long, and I time-honored observances of the sanctuary, prayer, the reading of the Word, and singing the praise of God. 1 still feel myself dependent on a Higher Power for aid in working out my salvation, though I no longer approach Him through the intervention of the

Mr. ODELL .- I have not, for the past three years, been engaged in the active investigation of spiritual phenomena, through mediums; but my experience up now, since I've been away, and he has moved to has been sufficient to give my mind a bias toward the opinion that spirits of departed human beings can and do communicate with their friends here, though, probably, only in very rare instances, and with difficulty, and that, under favorable conditions, they can identify themselves. I was trained in the straightest sect of Calvinism; and, during a glorious revival, underwent great suffering from an awakened sense of sin and peril. I prayed long and earnestly, and, at last, obtained relief so complete that I was in costasies, as if already in heaven. This was merely the necessary reaction of overstrained nature, for I soon relapsed into doubt, and at last became quite indifferent as to topics of faith. Since that, I am content with reposing entire confidence in a paternal Deity, and with cultivating for

good the faculties with which he has endowed me. Dr. GRAY .- The practical results of the new views ed as they affect-

1st. The Individual. Of this, a fair specimen has the Methodist elergyman. He finds the worship and as trees and grapes grow. preaching of the churches intolerably wearlsome and utterly insipid. Why? Because Spiritualism has sapped the very foundations of his former religious being, and he cannot help it. His old faith consisted essentially in the idea of acquiring, by some means, the favor of Deity, so as to escape eternal damnation. He entered into communion with the spirit-world, and immediately that whole scheme was found to be the "baseless fabric of a vision." He converses with spirits who, according to that scheme, ought now to be in hell, but who, in fact, express an unimpaired humanity, and are earnestly desirous to do good; and of whom it is demonstrated that they are advancing in the road of human wisdom and goodness. He has now taken the first step, and whatever his subsequent doubts and scruples, he can never go back. He finds that the whole universe, both without and within him, is governed by absolute divine law, not by a God whom he can propitiate by prayer and sac-

2d. The Family. The second practical effect of Spiritualism flows from the revelation it makes as to the eternity of consanguineous relations. You, as a father, are the eternal medium of the Divine Fatherhood of God to your child; necessarily, your child is forever related to its father, and through him must derive, from its Father-God, whatever is most sacred in the human bosom. Thus Spiritualism, more than all other systems, conscorates, divinizes, the family relation.

3d. 2he State. When you have adopted a new religion, which dethrones an arbitrary God and erects instead Eternal Law, you of necessity will construct a different State, as well as a different Family and Individual, from that founded on the former notion. If friend Benning cannot now go to God and ask for a remission from hell the old ritual however he may cling to it, has really lost all its value for him. In no case could I have the impudence to put up a petition to absolute Omniscience, to do something for me better than it would have done of itself. At first, Spiritualism makes men pious, by acting on their devotional natures; but at last the latter must go to the wall.

DR. GARDNER.-The first thing Spiritualism did for me, was, to demonstrate the fact of my immortality; for I was not so fortunate as to be always convinced of it. Its effect, after doing this, is to individualize men; to make them realize that human judgment is superior to all creeds and dogmas; and, lastly, its tendency is to elevate our moral and spiritual natures -- make us better men and women. Spiritualism comes with a power peculiar to itself, among religious systems—the power of demonstration; for the moment a person is thoroughly satisfied as to the identity of the friend's spirit with which he communicates, he can no longer entertain a doubt as to the fact of a future life, though its eternal duration may still be an open question. At least, my own mental constitution does not permit me to entertain a doubt as to anything of which I have once received demonstration. The effects which Spiritualism produces upon moral conduct are due to its development of men as individuals. I care not for angular manifestations, which are the inevitable result of breaking up the soil of old beliefswhen men are made conscious that they must live forever, and must suffer the inevitable consequences of their transgressions—that to be happy, each must be harmonious with himself-the result must be to elevate and spiritualize their moral natures; to make them better in all the relations of life, than they have ever been made by the old creeds, because each of them is thrown upon his own individuality. The tendency of the old religion was to make it the first object of each man to insure his own salvation. and he would pray for special blessings upon his own household and kindred. These objects gained, he heeded not though the rest of the race might be doomed to an eternal hell, or a never-waking sleep. Those who worship a cruel and capricious God must themselves partake of these qualities, for our God is only an enlarged representation of our own characters; and we can conceive of no higher object of imitation. Jesus was no doubt a very excellent man, though not perfect, according to our notion of perfection. But Spiritualism presents us with the strongest possible incitements to become harmonious in ourselves, and to aid in bringing up humanity On the plane of absolute right.

Dr. HALLOCK.—To use a figure of speech, man has been making the voyage of life in a vessel loaded between, decks with a rich cargo of grain, while, as ballast in the hold, she carries nothing but the preserved cats, and apes, and crocodiles, and dusty bulls of the old Egyptian worship. It must be a very favorable state of weather which would enable her to make her port in safety, with her centre of gravity placed in such contempt of fundamental law.

