

# VOL. X.

# BOSTON, SATURDAY, NOVEMBER 23, 1861.

# Miterary Department. Written for the Banner of Light,

# FELICIA ALMAY; OR,

## **CRIME AND RETRIBUTION!**

A STORY OF BOTH HEMISPHERES:

Ball a. S. Car antes -BY CORA WILBURN. ulanis bati a data de CHAPTER IV.

AMANA THE STOLEN CHILD.

We have gone back to the events occurring previous to the visit of the perjured Philip to the discarded Teress. We now return to that unfortunate wife and mother, who, but for her infant's sake, clings to the life that has become a heavy burden. The husband of her love has thrown her aside; he would tear her child from the protecting arms that have vowed never to relinquish their living hold. A stranger in a foreign land, whither can she turn? whose aid implore?

Forsaken of the earth, she turns toward the pitying ear of God, and invokes the protection of the guarding angels for herself and child. And the petition is heard and answered, though not as the bleeding mother heart desires. He who disposes of all human ill toward the ultimate and overruling good, he ordained it that the child of Teresa's love should be the angel of another's sorrowing heart; that through her agoncy much good should be done, and great and threatening evils be averted. Into the keeping of the little . Feliola was given the execution of a divine mission, that by the " pure in heart " alone could be fulfilled.

After the stormy interview with her husband, when she recovered from the deadly swoon, Teress ance. oast her eyes around her in despair." Whither should she flee for safety? where conceal herself and child? proud heart? ment & annue + perirent and a test

face but once !" she sobbed.

The impulse was upon her to escape with Felicia

word. Mam'selle Florie, as she called herself, was kind, though frivolous. She undertook the charge of the orphan, (so Philip presented her,) murmuring, " Pauvre petite / pauvre petite fille !" (poor little thing, poor little girl.)

Philip returned to his mother, to the caresses of his young wife, while Joaquin was entrusted with the surveillance of the wronged Teresa. The deepest feelings of the human heart ever baf-

fie description, and elude the author's and the artist's study; we can portray the grief and the joy that we can comprehend, but that which lies beneath in the fathomless depths of soul, is revealed alone anto the Omniscient eye.

The despair of Teresa was terrible to witness : her loud shricks rang through the solitary house and reached the startled inmates of the mill and the surrounding hovels. Men, women and children rushed together in alarm, and when they beheld the frenzied mein, the wandering eye, the livid face of the wretched mother, they wept aloud and wrung their hands for sympathy.

"My child I my child I" oried incessantly the hapless woman, in a voice that ourdled the blood of those who listened. Then she shricked in the foreign tongue none there could understand :

"Robber! plunderer of the mother's heart! sacrilegious fiend ! once my husband ! give me back my babe! Take the life that has grown hateful to you -trample on me, kill me if you will-but oh, my life's destroyer, let me once more look upon my child I"

She tore her long flowing raven hair, and violently smote the breast that bore so dread a burden of woe. To God and man she appealed for redress of her unheard of wrongs. She knelt before the peasant mother, and, in her broken English, implored her, for the love she cherished for the infant at her breast, to aid her in the restoration of her child. She kissed the toil-worn hands of the daily laborer, and by the saored mother-name invoked his assist-

. The worthy people, understanding only that her child was lost, set out in the search. But it was all Oh, if she could but find his mother, the cold and in vain; no traces of the little one were found. haughty woman he portrayed, would she not pity Even when the somewhat more intelligent servant and shelter her? Would not Teress's sorrowful girl declared that the lady believed the child had story of trusting love and suffering melt even her been abducted by its father, they only shook their heads. The foreign lady was to them a mystery; "" Oh I that I could find her, could look upon her and all that they could do was to pity her in her deep affliction.

For three days Teresa bore up against the final at once, to wander far away from the wretched ham- despair; but when the search was given up as uselet, to search throughout the land for his mother's less, when the men shook their heads despondently, the women bent over her with streaming eyes, and tion-that 's it. I do n't mean any disrespect." under an assumed name; that she might vainly the good minister bade her look above for consolaseek for Philip Artoun, and never find his home, tion, then the long tried tension of her heart and She knew not that a long day's ride would bring her brain gave way. She burst from the arms that held with my writing, while mams goes down stairs." And with a bewitching smile, for which Margary to his mother's feet. But if she fled, would not his her, fled from the fated roof that had sheltered her vigilant footsteps pursue her-his spies find out her so long, and with thrilling screams and wildly outdeclared to Allen "she could have squeezed her all into a jelly, if she dared take the liberty, she looked so lovely and angelical," Rose returned to her let-With flying tresses, fever-flushed, cheeks, unnatuher exhausted means prevented her from securing rally brilliant eye, she fled, a maniao, with a barnter. her poor. Mrs. Almay saw standing before her a

had vainly sought to reconcile. Mrs. Almay was sorely perplexed. Ought she to the words:

warn this young and guileless being-to bring the first sting of suspicion to hor happy breast ? Could she utter the warning words against the husband she idolized, and that husband her only son? She covered her face with her hands, and sat awhile ab sorbed in nainful thought. "You are angry with me, mama ?" said Rose in a

low, trembling voice.

"Angry with you, dear child ? No, not angry, but grieved ; only grieved, my Rose. The sin of disobefor atonement. You say you have written repeated- ing. ly, and that your father has not replied. The mails are uncertain, Rose; he may never have received your letters. Write again ; write to-day-this very hour-and I will add a few lines to your father. From what you tell me of him, he cannot be unforgiving. There is a mistake somewhere. Write, my child, and believe me, you will soon receive the assurances of his love."

"You are indeed a mother! You are an angel of ncouragement!" oried Rose, kissing the wan check of the gentle lady, and she hastened to procure writing materials and to engage in the pleasant task. " If you please, ma'am," said Margary, curteseying at the door ; "there's a poor, woe-begone creature wants to see you. It's none of our weekly 'sipients, ma'am, (she meant recipients); it's a new face the poor thing bas, with great beads of black eyes, and black hair a-streaming down her back, like-like a pendant from a mast's head, as master Philip tells about. Her face is as white as a marmary, ma'am. Dear me! there's young Mrs. Almay with tears in her summer blue eyes, as my Allen says. I did n't mean to make you feel unpleasant, ma'am; indeed I did n't. Poor Margary looked as if she had committed some woful deed.

" I will go to see her," said Mrs. Almay, rising. "Let me go with you, mother ;" said the young wife.

" If I may venture to expostulate, ma'am, and, young Mrs. Almay, I think it would be better for the young lady to remain here; for she 's a pitiful obtalks a kind of glbberish there's no sense nor sound She replied to her son's question : in. Mrs. Almay will see her first, and then, if she

Please excuse my circus

"I am sure you do not, Margary. So I will go on

On entering the room devoted to the reception of

ragged and travel-stained woman, with disheveled

hair, wild eyes, and sunken cheeks. That she was

mad, was cleary evident; that she was wretchedly

poor, her condition betokened, as also, that she had

traveled far : for the shoes were torn from off her feet

-a few soiled remnants alone remaining. The kind

"Where do you come from !" she asked in her

"A sweet, tender voice-a mother's voice ;" mur-

mured the maniac. "What you say, senora ?" she

"You are a foreigner, I see," said Mrs. Almay,

leading her gently to a seat by the fire. " Poor child

of misfortune !" she continued scanning the care-

worn face that yet bore traces of exceeding loveli-

ness. "Where do you come from ? I never saw you

"I come, kind lady, over land-far away-over

water-mountain. I not can speak your English-

I lost my child I" she oried in pieroing accents. " My

mother. "Be comforted. Your child is with God!"

little child-my Felicia-my child I my child !"

lady was moved to tears.

replied in her broken way.

before in this neighborhood."

softest music-tones.

her disobedience toward the indulgent father she diamonds, and the aristocratic features of the portrait. On the back of the medalion were engraved

"Teresa de Alcayda, Cadiz."

"Would that I could sift the mystery and aid this unfortunate woman. She belongs to a better station, that is evident. Who can she be? Is there any truth in the story she relates of her stolen child; or is it only the aberration of a wandering mind ?" mused the deeply interested mistress of the house, as she left her in the care of Margary.

Rose finished her letter, and M:s. Almay added a few lines of entreaty and motherly interest. She lience is great; its consequences are fearful, my sent Allen with it to the post office, and the lightened child. Nay, do not turn so pale; there is yet time heart of the daughter followed it with many a bless-

## CHAPTER V.

### THE DISCOVERY AND RACAPE.

Philip returning from a short absence, was met by his loving little wife and the beaming smile of his mother. He was gay, chatty and brilliant. Never had he appeared to better advantage; never was the love of his own devoted ones so fully lavished upon him.

"I have had a strange visitor to-day, my son," said Mrs. Almay. "One of those strange real-life mysteries that sometimes cross our path, Only think, Philip, a woman, yet young, with remnants of great beauty in her haggard face; but oh I such wild, wild eyes ! The light of her intellect is extinguished. Some great sorrow must have struck her heart and deadened her brain." " I am so anxious to see her ; but mama says I may

not, just yet," said Rose.

"In a few days I trust she will be sufficiently restored for you to see her, my child. I did not think it would be best, to day. Why should my Rose become familiarized with misery ?" I would guard her even from the aspect of another's pain," said the good mother tenderly.

"You are so kind-so thoughtful !" said the grateful Rose, kissing her hand.

"You are indeed a mother to my Rose," said Philip. "But this poor mad woman ! who is she? What account does she give of herself ?"

They were sitting in the twillght, and the ruddy ject, all rag-a-tattered, and blowsy, frowsy as-as gleam of the fire played over the radiant countena colt's mane. She looks wild-like, and I fear she's ance of Rose, and Sickered over the handsome face a ma-ni-ao; crazy as a March hare, ma'am; and she of her husband. Mrs. Almay sat in the shadow.

"She speaks our language imperfectly ; she is a thinks the poor beggar is n't too horrible a sight, foreigner, and, I believe, once belonged to a high station of society. On a medal that she showed me was engraved the name of Teresa de Alcayda. She-

etory of her courtship and claudestine marriage; of Mrs. Almay looked in amazement upon the blazing governable fury of his temper swayed him, and he spoke so harshly to his mother, that the heart-strings of Rose quivered with the first agony of disenchantment. He even pushed her away, when she ap-

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proached him with soothing words and ministering kindness; he hade her leave the room. Sobbing as if her heart would break, Rose obeyed this first stern and cold command. Truly, her punishment was just begun.

"Now, madam," cried the ungrateful son, confronting his mother with a threatening mien, "will you tell me what you mean by bringing this beggar. this outcast-this woman, here ?"

"Will you tell me, my son," gently, yet authoritatively, demanded the mother, "why that circumstance so strongly affects you, Philip? As your mother, long silent and long suffering, I ask you, who is this woman-what is your connection with her ?"

"One that I would not have carried to the cars of Rose," he insolently replied.

"I am answered," said the mother, sadly.' "And yet she pointed to the wedding ring upon her finger. But the child, Philip-have you taken it from her BTIDS?"

"That is one of her crazy fancies, I presume. I know nothing of the child-I never know she had one."

"On your honor, Philip? Swear to me that you are innoor at of this great outrage on humanity !"

"The devil take your old woman's notions ! I'll neither swear nor pray, for you! Can you not take my word ? And listen, mother-if you value Rose's love and my forbearance, let that mad wench be removed at once. I will not remain under one roof with her-remember that. Either she is removed. or Rose and I leave to-morrow."

" You fear her, Philip !"

Not another word, or I shall forget myself. Zounds! madam, am I to be thus served, after an absence of three years? Refuse to do my bidding, and, as I live, you 'll never see my face again ! You have found something to love and pet in Rose. . I'll emove her from your sight forever. Will you send away that foreign jade ?"

"I will; but not because you threaten me. Philip have outgrown much of my sinful weakness. I see the full enormity of the course I purgued with you. In your every dereliction from duty, I trace my handiwork. Those whom you have ruined, will arise to curse me as well as you. I will remove this poor girl from my house ; but she shall be cared for-not by the wages of her sin, but from my own soanty means. This, you cannot prevent. And that I send her hence at all, is for Rose's sake, not yours, my son. Nay," she continued, as she saw his uplifted arm and infuriated conntonance, "you will not again repeat the disgraceful outrage of your youthnot from respect to my white hairs and sorrowstricken heart, but for the love of Rose-the love I deem the one redeeming trait of your wasted life. You will not bring more sorrow to her gentle breast than you have brought there to night, will you, my BOD ?"

her resting-place ? Nurtured in the lap of ease and for. stretched arms, rushed out to find her child ! tune, could she bear the fatigues of foot-travel, when the usual conveyance? She could only pray to ing brain, a broken heart! heaven, and await the issue of her fate.

. When Philip left her, he returned not to Linden Cottage, but remained in the vicinity, plotting dark bidden in her bosom, as was also a miniature susdesigns with the swarthy Joaquin, his fellow-villain; pended from a silken cord. Her black silk dress They dared not resort to violence in order to obtain hung in loose tatters around, her form, for in the the child, for fear of slarming the neighborhood ; first access of madness she had rent her only decent therefore they resorted to stratagem. The intrign. garment. The once fortunate and envied Teresa ing Joaqiun, disguising himself so as to defy detec. wandered forth a beggared outcast, deprived of the tion, prowled around the tumble-lown old cottage, and while the servant girl was absent on an errand for her mistress, he stole into the house, and passing through the deserted chambers, came to the scantily furnished rooms occupied by the wife of his master ; and, watching his opportunity, he drugged the lady's lemonade, well aware from her habits that she never permitted the child to taste that favorite beverage of her native Spain. Then he awaited the fruition of his plan. The girl was intercepted on her way home, by a well-concocted story of the sudden illness ran to that sister's house, a distance of two miles. the narcotic, slept, not the reposing healthful slumof atter insensibility. Her ohild lay clasped in her arms; but when the smiling desperado unwound their heads they would say:

"Ah, well! Poor thing, she is crazy, and maybe those clinging hands, she neither moved nor unclosed she imagines it all." the heavy lids. The child stirred in her dreamless

sleep, but she was quickly enveloped in the folds of Thus is the reality, that so often is stranger than a mantle, screened thus from the air of night, for fiction, doubted by the wisdom of the world. By circuitous routes, led on by a mysterious Provthe first stars were glimmering. She uttered not a idence, Teresa came in sight of "Linden Cottage," ory, but slept on, the sweet unconscious sleep of infancy. Slowly as he had come, the ruffian retraced and something in its home aspect invited her weary feet to enter, her stricken heart to repose beneath its

his way.

Ah, poor Teresa! Bereaved and stricken heart ! roof.

Vain were the bolted doors and the maternal solici-A farmer's wife had given her a woolen shawl to tude; thou wert childless and bereft! Oh, sleep, guard against the chilling autumnal wind. She sleep on ! my pen recoils from the harrowing task looked upon the gay plaid, and sighed heavily.

of recording thy awakening, poor widowed mourner "Thus," she said in mournful accents, " thus gay and bright was once the coloring of my fature life.

mother bereaved of all that earth holds dear! To the close carriage waiting at the distant turn-I culled the roses and they faded; nothing now repike gate, Joaquin bore the sleeping child, and there mains to poor Teresa but the thorns! The sunshine delivered it into the arms of the cruel father. To has chauged to night! The happy dream is over! have seen him as he showered kisses on her inno-He is false and perjured, and my child, my child is cent face, as he folded the tender form to his lost! Oh, my little angel! my babe, my lost, lost prepared a meal, and sat by her while she ravenousheart, and drew the folds of his cloak around her, love !"

you would have deemed him a fond father, a man of She drew the shawl still closer around her shoulders, tied the fluttering ends of the mantilla beneath compassionate soul. On, on, the carriage rolled, till many miles lay be- her chin, and pursued her weary way.

tween the mother and the child. To the care of the Rose was sitting by her mother's side, that pleas-French maid, at the sea side home, the little one was ant autumn morning, but her bright blue eye swam entrusted, with many an injunction and a warning in a mist of tears. She had confided to the lady the in her hand. "My papa in the sky !" she said. | The hour of his self-control was gone. The un

Over her head she had thrown the Spanish mantills of her, happier days. The diamond cross was clear light of intellect!

She fled as if pursued by thronging demons; as if endowed with the fleetness of the wind. She eluded all approach, and hid within the thickest hodges when she deemed the followers were on ber track. She passed through the densest woods, and olimbed the steepest and most rugged hills. She wandered on for days over the bleakest moors and the roughest roads, sometimes, sleeping in a wayside inn, at others in the shelter of an outhouse. Her wild manner, her disordered apparel, her foreign tongue, of a sister. Leaving her marketing by the way, she inspired fear as well as pity; nevertheless, the night's lodging and the morsel of food was never de-Meanwhile the nefarious plan was executed fully. nied her. Kind country people gave her a seat in The sad Teresa, yielding to the potent influence of their wagons, and ferrymen rowed her across the stream. All listened compassionately to her incoheber of exhausted nature, but the deep lethergic sleep rent story in a broken language : they learnt that she was in search of a lost child; often shaking

not die-she live! One bad man-he my-my-I cannot speak your English. He-my child-far "Peace, Rosel be silent on that subject-I cannot taken from her arms. "Poor mother ! Who could have been so cruel ?"

said the lady, gently stroking the stranger's hand. Teress seemed to comprehend her question. She "He, he-Felicia-papa !"

xclaimed.

Teresa told her inccherent tale; from which, however, Mrs. Almay could gather no connecting link. She summoned Margary to lead. the tired wanderer never before had he thus addressed his mother in her to her bathing room; to furnish her with clean, fresh presence.

garments, and to arrange a bed for her comfort. A outcast. She indulged the faint hope of restoring your mother ornel and uncharitable, Philip ?" her to health and reason. With her own hands she ly ate.

from her bosom and handed it to the lady, saying: | burst into loud weeping : "My modder-my modder in the sky !" and she

iature suspended from a silken string, she placed it him swear before."

A cry burst from the lips of Philip. He started wildly from his seat.

"What is the matter, love? Oh, Philip, what is it ?" Rose cried in alarm, rushing toward him. " Nothing - nothing !" he calmly replied. " A sudden twings of most excrutiating pain, a neural. gio affection I am subject to."

His mother saw the deathly pallor of his face, the quivering lip, the clenched hand. A wild and, horrible suspicion entered her soul.

" Is it all over ? Are you better, dear ? . Is the shooking pain in your head ?" asked the unsuspecting wife, passing her snowy hand over his brow. "Yes, it is in my left temple," he said, holding

tightly to her other hand. She bent over him pityingly, kissing his cheek,

and striving to chase away the pain by the magnetism of her touch.

"Sit down, Rose !" he said at length. "I am better-almost well, now, and willing to hear the conclusion of my mother's romantic story. What else of the mad woman ?"

" She has lost a child !" said Mrs. Almay, with emphasis; and from what I can gleam of her broken English, she accuses her husband of the abduction of the little girl, two years old, she tells me."

" Perhaps the ravings of a disordered mind," said Philip. a contraction of the

"Probably," agreed Rose; " for what human heart could be so cruel as to deprive a mother of her "Poor bereaved heart !" sighed the sympathizing child? The vengeance of Heaven would overtake so unnatural a monster-unfailing retribution would "No, no !" wildly remonstrated Teresa. "She forever follow on his path." She spoke with kindling warmth and energy.

away :" and she made signs that her child had been bear to hear you speak so," Philip oried, so wildly that her heart fluttored in alarm'.