As to all that relates to physical comforts, the progress of the arts and sciences, we are justly proud of the triumpus we have achieved; but is the church proud of her success in making converts? It is not that there is not truth in the Bible, but truth is of value only to minds which go to work honestly and carefully to demonstrate it. Spiritualism comes to build up a structure of physical truth, which shall be twin-brother of the physical science we so much ad-

CAPTAIN ADAMS .- The question seems to contemplate Spiritualism as a cause, rather than an effect, and as something which is to reform the world. I do not regard Spiritualism in any such light, but look on it simply as an effect and landmark of human progress. There are so few Spiritualists, because as yet, there are so few who are developed to that degree which necessitates an external expression in Spiritualism. All objective forms whatsoever are but outgrowths and manifestations from the interior. Governments are not the causes that improve and revolutionize the people; but they are the natural effects of their development. We shall do injustice if we suppose Spiritualism is the cause of the reformatory movements of the age, and is to be a great primary source of future movements. Christianity was not the cause of any good to the world, but the necessary, natural effect of an interior growth. People had outgrown the previous dispensation, and could not help emerging into new life. In our day, the angel-world had not come forth among us like a monarch with his battalions arrayed for conquest but in obedience to the natural requirements of growth on the part of the advanced guard of the age. None can progress in any branch of knowledge until they study first themselves, and their interiors are unfolded. The ripening of one peach never can

disclosed by Spiritualism, of the relations between bring about the ripening of another peach. You Nature and the Spiritual world, may be distinguish. will never become Spiritualists merely by hearing me preach the Spiritual doctrine. The anterior development must first commence within yourselves : just been given us in the experience of our friend, and then you will become Spiritualists as naturally

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 at this particular. time. Lecturers are informed that we make no charges for their notices; but if any one feels it a duty to pay, he or she may remit whatever amount they please. This statement is made in answer to many inquiries upon the subject.

Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

MISS BELLE SCOUGALL lectures in Providence, R. I., the four Alts Belle Boodall lectures in Providence, R. I., the four Sundays of Nov.; Now Bodford, Mass., the four first Sundays of Dec; in Troy, N. Y., the last Sunday of Dec. and the first Sundays of Jan., 1802; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Mc., the four Sundays of Fob.; Lowell, Mass, first four Sundays in March; Philadelphia the last Sunday of March and the two first of April. Will receive applications to lecture in the Eastern States during March of 1802. Address as above, or Rockford, Ill.

MISS EMMA HARDINGE Will lecture in Taunton, Milford and Portland, during part of November and December, and form engagements for other Sabbaths and week evenings this winter in the east Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

dress accordingly. He will answer calls to lecture in New England during the Summer of 1852.

MRS. ANNA M. MIDDLEBROOK will spend the month of November in Boston, and requests that all friends in the im-mediate vicinity of that city, desirous of obtaining her ser-vices as a lecturer for the Sundays in that month, will ap-ply as soon as possible at Box 422, Bridgeport, Conn.

WARREN GRASE loctures in Quincy, Mass., four Sundays of Nov.; Lowell, Mass., Dec. 8th and 15th; Taunton, last two Sundays of Dec. He will receive subscriptions for the Banner H. B. Storen, inspirational speaker, will lecture at Low-

ell, first three Bundays of November; Chlcopee, the 4th Sun-day of November. Applications for lectures elsewhere, should be addressed to him at New Haven, Conn. MRS. MARY M. MACUMBER will lecture two first Sundays of November in Worcester, Mass, two last in Now Bedford; Rebruary in Providence, R. I.; June at Portland, Mc. Address, West Killingly, Conn.

S. PHELPS LELAND will lecture at Sharon, Medina Co., O., Oct. 31. Friends desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon.

Address Cleveland, Ohio, N. Frank White can be addressed through November, at Soymour, Ut.; Dec, Putnam, Conn. All applications for week evenings must be addressed as above, in advance. Mrs. Augusta A. Currier will lecture in Moodus, Conn., Nov. 3; Chicopee, Mass., Nov. 10 and 17. Address box 815, Lowell, Mass.

MISS EMMA Housrow will lecture during the month of December in Charlestown, Mass. She may be addressed for the present, at Manchestor, N. H., or East Stoughton, Mass. Mrs. H. C. Montague, care of P Clark, 14 Bromfield street Bhe will lecture at No. 14 Bromfield street, Boston, Sunday mornings, Nov. 10, 17 and 24, at 10 1-2 o'clock.

Mns. Amanda M. Spenon will lecture in Bangor, Me., first Sunday in Nov. Address, the above places, or New York CHARLES A. HAYDEN will speak in the vicinity of Stough-

ton through November. Address as above, or Livermore Falls, Me. LRO MILLER will speak in Stafford, Conn., Nov. 8d and 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., five Sundays in Doc. Address, Hartford, Ct., or as above.

MES. FANNIE BUREAME FELTON lectures in Boston, Doc. lst. Address 25 Kneeland street, Boston. MR, and MRS. H. M. MILLER can be addressed at Conne-aut, Obio, care Asa Hickox.