Mrs. Almay felt her suspicions strengthened.

"And this mad woman is yet beneath your roof?" he continued, in an excited tone. "Are you not ried, pointing to the wedding ring upon her finger : afraid that the ravings of this maniao-perhaps a sudden, violent outbreak of her frenzy-may injure "Impossible! Man could not be so cruel!" she Rose or hurt yourself? This is very much unlike your usual prudence, mother. I insist that this woman be removed."

Rose trembled. She had never seen him angry-

"You would not have me cast forth a poor, bestrange attraction drew her toward the wretched nighted, houseless wanderer? You would not have

She spoke gently and low, as was ever her wont. He uttered an oath-the first that had ever fallen from his lips within the hearing of his wife. She Teresa, smilling gratefully, took the brilliant cross put her little hands to her cars, and cried, as she

. The pain in his head has unsettled him-he is pointed to Henven. Drawing from her neck a min. delirious-he knows not what he says. I never heard

And the tearful hazel eyes looked pleadingly into his face.

When Rose had left the room, Allen had brought in the lights. The tea was waiting, but they hee 'ed not the twice-repeated summons at the door.

" Cease your palavering-your endless preaching !" oried Philip, " and do not think, so late in life, you can set yourself up in opposition to my will. As for Rose, I love her, and it is her gentleness, her meek and yielding spirit, that binds me to her. Let her say one dissenting word, or weary me with monace or reproach, and I tell you, my wife though she be, I would leave ber to her fate. And hark ye, mother, if I hear that one word about that Spanish - (I will not name her,) is told to Rose-if yon hint but one word of my alliance with her, mother -----" The intended menace was not conveyed in words. Mrs. Almay shuddered, and put her trembling hands before her eyes.

"Oh, Philip !" she sobbed, "you, over whose golden future I rejoiced when you were yet a little babe; you, who have lain upon this breast in innocence and peace-can you thus cast aside all the holy feelings of humanity ? My son, your father was a Christian and a worthy man; I, your weak, indulgent mother; I, who daily weep over my mistaken fondness, I yet instilled the principles of love and forgiveness within your soul. Is all forgotten ?all the sacred memories of home, of your mother's love and prayers, is it all darkened, swept away by worldliness and wrong? Oh, Philip! you stand upon the verge of a new, a happler life. Will you not be good, be faithful? Tarn to your God, to your mother, who every day implores our Lord's assistance in your behalf. Turn from the crooked path ; go hand in hand with the angel to whom destiny has linked your lot. For your sake she has abandoned home and father : will you not, for hers, resign the tomptations and allarements of the world? Remain with me; let Rose be indeed my daughter, and we shall be blossed."

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"Send that mad woman away, and we will see." he coldly replied.

"She shall go to-morrow," assured his mother.

And, turning on his heel, whether moved by herentreaties his stoical face revealed not, he passed out into the open air.

The evening meal was a silent one. Rose came down with swollen eyes, and Philip was tacitarn and moody.

The next day, the poor Teresa, who was ill in body as well as disordered mentally, was sent to the kind charge of Doctor Merton, Mrs. Almay's own physi-

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clan, who was a friend and brother to all the poor in the neighborhood. Bhe was sent in the light wagon, with Margary and Allen, to the doctor's house, with a note explaining her condition. The worthy man took the charge kindly, and bade Margary tell her lady that she would be well taken care of. His gentlo wife repeated the assurance, and when her faithful servants returned with the message, the heart of Mrs. Almay was at rest concerning the unfortunate whom her son had so oruelly betrayed.

But Philip was ill at case. He dreaded the recovery of Teresa; for, on the fourth day after her removal, Doctor Merton called to see Mrs. Almay, and in the presence of her son, stated his belief that her reason would return with the abatement of the fover that then preyed upon her.

"I am ready to guarantee her recovery of mind, provided the fover does not turn unfavorably," he said.

Philip trembled interiorly with guilty apprchension. As long as her intellect was obsoured, he had nothing to fear; but once restored to mental saneness, she could prove the assertion of her marriage, and he would stand convicted as a tigamist I Farewell, then, to his schemes of ambition, to the love of Rose; for he knew her too well to suppose that she would live with him one hour in unholy bonds. His only safety lay in flight, and that immediately\_for who could tell what one day, one hour even, might bring forth? He cursed himself for having confessed to any knowledge of Teresa ; but the fact of her presence in the house had taken him so completely by surprise, that he had no time for reflection. His mother, too, suspected him; therefore had he concocted the story that branded an innocent life with shame.

"There is no time to be lost !" he cried, vehemently, as he passed from his mother's room to the chamber of Rose.

The fair young wife was sitting by the window, immersed in troubled thought ; for the sudden change in her husband's manner struck her with dismay. He had grown harsh, irritable, fault-finding, gloomy. Not able to penetrate the cause, Rose, accustomed all her life to the ministrations of the most considerate love, fell, all at once, from the pinnacle of happiness. into an unmeasured depth of despair. When her husband entered, she started ; for his brow was even more than usually contracted, his entire aspect was threatening. She drew back in alarm. Then her overpowering affection gaining the victory ; she arose and moved toward him, saying, in her winning tones :

"What is the matter, Philip, dear ?"

"We leave to-morrow !" he replied, abraptly ; " tomorrow, at noon. Do you hear, Rose ?"

"Leave here to-morrow !" she repeated, clasping her small white hands.

"Oh, Philip! why in such haste ? - I have just began to know mother, and to love this still; humble life\_"

She stopped her utterance, for there was a fire in his eye, a pallor on his face, that appalled her. He muttered between his teeth-

"I want to leave before she knows more.". Aloud he said-

"Rose 1 it is a wife's duty to yield obedience. I did not bring you here for a life-long stay-only for a short visit. I am glad you like my mother ; but business of importance calls me away. And hark ye, wife! before long we shall set sail from England, and you shall see the tropic shores you admire the description of. . But now, no remonstrances ; I am in the habit of commanding implicit submission from all who live with me. Do you hear, Rose ?- from all /"

But Rose had heard only that part of his speech which alluded to their departure from her native shores. Tears sprang to her eyes; a vague and terrible foreboding seized her heart. With paling cheeks she placed one hand upon her husband's arm, and said in low, choked, faltering accents-

of deception and secrecy. The punishment of her oin had begun. She felt it within ber soul. As carefully as he had guarded her from looking on the manlao Teresa, did ho now watch her, lest left alone with his mother, she might be led by her feelings into any indiscreet revelations or confidences. Mrs. Almoy, comprehending his motive, linked it with the rest of his conduct, and connected all with the sudden appearance of the Spanish girl, as she deemed her. The mother's bosom was oppressed, and her sad eye sought the tear-filled orbs of Rose. Margary, in confidential confab with her Allen, expressed it as her opinion, "That there was n't much good left in Master Philip ; he'd been among those plaguy furriners too long; he was all outlandish; and as for that servant-man of his, with the heathen ish name-Joa-kin-she could n't bear the sight of his whiskerandoed face; he was a regular monstrosity | looked more like-like-an austrichan than a

Christian, and he was all in all to Master Philip. Mrs. Almay, the blessed darling, the young one, was an angel, what the Mistress called a cheer-ub! but oh Lord !" said the good woman," I fear she's born to see a peck of trouble with that scape-grace of a young master. And he nint so young neither, thirty come last Michaelmas; but he's given to galivanting 'round, and taramanting over hill and dale, and sailing over the seas, and all such rover-like doings. How can she be even happy with him ?"

"Leave all to the Lord, Margary, woman !" said the resigned old man. "He'll guard the purty lily No longer keep a lightning rod to draw the troubles blossom through the wilderness of this world. Nevangels !"

"The pretty dear !" sighed the kind oreature. I've got so used to combing and curling her beauti- To mo all things, however dark, contain a truth divine; ful brown hair ; how I shall miss it ! and her singing voice, that sounds like-like-I can't find the 'parason, Allen."

" Like the Summer wind when it kisses the roses and violets; or like a wind-harp with the sweet Though pain is mixed with pleasure here, shall I not South breeze a-playin' over it," as the old poet says.

lady calls it. Such hair! chestnut brown-"

"With apples of gold," interrupted Allen.

" Eyes blue as"---

"July skies," he added,

"That's it, Allen; and such milk-white hands and little bits of tingers that never did a stroke of I see a ray of dawning light in all the broils and jarshard work in all their days! Such a sweet, sweet smile"---

"Sunshine on a rose-bank," said Allen, glowing with complacency at his own felicitous comparisons. "Such lovely round cheeks, continued Margary.

"Apple blossoms !" said her husband.

"Teeth like the pearls she wears round her neck. Figure like-like-"

"Straight as a young poplar, graceful as a willow," said the old gardner.

"That's it Allen; and to think of her going away to-morrow, and we may never ace her again I never see the beautiful shiny, silky things that rustle The theory is certainly taught in revealed religion, in the door, telling us young Mrs. Almay is there. and the experiences of the past and present confirms I can't get the name of those outlandish silks-mory its truth. -mory-antic, that's it I think. May she even keep the splendor, and what's better, the love of all that look upon her."

"AmenA the Lord watch over and keep her forever !" reverently prayed the good Allen. And surely the prayer of such is heard.

Not one moment was Rose left-alone with her mother-in-law; but when the moment of leave-taking the applicability of both of these laws to man, for came, she forgot all the injunctions of her husband; he alone is specially addressed, and he only capable she threw aside all her practiced self-control, and with a wild burst of sorrow, she clung to the mother's bosom, crying with a thrilling voice :

"Bless me ! my mother, bless me ! love me-say you love me-once, once more!" Mrs. Almay, her slight frame quivering with emo-

"Come, Rose, this is childish weakness," remon-

tion, blesed her fervently.

FAITH IN GOD. BY COUSIN BENJA.

Written for the Banner of Light.

BANNER OF

What is it to have Faith in God? Go ask the laughing rill

That dances o'er the mossy roots, and down the sloping hill : It does not look ahead to flud obstructions in its way,

Bat trustingly goes laughing on, like little boys at play. What is it to have Faith in God? God watch the bird

j and see How in the Spring she builds her nest upon some naked tree;

She does not wait for Summer's shade, but brings her sticks and mud.

Trusting in God for future leaves-now folded in the

Then why should man-God's noblest work-distrust His mighty power ;

Why is it that his faith grows dim in every trying hour? Can he not see on Nature's page the wisdom there dis-

played ; How all things tend to harmonize, His loving hand hath made?

Can'st thou not climb the flowery mount because thy neighbors sin?

Reverse thy spectacles, oh man, the trouble is within Weed out the garden in thy heart, and make it hallow ed ground ;

roundl

er fear, she'll be taken care of by His blessed Can'st thou not find a pearl, or gem, among the rubbish here.

To deck thy spirit's diadem for yonder heavenly sphere?

Why look for them by candle-light, when God's great sun doth shine?

Shall I distrust my Father's laws because my eyes are dim I

trust in Him?

"Yes that's it-an Eo-lo-hian ; that's what the My kingdom is not all of earth-the spiral stairs of love I climb and hold communion with the angel ones abovel

> I thank my God He has prepared for me some shady bowers;

If briars and thistles did not grow, we should not love the flowers :

If God had given ns no night we could not see the stars. Thatchwood Cottage, 1861.

BY J. COVERT.

ing as one of the fundamental articles of their faith.

But this forgiveness is strictly confined to classes of sins that tend to affect the body only. For there appears another class of transgressions that are exempt from the operations of this power, viz. ; the sins against the Holy Ghost or Spirit. All the offences of this portion of our being it is declared shall not be forgiven. There can be no uncertainty about of transgression.

The human form is composed of spirit and earthly matter-the one is eternal in its nature, and not subjected to the laws of earth, and the other is temnoral, composed of the material of the earth, and is in complete subjection to its laws. An exact knowledge of the laws of each structure and their wise application, do not of necessity conflict with each strated Philip. Then in his gay, off hand manner, other; but when war is said to exist between the

infirmities of the body, and by what power ? adies under which they suffered.

LIGHT.

contact.

with God." This is true, for all things are God.

## PREJUDICE AND SPIRITUALISM IN ENGLAND. BY EMMA HARDINGE.

expansion of the heart, or the intellectual aspiraions of the brain is cherished in prejudice.

Founded upon indolent or obstinute adherence to habits of thought, prejudice builds up around a nar row court of ignorance the garrison walls of a pride and self sufficiency that relies on its own opinions it now ?--why you should believe it, too, in the per-(however formed) as entirely conclusive. It is son of Christ, and deny it in the many Heathen against the two most unreasonable and therefore originals who preceded him ?--why you should bemost impracticable forms of prejudice, namely, relig. lieve it anywhere, when the witnesses were not aclous and scientific bigotry, that Spiritualism has credited in their own time, were accustomed, by the chiefly to contend. Nothing can more clearly demon. habits of their time, to write in figures of speech for strate the worthlessness of opposition from the relig. the avowed purpose of masking their true meaning, lous bigot, than the baselessness of the fabric upon and in language and MSS., the obsolete test and duwhich that bigotry is erected. Take, for instance, bious authenticity of which has given rise to more the Christian's blind reverence for the Jewish sorip- diversities of sect and opinion, than any other tures. The British Newgate Calendar or American record on the face of the earth. Finally, and as the Police Records never surely presented a history of close of this article, (the English sequel of which; I more foul and revolting orimes than the "sacred" find I must reserve for another occasion) I would ask books of Kings, Judges and Chronicles. Wars as Prejudece to inform me why "the leigne," named in ruthless, and rapine as loathsome as the pages of the last chapter of St. Mark, as indispensable evithese books record, never before or since darkened dences of Christian belief, are not given ?--or the annals of human history, and yet these writings whether Christians have been taught by prejudice to are put into the hands of innocent children as the use the baptism, but let " the signs " alone ?--why guide to morals; while endless genealogies, and minute directions concerning patterns for dresses, fringes, ornaments and buildings, are held up as the believe in him ?--why they hear St. Paul's charge direct word of God, and models of the conversations going on between the Creator of the universe and and straightway go and do both; and why, when Spiritualists do some, at least, if not all the works his chosen teachers.

Decency in morals, humanity in war, and revernce for the idea of a Supreme Being, would teach us to shrink away with disgust from these Jewish thors 1800 years ago, and the Devil and his imps Obronicles, only important as the police records of a their author to-day? very wicked prople, and the boastings of an untruthful and very conceited nation ; but prejudice not in compliment to the far more interesting matter only insists upon labeling these records as "holy," that may fill up these columns, than the discussion and attributing all their internal abominations to of your little peculiarities, not for lack of material God, but denounces every opinion which does not to show how cruelly you enthrall your captives to fall down and worship this grim idol; ignores reason the narrow cell of ignorance, putting them to the when it dares to meddle with it, and either utterly rack of every species of device to defend indefensible. denies, or anathematizes as diabolical, any fact, how absurdities, until, in sheer shame at defeat, they are ever obvious, which in the least conflicts with its ob- obliged to take refuge behind the ever convenient but solete views of science, life or morality. Let these meaningless cry of " Infidel," and crush out the last

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The question naturally arises, how did he heal the ulous as the Uhristian's incarnations ? Why miracles and historics of, in many respects, a precisely First : Ilis organization of spirit and body was of similar character, but in every cass antecedent to the that peculiar character that the spirits from the an- date of the Jewish one, should not be the veritable gel world could have access to and through him con- originals, and the last merely the copy ? Why the stantly. The purity of his purpose and his utter pure and noble teachings of a Zoroaster, the maxdisregard for the pomp and vanities of earth and his ims of a Confucius, the golden verses of the Buddha. firm determination to be guided and controlled by and many of the most sublime passages in the Vespirit-direction, enabled him 'to understand the das, should all have preceded the Sermon on the thoughts of others, and the precise nature of the mal- Mount, and yet resemble it so wondrously that it would puzzle an unprejudiced Heathen to tell which

Second: Ilis bodily structure was vigorous and was the original and which the copy? And why, strong, overflowing with vitality, force or power, when chronology and THE PAOTS of profane history and whenever he came in personal contact or near are called in to settle the question, they give the Paapproach to others of less vital force of body, this gans the advantage of many centuries precedence? influence passed from him to others, until an equilib- To all these and innumerable other questions of a rium was established between the two. This receiv- similar character, and equally awkward significance, ed life on the part of the diseased, gave sufficient prejudice, scorning details and holdly orowding the life-force to him to establish health, or to overcome religious history of the race into the criminal code the diseased organ or surface. Hence, we read of of the Jows, thunders out "Infidel" to the quescertain cures performed without an actual personal tioner, and "the Bible is the only truth in the world." as the end of the argument. Are these per-

The curative powers exercised by Christ were sons liars, fools or knaves? Perhaps all; perhaps more or less influenced by the state of his own and neither; they may be, and often are, sincere, pious others' minds. It is recorded of him that he could and truth-loving persons, but the clinging habit of not do so great works in one place as in another, be- binding up all of God's revelation to man in the narcause of unbelief. Had he been really God himself, row covers of the Jewish Scriptures, and the still as religionists believe, his power and glory could more fatal habit of unreasoning faith in the popuhave been manifested as strongly in one case as the lar, that is to say, priestly mode of interpreting said other, for it is written that "all things are possible Scriptures, has stultified alike their capacity to reason on assumption whose falsity is monstrous and obvious, and histories which, if transferred to the present age, would make the endorsement of "ea-

cred " a plague-spot and a profanation. Transfer the history of the miraculous conception from Jerusalem to New York, and shoulder the whole transaction on an American girl, and the King of Few persons realize how bitter a foe to the kindly Kings, whose awful Omnipotent presence fills the

realms of limitless space, and ask prejudice why the prestige of 1860 years should take the tingle out of the ears aghast, that could listen to such a story :----ask prejudice why you should believe it then, and shrink from the blasphemy of pretending they do n't perform "the works," to say nothing of "the greater ones" promised by Christ to those who NOT " to quench the Spirit nor despise propheoyings,"

promised to, and demanded of believers, the Christian world makes Christ and his Apostles, their an-

Friend Prejudice, if I now bid you good day, it is assertions, demonstrate themselves in the horror spark of meridian-day reason, with the raid of The Bible is in danger !"-" and if we do n't mind earth, were all "the sacred Word of God." In a future article I propose to show you some of in his child's spelling book, would not condemn it to the workings of prejudice, in spiritual progress, from

Original Essays. THE FORGIVENESS OF SINS.

The Christian church invariably receive this teach-

"You will not leave England? Not yet, Philip! said: We will return to our cottage by the sea; but you will not take me-"

"Stop. Rose !" he interrupted, with an anger-flashing eye; "remember your promise-your own words-' I will go with you to the utmost confines of the earth !' Have you forgotton so soon ? Is this your promised affection-your 'wifely obedience ? Madam, is this the love you vowed at the altar? Bat mark me! I am not the man to be thwarted by a woman's whims. If not with your own consent, then without it; for, by heavens! go you shall!" " Oh, Father in Heaven!" cried Rose, sobbing pite-

ously and veiling her eyes from the angry and distorted countenance before her.

"What have I said, or done, that you should speak so cruelly? Oh, Philip, Philip! you are changed since a few days-you are no longer like the good, kind, loving husband that brought me here I Oh !" and she knelt before him ; "give me back your love ! be as you have been to me, and I will do all-all that you bid me !"

He smiled triumphantly as he raised her to his arms.