PROFESSOR BULLER'S address is care of Dr. Child, 15 Tremont street, Boston. H. L. Bowken will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Ray. E. Oase, Jn., Florida, Hillsdele Co., Mich., or care of

Mrs. James Lawrence, Cleveland, O.ilo, DR. E. L. LYON, may be addressed care of Wm. Crowell, Geneva, Ashtabula Co., Ohio.

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Aug. 31.

of Boston tf Aug. 31.

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M. 188 E. D. STARKWEATHER, Rappirg, Writing, Test Medium, No. 22 Pites street, near Green street, Hours from 9 A. M. to 9 F. M. Terms 50 cents. If June 1.

MRS. L. F. HYDE, (firmerly of 8 Lagrange Place.) Writing and Trance Midlum, may be found at 75 Beach MRS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Bostol, Mass. tf April 13.

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At this time and on other occasions of hemorrhage, physi-At this time and on other occasions of hemorrhage, physicians of overy school and philosophy, tried their skill, but all their offerts to arrest the bleedings were unsuccessful. Having studied for the medical profession before entering that of the law, I dismissed all physicians, and, self-r-liant, proceeded to try my own skill. The result was, I recovered, and, for some years, have been well enough to practice my speciality in medicine, above named, and to heal others in the like desperate condition.

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Annual Spiritual Register, for 1861. Edited by Urlah Clark. Price, Sc.

EMMA HARDINGE AT ALLSTON HALI

Bunday, Oct. 20, 1831.

The subject for Miss Hardinge's discourses to-d. was, " The Church and the Lyceum."

"The truth shall make you free." No passas she said, was more opposed to earth's institution than this. The Church had claimed to be the en bodiment of truth; but was man free in it? Whis the test of truth, but freedom? "The truth sha make you free," says the rising thought of the nine teenth century. The spirit of the nineteenth centi ry is investigation; and the invariable result of in vestigation is the breaking up of all that cram; and holds the soul. Hitherto, the Church has taker to itself the entire right to legislate upon the sou and its relations to eternity. Mystery and fear has been the stronghold upon which the church has bee built; but whatever is true in that stupendous it stitution, cannot be harmed by the freedom of ou. remarks to day. The time has come when the Church must undergo the inquisition of thoughtpass through the crucible of sense and judgment. Large numbers in the past have rested everything upon the Church of Christianity. In the first place, we know that at least one-fifth of the people's wealth goes to maintain that Church of Christianity, which amount is either locked up in its treasury, or circulating among its ministers. Also, one-seventh o their time is devoted to the service of the Church, by humanity. If we could say the return was equal to this outgo, we should say the amount of time and money was well invested. But we must admit that more falsehood is circulated by her than truth. The world knows nothing of God, so the Church essays to teach of him.

Science defines the framework, and regulates the machinery of man; and laws regulate him in social life; but the invisible power that acts through it. science has nothing to do with, and hence man falls into the arms of the Church, to learn that which science denies him. So of the spirit. Hence the Church is made the only school-house where we can learn of God, of man, or of spirit.

But God is in all Nature-in everything mortal and material as well as spiritual. From the forest tree to the plank, and machinery, to the power that placed this table here. God is the Alpha and the Omega of creation. What a wealth of power is conveyed by that little word!

We turn to the Lyceum to learn of the life power in man, but the Lyceum is silent. She deals with effects, but with causes she has nothing to do. So man is compelled to turn to the Church, rather than be taught the lies of civilization, that one man may not kill, but ten thousand may; that one man may not steal, but an army may to its heart's content.

You need that power which will adjust the difficulty between the North and the South. That power which will temper human souls to a rational forbearance: which will save your millions of dollars, and your more valuable lives—that power which will eventually raise the standard of freedom-not of a nation, but of the universe.

If your country is not a unit, you are nevertheless but two. But how shall you divide with sectarianism? The Universalist takes exceptions to the Presbyterian, the Quaker to the Methodist. It is division of division, and subdivision of subdivision. till it would seem to be hard to find any God at all in the sects.

Yet we have no recourse but Reason, to save us; and yet her name has called from the Church the rack, thumb-screw, faggot and crucifizion, ever since the blessed one prayed on the cross for God to forgive his enemies.

Let us take a brief review of some of the neculiarities of Christianity, You take, as your foundation, the history of one of the most rebellious, bloodthirsty nations of earth-a nation bent upon rapine and destruction, but whose career was checked by an era of captivity. At this time there uproze a sect, believing in a unitary God, and the immortality of the soul, whose belief was made practical by the blessed teacher, Jesus of Nazareth, and extended these principles through the brotherhoods teaching good will and charity. For such doctrines as these, the hard-hearted and stubborn Jews crucificed him. The Church of Jesus was the foundation of its religion before the Christian Church was thought of.

There was a vast amount of discussion that Christianity was not action, but belief-a set of intellectual acts of belief, instead of deeds or words. Another event soon following, was the changing of the Roman Catholic Church into Protestantism, when the voice of reason had triumphed over the scourge and rack. It remained for Martin Luther to lay the primal corner-stone of the glorious Reformation, which, with all his errors, was the glory of his age. Hard upon him came rigid old John Calvin and others.