"Be ever the gentle, yielding, considerate Rose I wood, and you shall find me the same Philip. But mind this"-his voice was again harsh and cold-" learn to control your feelings; not a word of reproach or remonstrance ! Before my mother, appear cheerful as before; let her not surmise that there is a single cloud between us. You shall not regret leaving this uncongenial land ; for far across the sea you shall live like a princess."

Again the same cold shuddering passed over her frame. She suppressed the reply that arose to her lips, and simply said in a sadly touching manner-"I will do all you wish."

" Then you are again my own dear Rose," he said, and kissed her forchead; "now let us go down to mother."

In a hurried, abrapt, business-like way, he told his mother of their intended departure the next day, as affairs of importance demanded his immediato presonce.

Mrs. Almay turned deadly pale at the sudden annonncement, for her sorrowfully disappointed heart had twined itself around the gentle daughter. She knew too well that it was useless to remonstrate with her son; and she read that in his eye which forbade all further inquiry. She did venture to solicit the company of Rose. But Philip said decidedly that he needed his wife's society.

"We may return soon, and we may not; all will . depend on circumstances," he said ; "but yon shall hear from us often."

Before entering the room he had forbidden Rose to say one word to his mother concerning the departure -from England. Against her will, almost without her knowledge, she found herself involved in a web. | was then accepted without further ceremony.

"One would think it was a farewell for life! Adlen, mother !" He took her hand and kissed it.

"It is, for me, for life-forever !" orled Rose, with the other. prophetic earnestness. "I shall never see your face gain, mama l never, never in this world l" Philip kpit his brows and turned aside.

"Be comforted, my child I the Heavenly Father is neroiful and just; we may meet again on earth, perhaps sooner than you think," said Mrs. Almay, kissing her fondly.

"One moment, Philip ; only one moment more !" she plead, as he was urging her away. She left her mother's encircling arms, and going up to Margary, she imprinted a loving kiss upon the wrinked cheek. The action was so sudden, so unexpected, in its tender gracefulness, Margary knelt down, kissed the young lady's hand, and covoring her face with her apron, burst into a fit of orying.

"Good, faithful heart," said Rose, "pray for me when I am far away."

She went up to old Allen and took his toil-mark. d hand.

"You, too, good friend," she said, smiling through the rain of her tears, " pray for me; God hears the asking of the humble."

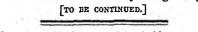
She returned to her mother, cast her elinging arms around her neck once more, and kissed the lips and checks and brow of that beloved one. Then veiling her mournful face with her handkerchief, she gave her hand to her husband, and entered the awaiting carriage.

She had not asked her mother-in-law to pray for her; she knew that not a petition would be uttered fore it gains the supremacy over the vitality of the by those loving lips in which her name would be omitted.

And so through the November gloom, amid denuded woods, and over the thick carpeting of fallen leaves, the carriage sped on swiftly, while the tears f Rose fell fast.

Mrs. Almay returned to her chamber and romained there during the day. When she came down to tea, her face was more than usually pallid ; her eyes were dim as with long continued weeping ; her voice

trembled with emotion whenever she addressed her faithful servants. The mother's heart was doubly wrung with grief.



An awkward looking youth made his appearance at the recruiting office at Lancaster N. H., a few days since, and desired to enlist as a sharpshooter. His extremely verdant appearance created considerable merriment among the spectators, and it was proposed that he should try his skill on the head of Jeff. Dais, at the required distance. Inspecting his rifle a moment, he raised it and put a ball through the side of the nose. The company supposing this to be a chance shot, made him fire again, when he put a second ball through the other side of the nose. He

spiritual and the earthly, it is in consequence of one portion of our being receiving more attention than its nature demands, and a proportionate noglect of

Sin in the Bible is defined to be "a transgression of the law." As there appears to be a dual formation in man's organism, it must be a transgression of the laws of the spirit, or a transgression of the laws of the body-now as we see, the violations of the law against the spirit are positively excepted, the only forgiveness that can be secured is in the department of the laws of the body.

But though most of the afflictions of the body man endures may be directly chargeable to the violation of these laws, yet it must be remembered there are evils that occur to it, that do not result from this violation on the part of the sufferer or of his parents. The whole organism is subjected to constant change from infancy to old age, and many of our sufferings are created by this endless transition.

The laws of existence are such, that a constant change of our being must take place, without a violation of any of its laws. We see cases in which the subject has arrived to full maturity, sink at last into the rest of his mother's bosom, the earth, without any or much of the sufferings of the body to which most of men are subjected.

This forgiveness cannot apply to the body when its sands of life have run out," or when the number of pulsations that belong to the vigor of the form have finished their course. It can only apply in cases in which the disease attacks the body, and be; form.

It will be recollected that life is resident in all the particles of which the form is composed, and the commencement of disease is a cessation of the life of that portion of the structure in which it is located. It is infectious or sympathetic in its character, and the adjacent parts become more or less involved till a total cessation of the life of the form takes place. unless it be arrested by the employment of means to reestablish the lost vitality.

Christ, by the clairvoyant principles of spirit power, discovered at once the precise nature of the sufferer's complaint and the result of the application

of his powers. That this restoration to health under the circumstances named, is an absolute forgiveness of sin, is illustrated in the case recorded by St. Luke, in which the bystanders objected to Christ's expression : "Thy sine be forgiven thee." Christ perceiving their thoughts, addressed them, saying : Whether is it easier to say thy sins be forgiven

thee, or say arise, take up thy bed and walk ?" As these expressions refer to the same thing, they must be of the same import, precisely. The great Teachor gives as a reason for the first of these expressions, that man might know that He had power on earth to forgive sins.

with which every Christian hand will be lifted up when I dare to question the propriety of the story of the trumpet-tongue of God's facts as manifest in Lot and his daughters, or Solomon's song ; the hu- God's works, will ring out the knell of man's assermanity of Moses and Samuel; the value of the exam- tions in the nineteenth century," that the trespasses, ple in the lives of David, Solomon and the Kings of murders, costasies and legends of the most rebel-Israel, generally; the science of Genesis, or the up- lious and stiff-necked people on the face of the holstery of Deuteronomy and Numbers.

Scarcely a Christian that, if he saw these stories the flames, but, finding them in the Bible, would dis- an English point of view. inherit and cast out that same child to beggary if he refused to believe all its false chronology and impossible science; its slaughters as the direct command of an infinitely good God, and its orimes generally as more sacred than the purest virtues of the nineteenth century.

The anathemas so lavishly heaped on modern Spiritualists by meek, never-judging Christianity, have called forth yet more whimsical, and, I am happy to add, less pernicious evidences of prejudice versus ruth, than the above. Sabbath after Sabbath, pious Christians listen to the awful denunciations of rnin against the sinful nations of the East, with when reference is made in conversation to these lands in proof of the miraculous endowments of beneficent promises of joy, universal peace, love and bloom by which the whole earth is to be renovated. with which these same writings are full-when whole passages are directly quoted to show that this heavenly kingdom is to be a spiritual one, and is to be preceded and inaugurated by a general "outpouring a large number of idle and ignorant men, ready for

of the spirit" on young, old, weak and ignorant, be mistaken for other than the work of spiritual beings-prejudice closes the book, refuses to answer things, and when we urge the unmistakable character of the Nincteenth Century signs and their wonderful universality in contradistinction to the spas-

modic and partial character of similar manifestations in other ages, and urge that possibly this may be the dawning of the long promised reign of the cially the Irish, are among the most industrious and Spirit, we are charged with "wresting Scripture" to suit our unholy juggles, and reviled as bitterly as poor and ignorant, for which they are more to be was the great teacher of Nazareth, when he dared to cure a poor epileptic, or according to the figures of religion that they are so, for the Catholic church has speech of the times, to "cast out devils from the pos- ever controlled and oppressed them, through their sessed." without the diplema of Jewish Pricets or Doctors.

the bar of New Testament judgment, and we commence free schools, and with the Yankees. It is not the with the beginning of the histories themselves, asking fault of our government or institutions that our Christian prejudice, why Vishnu, Chrishna, Buddha, Irish friends so generally remain poor where the Osiris, Bacchus, Hercules, Esculapius, &c., should Yankees get rich. They do most of the work for the not have been sent by God, as well as Christ? Why corporations, that become wealthy, and might own these histories were not as real, and births as mirac. many of them themselves. They grade our railroad

18 Shawmut Avenue, Boston, Mass., Nov. 4, 1861.

#### Pat-riot-ism.

There is a surplus amount of this element in the community at this time, especially in the manufacturing towns, where the mills are stopped. Some people suppose this is as essential as powder in times of war; but thekind I refer to, and see in the streets and alleys, has much more dependence on rum and whiskey than love of country, or the spirit of seventy-six. The numerous hand-to-hand fights, and the shooting and stabbing affairs which have of late been more frequent than before for years, show that the which the prophetical part of the Bible is rife, and basest and worst passions of the buman heart have been aroused by the war-spirit which we of the loyal prophecies, they gladly avail themselves of the lit- States have been compelled to ewaken and call to eral fulfillment which time has wrought in these the defence of our country and its institutions. But the temporary and incidental idleness of a large Jewish seers; but when reference is made to the portion of our usually most industrious population (the Irish) is the more immediate cause of the street fights and night riots which keep the police busy in the localities where these people live or congregate. It will give our quiet citizens a little specimen of the South, where, in the large towns, there is always

every occasion of lynch law or mobbing, on the and phenomena are absolutely defined, which cannot slightest occasion or excitement, and where often no police force is able to control them. In some sections, these people are idle all the year, and all the our challenge concerning the non-fulfillment of these years, and, of course, are ready for leaders in any scheme of rebellion where plunder is before them, and a good prospect of whickey, which is as necessary as fuel in a furnace to keep up fire and heat.

But it is not so in New England and the free States generally. This class of our population, and espeuseful, and usually quiet and peaceable, although pitied than blamed. It is mainly the fault of their ignorance and poverty, and well its leaders know. when these cease, they lose their influence, as is the The case naturally brings us more directly before case with most of the children brought up in our

## NOV. 23, 1861.]

paths, dig our canals, blust our rocks, ditch our mondows, spin and weave our cotton and carpets, by the choir, touched a patriotic chord, and our grade and pave our streets, mix our mortar, and mind wandered amid other scenes. carry our bricks to the very top of the chimney, cook our dinners, and wash our shirts, and we pay them well; much better than they were paid in Europe; we offer them land, schools, meetings, invite them to the ballot box and the holiday exercises, and now, when our country and government are threatened and in danger, no part of our population is more ready, or starts quicker than the Irish to fill up the regiments, risk their lives, and fight the batties of freedom. Why, after all this, should they always be poor and ignorant, and live in our meanest 18th of June, 1861, and bears the following inscripstreets and houses? This is a question they ought tion: to solve and act upon. It is theirs to act upon and remedy.

The first evil incubus is their church, and the second, dissipation from the use of rum and tobacco-the latter about as bad as the former. It is almost impossible to make a leafer without tobacco, and it is usually the first step of a young man toward the condition of a loafer. Another leading cause of the by forty feet, and has more of the appearance of the by forty feet, and has more of the appearance of the by forty feet. poverty of the Irish, is their social nature. No people church than a hall. It will cost Mr. Kelley in the in the world are warmer in their feelings or more neighborhood of \$5,000. social than the Irish, and yet, strange as it may A musical society has been formed on the Island, seem, it is nevertheless true, that they are much less seem, it is nevertheless true, that they are much less given to sexual passion and lust than the English, or tain funds for furnishing the Hall, and to further French, or Americans. They are exceedingly gener. this purpose a concert was held in the evening, which ous among themselves, and, although they are shrewd | was well attended. and appear extremely penurious when trading with Yankees, whom they believe are constantly studying their friends the last potato, or cup of whiskey, or rag of garments. They seldom turn out a poor countryman, if they can feed and lodge him. True. they will beg and borrow of those whom they suppose have plenty ; but, when they have obtained it, the day, says the Commercial Register. they will divide with all whom they know need it. But the terrible evil which afflicts them as a plague, is the love of strong drink. Could they master this, they would soon rise to wealth, and own much of the property they now create for others, and shake off gathering a glorious sich of human progress. How the church and tobacco, and be the best part of WARREN CHASE. American society.

Lowell, Mass., Sept. 17, 1861.

## maldes OUR COUNTRY'S FLAG. BY ELIEA A. PETTSINGER.

\*Above our fair city, in beauty now gleaming, "Behold the proud banner come forth on the breeze, With pomp and with glory its stripes ever beaming-The joy of our land and the pride of the seas ; Bow oft do I gaze at its graceful unfoldings,

As its triad of beauties burst forth on my sight, And among its loved folds in rapture beholding A triumph-orowned herald, emblazoned in light.

Beneath this fair emblem, now blazing with beauty. ... Oh, Warrior I forget not the heroes of old ;

Forget not our fathers who marched on to duty. Who fought and who conquered, beneath its brigh

fold. Oh, true hearted soldier, the conflict now braving !

Forget for awhile where the loved ones have met, But forget not the flag o'er peril now waving. Its light circled planets that never shall set.

Behold it, oh, mother I and sorrow no longer For him who hath marched to the trumpet's loud cry "Neath the blaze of its light his heart shall grow stronger,

As on to the battle-to conquer or die l Behold it, oh maiden I nor longer despairing

. In For him who hath given thee love's early sigh ; ... Oh, think not his heart hath grown cold or uncaring While his banner lies drooping beneath a dim sky.

Let softwinged Hope unfurl her fair pinions. And wave her bright wand o'er the long, dreary night. Whose day, crowned with Peace, o'er victory's domin-

colla , dons, e a meteor, flaming with light Shall arise

"My country, 't is of thee,"

ONDER OF EXENCISES. Instrumental Music (Organ) by Mr. Huntington. My Country, 't is of Thee, by the Choir. Reading of the will of Datus and Sarah Kelley, by Mr. Webb.

Address by Hudson Tuttle, of Berlin. Remarks by Mr. Willis, of Coldwater, Mich.

National Hymn, a quartette. The address and remarks of Messrs. Willis and

Tuttle were listened to with marked attention, and at their close were loudly cheered.

The corner-stone of the Hall was laid on the

"Designed and erected by Datus and Sarah Kelley." "J. B. Merrick, Architect ; John Dean, Superintendent."

Within the corner-stone are photographs of Datus and Sarah Kelley, the Island Queen, two copies of the Register, one of the Plain Dealer, Christian Herald, Banner of Light, Herald of Progress, the New York World, etc.

The Hall is a beautiful limestone structure, sixty

not only for the mutual welfare of the members, but

We are not much of a judge of music, but the manner in which the following pieces were sung, Yankees, whom they believe are constantly studying drew forth bursts of applause from the audience to deceive and cheat them, yet they will divide among "When You and I were Boys," a duett by Holbrook and Huntington; "She is Passing Away," by Miss Mary Quinn and Miss Mary Rush ; and the closing piece, the "Star Spangled Banner," in which the whole audience rose and joined in the chorus, was a fitting close, at the present time, of the exercises of

ADDRESS OF HUDSON TUTTLE.

The present occasion is one of great interest. Aside from the romance which renders everything on or around these Islands enchanted, we see in this short the interval which spans between us and the primeval forest. But yesterday our sires wrested this soil from the hands of the savage, whose war-cry mingling with the screams of the night-bird and beast of prey, alone disturbed the solitude of an unbroken wilderness.

Grey haired men are still among us who can tell of the wild war they waged against the forest and its tenants.

Bold men were they, not men of the schools; perhaps unable to write their names; but they were cast in iron molds; of Hurculean endurance, untiring energy, unknown to fatigue. They came from the East, expecting hardships, and uncomplainingly. unflinchingly, manfully met them.

I cannot pass them by without a word of tribute. Several of their familiar faces appear before me, and invoke a word of gratitude from their children. Grandfathers, grandmothers, you will be remembered so long as our race exists, and your treasured deeds of heroism shall incite us to like excellence.

We remember your strife with the indescribable hardships of savage nature, and enjoying, as we do, the fruits of that strife, we hope to apply the lesson you have taught us, not only in our own advance-ment, but that of the world. You saw the untamed wilderness, dismal and gigantic, strotching over all our broad State. Not a blade of corn waved in the breeze; not a golden head of wheat lifted its nodding plume; not an animal companionable with man reposed under the shadow of the wild forest. Nay, but tomahawks gleamed from behind the trees, and your murder was plotted in many a bark wigwam, where

the red man reposed from the chase. All was wild, savage, hostile. You labored-days and nights of labor; combating not only beasts, the trees, but insiduous disease, bone destroying ague, and ecorching fever. You labored bravely on. You conquered. May your declining days be days of peace, and your sun set in the calm of Autumn's We are now tasting the fruits of your gigantic toil.

The wolf no more howls to the silent moon : The bear no more hides in the sullen wood ; The deer no longer browses as of yore ;

## LIGHT. OF

mind to think for another, when it looks out on the All around us is war. The very air is fraught with world through the delusive medium of false conceptions of battle. The contest is storn, but he tions, creeds, and rules of faith. To believe in Gal-who cries peace is a traitor. We are driven on by whism, 1 must be an organized Calvaniet; to be a fate-a will infinite to our contentions. We are Universalist, I must be organized for it; in either working out our detliny as a nation, and proving to case, as much as the man before mentioned must the world that our Republic is worthy of existing. look through green glasses, to make the world ap-bear green.

more than this one for his belief in the green color subject, and showed why our government was unsta-of all things. If they are unconscious that they are ble; that is, an element was introduced which could imposed on by a distorting medium, they assuredly not, nor would not, be consolidated into our nationare not at fault.

"Eat grass with me, and not tear my fiesh; equal folly for one man to say to another, "You shall be-lieve this, you shall not believe that!" Whatever I the taught that a divine destiny overruled the na-

ist in the world, all of them egotistically thinking nation shall triumph in this terrible crisis, purged they have all the truth in the world embodied in of its impurities, and commence a new and glorious their pet creed ; and proselyting in the same spirit, career-an Elizabethian age-when the spirit of our

where we shall rest content to convince ourselves of our truths, and care nothing for the belief or unbe- immortal being, and every scar my soul receives here lief of the world.

I would not be understood as saying we should possible to practice Atheism. onceal our truth, but rather that its light should shine forth, and they who can receive it, will gladly charity we should remember that if we were placed welcome its light.

your labor cometh, when all creeds shall be merged to believe, and hence it enters not into their conduct. nto one-that of universal brotherhood, and the acknowledged individuality of every soul on earth. One man has no right to control the belief of another. Armed by tyranny, he may fetter the body, but the mind never. Throw it into the deepest dungeon, there to fester in pestilential air, with reptiles herbage which enters into its organism. In turn, it crawling over the chained body, or fatting on its tis- is caten by man, who thus destroys the existence of sue; keep it there while the slow earth, time after the ox. Nothing, so far, survives. To the senses time, makes the circle of the seasons; tear asunder the death of man is nowise different in phenomena the physical frame by the torturing rack, or red-hot from that of the animal. All external manifestations incers; dissever it fiber from fiber; burn it with are the same in both. There lies the quivering aniblazing faggots: the body perishes, but the mind re-mains unchanged. Like Prometheus chained to Caucasus, with the vultures feeding on his vitals, body. You find no indicative of anything beyond. yet remaining firm in purpose, the Godlike mind |. Thought and emotion rushed through the congoproves itself far above the destruction of the frame ries of this inanimate brain; along these arteries the through which it is manifested.

prucified, but the truth he utters cannot be blotted these stony eyes, which then spoke the throb of out.