But, taking the cast off garments of Jewrydom. the friends of Protestantism succeeded in carrying the Reformation through the furnace of persecution, against the spirit of sectarianism, which endeavored to tear it limb from limb. You must at least acknowledge that Christianity has been at least firm and persistent in defending its idea of the fundamental attributes of God. Let us see what they were, men of the nineteenth century. Let us behold, as in a glass, the attributes and character of the Christian God.

A great sculptor designs to fill his studio with a gallery of angels. Chisel and marble are before him. They are not responsible for the work, but are mere instruments in the sculptor's hand; and he puts them to work. When the work is ended, the sculptor rests, and the world is called in to see the gallery of angels; but the world calls them fiends. The sculptor has made a mistake. So disappointed is he that he proceeds to destroy them-they are an abomination, unworthy of his hand, and he breaks them into fragments. But seeing he has no power to rest he finds no higher model, but restores eight of these. and then calls upon the world to praise them. But the world is obstinate in its vision, and beholds only images of sensuality, intoxication and desperate wickedness. He curses his work, and when he returns to his gallery, his works look hideous in his eyes. But he is determined upon a work of renovation. It is no longer a work of destruction, but of regeneration. The sculptor then cuts off his right arm, and calls upon the ugliest of the statues to fall down before it; when this is done; he is satisfied. and the statues are beautiful in his sight. This is somewhat of our conception of that God; that he createth, and is pleased with his work, and then becomes angry at the wickedness of his children, and pours out his wrath upon them! This conception is so hideous, you cannot recognize it as divine. You cannot see the portrait of the one who causeth his sun to shine upon the just and the unjust, and mak-

eth his children to say, "I will arise and go to my from which, and to which, thought is communicated, eighteen hundred years. Is it the God upon whom circumstances that produce and influence apiritual when, poor and friendless, you called upon your God, but for this I believe there is a uso. and in his strength one man chased a thousand, nations of the world. You called upon God, and carious atonement, but He whose laws were written in the soul of every living creature.

The Lyceum denies the existence of the soul, and the people are driven to the Church to know of it, and the Church of the past has left their wants un and again we must be transformed by the renewing supplied. It was left for the present to unfold the anatomy and physiology of our forms and bodies, unl steep of divine aspirations step by step, toward and their relation to the spirit, and tell to a nicety the top of the mount where everything that is, is the purpose of every organ of the brain. We have even ventured behind the veil which is before us and our God, and we can feel the sunshine of God's love his presence in our souls. But the Church tells you good and truth, may go or be drawn in accordance the very principles which substantiate the existence of God, are blasphemy and infidelity.

tremendous issues as are at risk, you will leave that which is unworthy of the name, because of its mingled ignorance and selfishness, to be your guide and of charity to so blend their desires in spiritual aspiteacher in those things which underlie all the rations as to move the impirations of the Almighty, foundation of the universe. Intelligence is the rul- causing love to flow through the understanding in ing power, and matter is only acted upon; but after such a manner that error, discord or deception, reall, it remains an unsolved problem.

You may have a Church that will demonstrate God and appreciate man. You may determine to that the spiritual universe is within the material, yourselves whether you will live hereafter, and let the deeds that are the characteristics of the present, it the divine essence or creative power to fashion follow you through eternity. This is the Church substance in its own image, through which it unyou may have; and to you, Spiritualists, is left the folds and reflects itself in proportion to the degree mission to be the builders of that Church, to carry out the glad tidings to the universe of souls. It has been the aim of those you call "rappers," to lead you to this result. We look in vain to see the lyce- in our Father's house, except by the unborn sons or um opened; to see the foundation of the church laid where the demonstrations of truth which soil of the Father, until he, or it the true affinity, comes ence respects, can be applied to the world. We see to our conscious souls to unfold, fit and fill the purthe little hand beckoning at the bridge which lies between the living and the dead; we hear the cohoes of the dear voices in their beloved tones, too, as they call upon humanity. Oh, how great is that chief, malice and war-incorrigible and useless as power impelling you on in the chosen path. We see they seem to be, have their origin in good, and the toil-worn fisherman seeking for a place in the tapestried church which was named for one like him, attuned love and affection, are and must remain (so but driven like a beggar from its portal. We have long as incorrigible) necessities as means to ends, or seen the poor Magdalen turned away from the house where the portrait of one like her hangs in a gilded frame. We have seen the mother of the man of sorrows driven to the house of vagrants, by those who profess to love the meek and lowly Saviour.

Oh, when the son of man returns, if he seeketh the fruit of that germ of truth which he planted here individualization, brought about by the providences eighteen hundred years ago, he will find it not in the of God, through which each soil, not finally incorchurch builded in his name! Ye who follow in the footsteps of stern old Paul and impulsive Peter, look ently proportioned, combined and conditioned. These to it that the Church of God is not made the church differences, which, under God, tufold the dynamics. only of sense; look to it that in the poor, the beg- rhythm and gamut of life, will chable each soul, when gar, and the prostitute you turn away from your doors, you do not reject the living God. Look to it that you are true to your trust, that God does not give your work to the Gentiles! The car of progression will go on, whether you hinder or aid it, and you will yet have the Church, where the truth will make you free.

evening lecture in connection with this, for it was bring the balm from Gilead-the essence of goodintimately connected with it-in fact, a sequel to it ness-its oil and wine, which being poured into can then read the two in connection.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, OCTOBER 23, 1861.