Jesus from the cross, Galilleo from his dungeon, each us this lesson.

spoken the truth, and lived lives nobly devoted to it, old of time, as it were, he learned of the future. are the delfied personages of the Past. The bad have sunk into oblivion. The good have remained as lights, ed to his senses? Was it by intuition? Intuition guiding our pathway.

providence, but seem to believe that He is destined those who had gone before? Such, I think, is the to be thwarted in his plans. Nothing is more sure case, and from this fact draw the only convincing arthan the ultimate triumph of Truth. Put it under a gument of man's immortality which positive, exter-mountain of error; pile above it Alps and Him-nal science affords. If the dead savage existed "in alayas-it will ignite the entire mass, and from the the world of spirits, would he not unfailingly return dross flow in a pure, golden stream, refined by the and tell his mourning brother that he still lives ? process. If you should tell me that there will be no I think such an influence can be safely predicated stars in the firmament to-night, that the sun will on the known constitution of the human mind. The not rise to-morrow, sooner would I believe you, than existence of this belief, then, proves its truthfulness. that truth is ever crushed. Temporarily, it may slumber; but only Phoenix-like, to rise from its bed of flame to new life and resistless vigor.

Error only can suffer. If he arrives at conclusions will blow it away. In the firm belief of this individuality, this Hall

has been built, and its doors opened for the utter-ance of thought on all questions. Deeply embued with the spirit of self-reliance, its founder believes that truth never suffers in the combat with error, est mistake has been committed, and gives both a free platform. Here by the collis- grand, glorious creation, is a failure ! sion the dross will be burned, by constant friction the good elicited.

If you are a theologian, no matter of what order; has arisen, and by its glad beams we behold the di-Trinity or the Unit in Foreordination, Freewill, or the reverse; a Deist or an Athe- has blidged the gulf between earth and the immortal st; a stringent creed worshiper or a Free-thinker, spheres, and the hosts of the departed come to visit -stand up boldly, and speak out the utterances of your soul. Remember, however, that your audience state have been reduced to the domain of positive has the same liberty. You must make your subject science, and we know as much of the world to which sufficiently interesting for them to come out to hear we are going as of that we are leaving. Friends, you, and if they chance to disagree with you, the relatives, gone before us, beyond the dim, uncertain platform is free for their criticism. You may go be veil which has, like an impenetrable wall of iron, ore ; but after you your neighbor cometh, and with shut down between immortal land and earth, are the keen edge of investigation, lays bare your weak with us all the while, recording angels, watching points. All this must be done-not with malice, envy, or the latter; with smiles of encouragement praising a spirit of contention. We never grow better by the former. Not a sparrow falls to the ground with-wrangling debate, nor receive any new light. It must out their notice. A myriad disembodied spirits are my adversary believes exactly tontrary to myself, is will soon leave it to join the hosts beyond ! How allreason for my becoming angry and treating him important, then, is living a true, pure and holy life. with abuse. In the absence of in absolute standard There every thought is revealed; the mind is like a f measurement, he may be right and I wrong, casket of crystal, every thought it contains being Rather I should feel how very insignificant the position of a disputant, and strive to cultivate love and secret; no murderons thought unseen. The spirit good will toward enemies and friends, A Hall like this can but draw together a society If free, independent thinkers. By constantly meet. crime, debased by loathsome habits, corrupted and ng together, in Lyceums, and on other occasions, ot only the intellectual, but the social nature will be developed, a fraternal feeling grow up, and it will pure and holy by a noble and virtuous life; resplea-become the contre of an influence wide and deep. dent with deeds of unselfish benevolence, and sacri-Such institutions are needed in every town in our country, and the day is not far distant when they will be as frequent as the coustant steeple. We worship God by loving our fellow-men; and we love our fellow men by doing right. We must learn to treat them as brothers, and hy aside received nocommercial integrity which convert this world into a gambling-stall, and make business as uncertain as casts at a monte-table. The question of the day is, how can I circunvent my neighbor? To be successful, is to get wealth. The American people know of no other success but of the dollar. finite. earning, Genius - heaven born and ennobling Genius, are alike prostituted to this ignoble task. John Jacob Astor is the Christ of this century, to whom men turn with reverence, and back their proscience. tested oaths. The man of pure erudition can get his crust as he can, what care the money-getters for learning, except it tells them how to get movey faster? But we are awaking from this horrid delusion.

In like manner do we dispute the right of one from, and are soon to return to a world of turmell.

We cannot blame any for helioving as they do, pet theory of the philosophy of history to bear on the to not at fault. It would be folly for the ox to say to the leopard, only remedy for our troubles, pronouncing a start-

appears true to the mind, it can no more help believ. tions of the earth, and concluded this portion of his ing, than the lungs can help breathing. It cannot subject by saying: Now let us stand by the believe what appears to it untrue. Ignoring this, however, many thousand sects ex- to plead our cause. So sure as Truth is eternal, our they would save drowning wretches from the waves. Constitution shall be actualized and our Declaration Let us strive to reach a plane of development of Rights be no longer a dream.

If, however, I am fully impressed that I am an will remain an ugly callous on my spirit, it is im-

Men are excusable for all their misdeeds, and in in their circumstances we should do exactly as they Ye thousand sects of Christendom, toil on side by do. The truth has not yet illumined the darkness side. Ye are all traveling one way, and the end of of their souls. They are taught only theoretically do. The truth has not yet illumined the darkness Superficially, Nature teaches that death is the end of our existence. The tree, tall and gigantic, is overthrown by the wind. In a few years it crumbles back to dust. A thousand plants absorb its particles; it has passed away. The ox crops the rich

red blood rushed in its functions; on these nerveless A truth cannot be destroyed. The man may be knees children clambered, and looked up fondly into feeling and the fire of love. It is a wreck we have before us. Who shall tell of the power which set thousand martyrs from the flames, emphatically this frame in motion, energized its vitality, and made it a wonder and a constant miracle?

Has Error ever proselyted the world? Never. But man recognized the existence of something Truth has always been its teacher. They who have beyond, while yet a savage. Standing on the thresh-But man recognized the existence of something cannot receive the impression of an object which Some men are excessively fearfal that evil will tri. does not exist. It is a mirror which only pictures umph in the end. They have no faith in God or his existing things. Rather, was it not inspiration of The body perishes ; its composing atoms seek new

combinations, build up new organizations, passing and repassing backward and forward in the in-There can be no danger, then, for every man to scrutable ebb and flow of existence; but the spirit, think for himself, and act on his own responsibility. the internal self, rises above the mortal frame and seeks its home in the spheres. The body perishes different from every other being in the wide uni-verse, that is his own affair. When he goes out into melt; suns, stars and systems shall dissolve like mountains of granite shall orumble; the earth shall the world with his conclusion, practical life will the unsubstantiality of a dream, but the spirit shall show how true it is, and if chaff, the winds of heaven still exist, growing brighter and grander in its immortality.

How do we know this? We feel it! It is the deep, ardent, unsatiable desire of the human heart. We feel, if we are ephemeral for a day, if physical death closes the scene of our fleeting existence, the greatest mistake has been committed, and creation-

More : the land beyond the grave has lost its darkness. Out of the damp night of the sepulchre a sun ne before us.

Reported for the Banner of Light. SPIRITUAL CONFERENCE AT OLINTON HALL, NEW YORK.

Tuesday Evening, November 6, 1861.

QUESTION .- Fuith.

REV. MR. FISHBOUGH .-- In the absence of the leadrs of the Conference- [A voice .- We are all leaders.] Excuse me-I stand corrected. As our topic for the evening has not yet been decided upon, I will speak of a matter of so ence in which I have been very much interested of late. [The speaker hero went into a detailed explanation of the recent discoveries with regard to the dark and luminous lines in the prismatic spectrum ; beginning with the first observation of them in the solar spectrum, by Franerhofer, and coming down to the last investigations of Kirchoff and Benson-afull account of which may be found in the current number of the National Review, and in other British publications.] These researches have an important bearing on the subject of our discussions, inasmuch as their result is to bring matter before our minds in that aspect in which we may suppose it is first acted on by spirit -in its primordial state-and to develop solentific proof of the nebulous theory of the Universe; to show that man is a microcosm, and that everything is composed of some of the elements of everything else. They have given us the means of determining the substances of which the sun's rays are composed, and, less accurately, what are contained in those of the fixed stars. All substances which are predominant in the composition of the earth are found also to predominate in that of the Solar rays, and in the rays which reach us from all other heavenly bodies -with the single exception of the metallic base, Lithium. The inference has been drawn that the sun's atmosphere is composed of all the substances which enter into the composition of the earth, and it is, I think, perfectly obvious that the earth is a production from the substances in the sun's rays, and so is every other planetary body, and they all existed, at one time, in a diffused, or nebulous condition, according to the theory of La Place, which these discoveries seem to have absolutely demonstratrated. The time may come, when we have sufficiently extended our observations of the chemical compoition of the several rays, when the Heavens may be districted into the Sodium district, the Iron district, the Lime district, &c. But, though matter is here shown to us in its infinitesimal state of ultimate subdivisions and subtlety, it is still merely matterthere is no spirit about it yet-it is dead as a granite boulder, and affords no ground for the belief that spirit is rarefied matter, transmuted by motion. Wo have yet to learn our A B C as to the constitution of spirits.

Mas. STME gave a sketch of the plan of creation, according to the theory of La Place, and of Fourier's view corresponding to it, of spiritual progression and unfoldment, throughout ascending spheres of being. "This gives us a glimpse of the employments of the future. We have some conception of them, also, from reason, analogy and consciousness. All the eternities shall become open and clear to the vision of man, for man must become omniscient and omnipresent, by which it is not implied that he need be everywhere in the body, but that the area visited by his thoughts and affections will be infinitely extended."