QUESTION .- Why are Spiritual communications con-

DR. GARDINER had given a great deal of thought kind. nd investigation to the subject of spiritual commuication; and his investigations had led him to familiar illustration. Suppose, for instance, that been the most humble, self-sacrificing and devoted tants of Jupiter. A spirit from the torrid zone of distinctions between the good, better and best, and there, or cold? Always hot. Water never freezesneous, luxuriant and abundant, which constitutes protected the recipients in the way of life. the chief articles of diet. What is the character of the inhabitants? Dark colored, sensitive, impetuous, strong to love and strong to hate.

This spirit has little, if any knowledge of any clinate on the earth but that of the equator; of any yet without sin. I believe that such souls may sufproductions of the earth but those of the equator; fer, in temptation, for the sins of others, far beyond of any inhabitante but those of the equator-and he our capacity to conceive, and because of such sufferinswers the questions according to his knowledge.

same circle, on the same evening, through the same not have been obtained. If all the communications, medium. This spirit was an inhabitant of the frig- purporting to come from the spirit world, were alike id zone; and to prove the truth of the statements of spiritual and divine, it would not be evidence to me, the spirit who has just communicated from the earth, that finite spirits who once lived in the form had the same questions are again asked. Are you from anything to do with them; as it is, I find no diffithe planet earth? Yes. Is it hot or cold, there? culty in accepting them as the truest and best that Very cold most of the time. Water is frozen into solid ice; mountains of which are perpetually in cannot account for any considerable proportion of sight. The warmest garments of wool and fur are these peculiar and conflicting statements; and seeing indispensably necessary for the preservation of life; their use, as I think I do. I would not, if I could. I for more than half of the year cold is very intense. do not believe it would bring the unregenerated soul What are the productions of the soil? Little if any into a perfect affection for good. The caviling mind fruit; cereals and roots are cultivated with difficulty is not convinced of sin, or transformed in its love and uncertainty; the inhabitants subsist chiefly on by literal resurrection from the dead. It is a long fish and fish oil. What is the character of the in- process of spiritualization, to be outwrought from habitants? White complexion, dull in perception, within.

Now these two communications from two spirits of the same planet, the earth, are true, each one to its own condition—but to the unenlightened mind, whose knowledge does not cover the ground of each, they are conflicting and contradictory. Hence we may conclude that it is ignorance that makes us call spiritual communications here, false and contradic-

stupid and inactive.

It is through the peculiarities of the organisms

Father, where I will find mercy and forgiveness." that misunderstandings come. By I conclude that But this is the God Christianity has proclaimed for when we are able to take into consideration all the we are to look for justice, and to adore? Is such the communications, we can account for a large part, if religion that your hearts demand? Oh, American not all, the apparent deception and contradictions. people, ye who were a poor colony, and in whose I doubt not that there are wicked and lying spirits land there was no power such as the earth recognizes, in the spirit-world, that have a desire to, and do lie;

JACOB EDSON .-- My experience and observation in and a handfu! put ten thousand to flight, and you Spiritualism, lead me to the conclusion that we, became one of the most stupendous and powerful finite spirits in the form, images of the Almighty, upon whom we are dependent for inspiration, or cayou were strong in his strength; but it was not the | pacity to understand and be instructed in spiritual God of the deformed statues - not the God of the vi- | realities, ought not to expect very spiritual communications, or much satisfaction in spiritual commnion, until the spiritual desire, or divine aspiration, is awakened or born within us. It is written, "We must be born again," and not only so, but again of our spiritual affections, as we pass up the spirit true and right. I am setisfied that in our Father's house, the spiritual universe, there are many mansions, occupied by mediatorial minds, through which streaming through upon us, and can know of him by each soul born of the spirit, or in the affection of with the law of love into the very presence chamber of the Almighty, where love absolute and eternal is It remains for you to determine whether with such so expressed in truth as to render and adapt itself -its good-its use, unto all conditions of being.

> I believe it may be possible for all in the spheres garding the way of life, or spiritual realities, would be impossible. I believe in spiritual realities, or and is its constructive apartment, which has within of spirituality obtained. I am satisfied that there are many lost or unfound conditions of soul in the spiritual universe, as yet unoccupied departments Christs of God, which exist as essence in the bosom poses of God within.

All such lost, unfound or discordant conditions of being, which in the affection of evil, delight in misthough separated from it by impassable gulfs of unstepping places in the eternal standing stool of law, which, under God, is our schoolmaster Pricking and paining us, except we stand erect. I believe that mind, the inherent life or spirit in matter, is one and the same thing in all human souls, and that the difference in manifestation, is the result of peculiar rigible, obtains the same essential elements, differvoiced in harmony with the celestial, to understandingly perform its part in the anthem of life. Judging from the communications, we find about the same difference in spirits as there is among souls in earthlife. Some are so harmoniously unfolded and spiritual in their tendencies, that spiritual love, light and life flow from or through them to bless, reform and We regret not being able to print Miss Hardinge's beautify all who come within their sphere; they wounded souls, unfolds the tree of life in the garden of the Lord. Others less harmonious and differently conditioned, being deficient in this element, or superabounding in that are so cententious and animal in their tendencies, that all who do not passionately cooperate in their extreme ideas of reform, or combat and strive against them, are presumed to be shortsighted and "old fogy," or self-righteous bigots. who think themselves better than all the rest of man-

I have friends among the ists, in all the isms that have been taught since Noth came out of the ark, onclude that the cause of apparent contradictions and so far as I have been able to judge, those that in these communications, was chiefly owing to the have drawn the finest lines of metaphysical or qualgnorance of those who received them. I will use a stative distinctions in character, have, as a rule, spirits from our earth are endowed with a language to what all enlightened nations accept as justice, so as to be able to convey their ideas to the inhabi- mercy and truth. The fact that a soul makes fine our earth is announced through a medium, at a spir. knows that it is not possible for it to do those things itual circle, on the planet Jupiter. The question is which others delight in doing, does not necessarily asked-Are you from the earth? Yes. Is it hot imply self-righteousness; aften quite the opposite. and in many cases it evinces a debt of gratitude, clothing is unnecessary to keep us warm. What are springing up within, to be paid through less fortuthe productions of the soil? Fruit grows sponta. nate souls to the infinite Giver who has guided and

"Preposterous" as the "idea" may seem, I have no doubt that such souls as are shadowed forth in the characters of Abel, Enoch, Melchisedek and Jesus, have lived, and were tempted like as we are, ing, open a fount of affection, or degree of spiritu-Another spirit from the earth is announced to the ality in themselves, and others, that otherwise could could have been given under the circumstances. 1

> THE WARRIORS TO THE WOMEN. Oh! Women at home !-list awhile, we implore ye, To us as we tell the and tale of our woes

Though 't is chilly and damp out, we forced are to camp out. And march o'er rough roads in the thinnest of hose While in comfort you're sitting, thick stockings b

knitting, For winter is coming on, bitter and drear; Through benevolent channels, send blankets and

And show that our welfare to women is dear!

Reported for the Banner of Light. BPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening, October 22, 1861.

QUESTION .- What practical results are deducible from the phenomena of Spiritua'ism, as relates to individual and social life? Mn. Pantripoe .- Considering this question in re-

Intion to the Individual, I remark that, hitherto, our spiritual teachers have taught us to believe a thing, people a great deal of superstition about the spiritworld, future life, &c., and created a great deal of oternal torments has undoubtedly restrained many from sinful indulgences-but such persons are virtuous in conduct, not from any sympathy with the live in any mysterious, incomprehensible state, that love by his presence and example. they know nothing of hell-fire—that they are still at once released from the iron despotism of fear, and conversation, to those now under the yoke of of all religion, by a cold blooded philosophy. superstitious fear, as Jesus surpassed the virtues of mankind at large. Meantime it is better that men should commit great errors in coming into the free dom of their manhood, than that they should remain in an abject bondage. MR. R. P. AMBLER.—Spiritualism has introduced a new method of arriving at moral, social, political

and religious truth, viz: the multiform experiences

of the masses. Before, standards of faith were erected by a very few persons, and the effect has been to prevent the free exercise of human faculties. Spir itualism unfetters the various faculties, and gives the individual larger liberty, and the conscious right to work out a moral problem from himself, and not from the dicta of a creed! and that this was the sum of the teachings of Christ, is evident from his own words, "Why judge ye not of yourselves what is true?" Spiritualism says not "Believe," but "Exercise your reason; unfold the varied capacities of your being, so that out of their activity shall come But something said, . This water is of Death I the knowledge ve seek. In individual cases, this latitude often results in temporary disaster, but the grand issue must be one of happiness; for at last, after all aberrations, men must be brought back to the great laws of human conduct. The effects of Spiritualism upon social life are similar, but more direct and positive; because nations and governments can move only as the opinions of the masses are formed. The unfettering of the human soul, its entrance on a life of experience in principles, at once arms the spirit with a double power; it becomes the positive pole in God's great battery of existence, as well as the negative. Mere acquiescent belief is a negative state of the mind--it partakes, but dees not mpart influence. Spiritualism, on the other hand, is a positive power. It is the greatest glory of man that he is continually seeking to better his condition, and this must work out good. Though we cannot always see where our road lies, yet the grand object is before us, and from experience, we are sure of reaching it. But the intellect is dwarfed by truths received by mere faith in blind tradition; it lies in a sepulchre where it needs the trump of its own experience to call forth its immortal powers. The laws of God cannot work evil; and Spiritualism is but the voice of God, proclaiming to man his origin and destiny, and especially the road to that destiny. It will yet teach us the laws of social and political construction, as it has taught us those which tend to individual perfection. Its practical result will be a life of obedience to the law of our being-but its truths cannot be realized except in a life of freedom. The experiments of such a life may fail the first, and For him, life's morn-gold bright yet in his hair? econd, and third times; but, were they to be repeated till seventy times seven, the great law of charity bids us not utterly condemn or despair. Some are doubtless slow to learn, but at last, the footsteps of all humanity shall safely tread the narraw way of life to the wide gate of eternal existence.

Dr. Gray .- In the case of the individual the effect of Spirit communication is to demonstrate to him that the skeptic and infidel of his former acquaintance, instead of having passed into hell because of their unbelief, are still capable of healthy approbensions and feelings, and the pillars of the Church thus shaken, that individual can never be the victim of the same superstition. He learns that each kind word, each fraternal act lives in eternity, and is the beginning of an infinite series of good. The primary Though the storm's ploughshare spend its utmost skill. beginning of an infinite series of good. The primary orystal of society is the Family, and the infinitely grand and new significance of the Individual and of the Family, revealed by Spiritualism, discloses also to you a State which shall have a corresponding glory and significance. So long as the Family is a divine crystal of adamant, so long the State is unconquerable. The constitution and administration of a State founded on the laws of life here, and of eternal existence in the Future, must have regard to the perpetuity of each individual of each family, and even of each nationality. The bond and cement of the famly, and necessarily, of the State, are the obligations of religion, in its primary form. Father and mother are only united by a recognition of God, their Creator; without whose effluence there could be no such thing as marriage—nothing but the union of the sexes on the animal plane, which is not a family connection, nor marriage, is not human.

Mrs. Syme. - The preceding speaker has left little to be said; but I rise to emphasize his exceedingly useful recognition of God in man; of the Divine Spirit in man, as the only God that can be known, or that we have any occasion to know. In this or that we have any occasion to know. In this That offers choice of glory and of gloom; deity, the Trinity becomes a scientific truth; for he The solver makes Time Shall Be surely his. consists of an intellectual front-head-a back-head, the seat of his affectional nature—and the coronal Grates its slow hinge and calls from the abyss." region, which is his spiritual part. This constitutes the God within man. When we truly understand ourselves and Nature, we are able to do everything Whose large horizon, westering, star by star wants according to reason and law; attraction is we want, according to reason and law: attraction is found to be in proportion to destiny, and destiny to Not yet his thews shall fail, his eye grows dim ! attraction. The attractions of man's soul, leading him on, say to him, "This thing will do thee good will lead thee to everlasting life and happiness." have discovered that man is Lord within himselfthat God is in him-in his beautiful intellect-his perfect, holy affections, and his divine spiritual ele-We are approaching the seventh race-vergment. We are approximated the glorious sphere to come. We Spiritualists are the children of the future. Law is only a mode of action of spirit through matter, as shown in God's creation. When we understand how God acts through matter, we shall imitate .. God, give us peace !- not such as lulls to sleep His example. Thus it becomes the religion of the But sword on high, and brow with purpose knit! Fature to comprehend the laws of Nature, and be not only like God, but ourselves all the God we need. Her ports all up, her battle lanterns lit, When all men shall be Deities, and nearly able to And her leashed thunders gathering for their leap !" create a world, what need will there be of these little, | So said I, with clenched hands and passionate pain, teasing, contracting laws! how simple will be the rules of society! The world is but a great laboratory, and man is the chemist. How severe we are in denouncing our brethren who are trying experi-

ments! Cannot we allow them a little liberty? Man is coming face to face with the comprehension of the divine principles and laws of the Universehe is fast getting to be almost as wise as the God that made him.

Let us learn to discriminate rightly between the uses and abuses of things. The antics of some Spiritualists are only the compensative vibrations of the pendulum, which, by-and-by, will swing in perfect equilibrium. The new Constitution which shall be framed by this nation, when the pending struggle is decided, will be merely a clear and forcible exponot because right, or wrong, but because so recorded, sition of the equal rights of all races and colors, and or because "Thus saith the Lord." They have taught of both sexes, without any exception, save in the case of children.

Dr. Young .- Spiritualism frees us from the confear, which has had its play and has done its work trol of dogma in moral and spiritual questions; but -perhaps a useful one, in some cases. The fear of there is a practical evil resulting from this, inasmuch as all men are not governed by love. Whether this evil is counterbalanced by good, is a momentous question, not for us Spiritualists merely, but for the absolute Right, but through apprehension of an ex- world at large, which is gradually being indoctri-ercise of arbitrary power, if they strayed from a nated with our notions of freedom. There is a great There is a great certain course marked out for them. We have not deal of practical noneouse in the freedom of Spiritubeen sent back to the fundamental principles on alism-for I have never been able to ascertain how which the "Thus saith the Lord" was stated; the a single atom is created-how the Universe was promulgators of the Law had the reason; we have planned, and is sustained; or how God controls it; not. Now, the first practical effect of Spiritual phe-nomena, of the communications of our spirit-friends, God, is none at all. A God must be a moral being is to convince us, beyond a doubt, that they do not that has love for his offspring, and manifests that

We commonly judge of the practical effects of our our parents, and brothers, and sisters-and thus we opinions by their influence on ourselves, by observing how far they have built up and strengthened and allowed to speak and act out our native selves, among us a fraternal state of feeling-for it is only without any other restraint than that imposed by so far, and in that direction, that they can shape the public opinion. When people find themselves thus world. What others may see in the dim future matemancipated, like children just out of school, or ters little to me—until I see the promised practical colts in a pasture, they will amuse themselves, and effects among ourselves, I can have little hope of exercise their new-found freedom in all sorts of wild their realization. We are all looking to the futuregambols, some of which may be very abhorrent to tobody wants to begin the work of regeneration to-the highest moral tone of the community; and this day, and in his own immediate sphere. There is no is one of the immediate effects of Spiritualism. But moral code-no hope can be reposed in our scientific, Spiritualists are fast passing from this stage, and abstract, mathematical God—and Whatever Is, is emerging into a knowledge of the realities of this Right! Now, we know that we can cultivate everylife and of the next; they are coming down gradu- thing around us into our own meral nature, and there ally to solid principles, as their science discloses to make use of it, either on the animal or spiritual them the universal relations of things. When Spirit plane. We do it knowingly, and of free will, and ualism shall have been thoroughly imbibed by man, that system is just as bad as Orthodox Christianity, it will render him as much superior, in his daily life which would sacrifice God, and crush out the vitality

> From the Atlantic Monthly for November. THE WASHERS OF THE SHROUD.

> > BY JAMES RUSSELL LOWELL.

Along a river-side, I know not where, I walked last night in mystery of dream;
A chill creeps carlding yet beneath my hair,
To think what chanced me by the pallid gleam
Of a moon-wraith that waned through haunted air.

Pale fire-flies pulsed within the meadow mist Their halos, wavering thistle downs of light; The loon, that seemed to mock some goblin tryst, Laughed; and the echoes, huddling in affright. Like Odin's hounds, fled baying down the night.

Then all was silent, till there smote my ear A movement in the stream that checked my breath: Was it the slow plash of a wading deer? The Sisters wash a Shroud-ill thing to hear !"

I, looking then, beheld the ancient Three, Known to the Greek's and to the Norseman's creed. That sit in shadow of the mystic Tree, Still crooning, as they weave their endless brede, One song: "Time was, Time is, and Time shall be."

No wrinkled crones were they, as I had deemed, But fair as yesterday, to-day, to-morrow, To mourner, lover, poet, ever seemed; Something too deep for joy, too high for sorrow, Thrilled in their tones and from their faces gleamed.

... Still men and nations reap as they have strawn''—So sang they, working at their task the while—... The fatal raiment must be cleansed ere dawn: For Austria? Italy? the Sea-Queen's Isle? O er what quenched grandeur must our shroud be drawn? ·· Or is it for a younger, fairer corse, That gathered States for children round his knees,

That tamed the wave to be his posting horse, The forest-feller, linker of the seas, Bridge builder, hammerer, youngest son of Thor's? · What make we, murmur'st thou, and what are we?

When empires must be wound, we bring the shroud, The time old web of the implacable Three:
Is it too coarse for him, the young and proud? Earth's mightiest deigned to wear it; why not he?" "Is there no hope?" I moaned. "So strong, so fair! Our Fowler, whose proud bird would brook erewhile No rival's swoop in all our western air! Gather the ravens, then, in funeral file

"Leave me not hopeless, ye unpitying dames! I see, half-seeing Tell me, ye who scanned. The stars, Earth's elders, still must noblest aims Be traced upon oblivious occan sands!
Must Hesper join the wailing ghost of names?".

· When grass-blades stiffen with red battle-dew. Ye deem we choose the victors and the slain: Say, choose we them that shall be leal and true To the heart's longing, the high faith of brain? Yet here the victory is, if ye but knew.

"Three roots bear up Dominion : Knowledge. Will-These two are strong, but stronger yet the third-

Denounce it, but the Law before all time:
The brave makes dauger opportunity;
The waverer, paltering with the chance sublime,
Dwarfs it to peril: which shall Hesper be? .. Hath he let vultures climb into his eagle's seat

Is the doom scaled for Hesper? 'T is not we

To make Jove's bolts purveyors of their maw? Hath he the Many's plaudits found more sweet Than wisdom? held Opinion's wind for law? Then let him hearken for the headsman's feet ! Rough are the steps, slow-hewn in flintiest rock.

States climb to power by; slippery those with gold Down which they stumble to eternal mock:
No chafferer's hand shall long the sceptre hold,
Who, given a Fate to shape, would sell the block. We sing old sagas, songs of weal and woe,

Mystic because too cheaply understood; Dark sayings are not ours; men hear and know, See Evil weak, see only strong the Good. Yet hope to balk Doom's fire with walls of tow.

Time Was unlocks the riddle of Time Is. But hasten, Sisters! for even now the tomb

"But not for him," I cried, " not yet for him, The sunset shuts the world with golden bar

"His shall be larger manhood, saved for those That walk unblenching through the trial fires: Not suffering, but faint heart is worst of woes, And he no base born son of craven sires. Whose eye need droop, confronted with his foes.

· Tears may be ours, but proud, for those who win