Dr. GRAY .-- I apply the term Fuith to the operation of the spiritual senses. What the spirit sees is but, very imperfectly translated into the animal plane of consciousness, and is there felt only as dim anticipation; nevertheless, when the human spirit looks into the inner life of Nature, doubtless it sees much more clearly than it can thus translate to the outer consciousness. Faith is at very best only an echo from the spirit into the bodily plane of consciousness. For instance, the whole human race has always had registered in its consciousness the idea of a Divine existence, superior to the human. God and Immortality are ideas of Faith. I suppose all human spirits do fully acknowledge and perceive human immortality. The conviction is perfect in the spirit, but it cannot be translated into the bodily plane until the latter is developed into a state which may be called complimentary to that of the former, so as to receive or reproduce its ideas. Now it is a fact demonstrated by Psychology, that in the animal plane of consciousness persons can be impressed through their nervous systems, and by the operation of another, with a conviction as strong and vivid as though it had come from their own divine intuition -just as a biologized subject may be for the time firmly persuaded that my spectacles are a walking-But there is suc a thing as a ma spirit sending down impressions-and he may receive them also from those with whom he is in rapport-of real truth, and I call that real Eath-in other words, it is what is gathered by the spiritual senses in their own sphere of action, and sent down into the natural plane, and these planted as in its proper garden, where it will grow according to conditions, the spirit itself knowing all the time whether those conditions are the right ones or not. The simplest things may be the result of this use of the spiritual senses. Mechanical inventions are always the result of spiritual intuition. The mind begins with principles, generals, and descends with great labor to details; and a thing being constructed by the animal reason after being translated into the sphere of the external senses. I call that state of the animal consciousness, Faith. Probably threefourths of the so-called spiritual experiences and beliefs current in society are results of 'exotic or spurious faith-of impressions transferred from other and more powerful minds, and in these very minds may be entirely artificial, and yet produce terrible effects on the weaker subjects. This spurious Faith, like a out flower, soon dies out-and hence the numerous cases of religious "backsliding," which follow as reactions from the efforts of brilliant revival preachers. So, too, our own trance-speakers give forth a world of nonsense about theogony, theology, &c., under an influence which may seem to themselves a natural growth of their own divine state of intuition.

BANNER

Oh, then may the maiden, the bride and the mother, In joy greet the banner, now floating above !

That waved o'er the speed of the hero and lover To'Glory's proud field-to the home of his love !

And,ne'er while the sun in its brightness unfolding O'er Freedom's fair land its peace kindling rays, Shall those azure-crowned gems we now are beholding Grow less in their number, grow dim in their blaze. And ne'er shall those fire stripes o'er us depending "Grow pale in the light that around them hath set ; Nor a stain e'er be seen with Purity blending at in that halo of beauty, whose colors have met.

DEDICATION OF A HALL TO SPIRITU. ATISM AND REFORM ON KELLEY'S has entered in, and forms a prominent trait of our ISLAND, OCT. 26, 1861.

"Kelley's Island is situated twelve miles from Sandusky, O., out in Lake Erie. It was, at an early day, known as Cunningham's Isle; hut being purchased about twenty-five years ago by Mr. Kelley, it received thought; and if the mind thus excited knew nothhis name. It contains about three thousand acres, | ing of the schools, or even the alphabet, and failed and a population of between five and six hundred, devoted mostly to quarrying a beautiful limestone, thought acutely and naturally, and, in its own pecu-

and the culture of grapes. The Island is an enchanting place, and is a very frequented resort as a watering place for the people of our State. A more quiet spot, or one more beau-tiful, it were difficult to find.

About fifty of the citizens of Sandusky took passage on the Island Queen on Saturday, at half-past ing a leadership. twelve P. M. for Kelley's Island, to witness the ded *Catholicism* taught reliance in authority, The ication ceremonies of the beautiful Hall on the Island, creeted by the munificence and generosity of grandest lesson of the ages. You cannot think for Datus and Sarah Kelley. It is deeded to the Island-me, or I for you. We are all organized differently, ers by Mr. Kelley, " for the purpose of disseminating and think and act for ourselves, and on our own reaseful knowledge in the shape of lectures, preaching, exhibitions, and for social enjoyment." It is not to be used exclusively for any considerable length of few pet truths, thinks it has grasped all there is in time "for the benefit of any sectarian creed or de- the world, and seeks to make proselytes by all means nomination, if wanted for other purposes; but shall in its power. This Jesuitical spirit should be resistbe an open platform for all respectable persons to ed wherever found as the uncompromising enemy to promulgate their sentiments and convictions of human advancement. It is not by proselytism that truth, free and unmolested."

moral, intellectual, physical and social interests of truth brought out and anon discarded. We think the citizens of the Island. The head, the heart, and as we are organized to think, and not as bidden by the muscle, are all to be cared for ; the great object another. The oak might as well tell the pine to being to furnish the Island with a room suitable for throw out branches defiant of the storm-wind, or public gatherings of all kinds.

control of the Hall remains with Mr. and Mrs. Kelley during their natural lives, after which it passes to the heirs, who vest the control in a committee of three selected for the purpose; but at the end of fifty years it passes into the keeping of the Trustees of the township, who are ever to observe the conditions of the bequest in its use and control. At half part two, we made our way toward Kel ley's Hall, and the first thing we noticed upon our entrance, were the beautiful specimens of art which hung over the stage and upon either side. The portrait of Datus Kelley was life-like. The paintingsthe foot of Goat Island," " Humboldt," etc.-wero executed by Hudson and Emma Tuttle, of Berlin, and spoke volumes in their praise. The " Resurrection," or the bed of death, with the heart-broken mourner kneeling by its side, the spirit taking its upward flight, and the parting of the heavens and "Borrow for the Dead." When gazing upon such a goggles! So do we dispute their right, in such

up its notes, and the singing of the words-

The Indian pursues his game far off In the broad hunting-grounds of his great sire.

This Island, which appears to have been the favorite resort of the Indian, over which lines of fortifications of an extinct people still remain, whose rocks still retain the rough-cut hieroglyphics which ell legends of history wild as dreams, has become thickly peopled by another race. On the waters of the neighboring Bay, where the bark cance plied from the wigwam on the main land to the Island, a noble steamer, an embodiment of loftiest genius, treads like a thing of life the waters, from the wharves of a commercial city. To-day we reap the harvest sown by the years gone by.

The combative energy called out by the hardships of pioneer life, awoke a wild sort of liberty, which fluences which surround him. He is molded by the material world.

Freedom from all the restraints of society, all its conventionalities and lying follies, awoke freedom of to write its name except with a rude mark, it

liar way, went straight to the work. Intense individualism is produced by this naturalness of thought. With the isolation of a pioneer life, went the cessa right or wrong, it is much better for us than follow-

woods of America taught reliance on ourselves-the sponsibility. There is an egotistical spirit, which, embodying a

we progress, but by constant friction of mind against The aim, we believe, is to have it devoted to the | mind; the jar of conflicting theories is the fire of

> the pine the oak to keep its foliage fresh through the winter, as one man to tell another to think thus or thus. If it were possible for the oak to obey, the first snows of winter would crush it to earth; and were it possible for the mind to obey, it would become dwarfed and imbecile. A man with towering egotism may lead others by paralyzing their thoughts, or by iron fetters of psychology make them believe for the time its whimseys ; but such is a process of soul destruction, loathsome to contemplate. 1 meet a man wearing green-colored glasses.

"Ah, friend," says he, "this is a very green world. Land and water, ships, horses, animals and trees, all are green."

"They do not so appear to me, but of the diverse hues of the rainbow."

"No such a thing, sir-no such a thing! I have the evidence of the senses; can you dispute the senses, sir ?" "Of course we dispute the evidence of the senses,

scene, it is a time for meditation. The Organ struck cases, of dictating to those who chance not to wear such aids.

We are not butterflies of an hour, born at morn to perish ere sunset. Death does not pover with oblivion he scars of this life.

Church and State preach a pute and exemplary life, and men echo the same; but practically, the world is a rank Atheist. What counts it, if I go to the solemn drouing of the established minister lulls me to sleep? What counts it though I pay more out Godless and heartless allthe rest of the week. hyena-like, to fatten on the WRECK OF OTHER MEN'S нораз ?

I say we are awaking from this horrid delusion that wealth makes the man. Too long have we worshiped the Almighty Dollar, and only the deepthroated cannon awoke us from our dream. Sud. denly finding ourselves, our colossal nation, standing on the brink of destruction, we for the first time realize that money has not the power to avert our doom-manhood alone can save us?

Your John Jacob Astors are good enough in peace; tion will look far through the vista of its past, and but now we must have Scotts, Fremonts and Mc. who can tell the countless memories and traditions Ciellans-men with the ring of the true metal which will cling to the old man's mind, and make Here we meet in peace and harmony; but we came this place a sacred shrine ?

us. The hitherto mystery of death and the future

plainly discernable. There is no corruption then in of each individual enters the spirit realm just as it leaves this earth. If it is blackened and scarred, by stained by vice, it will stand on the other shore just as scarred, debased and corrupt, as it was here. If fices for others, on the other shore will stand this spirit, shining with the light of its good deeds. This fatality is unchangeable. As the man, so the spirit.

But does death end the term of probation? Is the blackened soul destined to remain forever stationary, or sink deeper and deeper into the maelstrom of crime for eternal ages? No! Nature teaches pro gress, and with the eye of hope, we discern that all. sooner or later, will turn to virtue. A million ages may sink into nonentity before the blasted soul awakes to its destiny; but time is nothing to the in-

Perhaps I may be considered as dogmatic in these sentiments; nay, all this realm has been wrested from dogmatism, and annexed to that of positive A few remarks seem necessary to the understanding of the relation such institutions as this bear to the spirit-world. Do you think we here escape the ghosts of the departed? On one hand we assemble-they on the other; and though we may know it not, our thoughts are mutually interchanged This is, I think, the cause of the great progress of the harmonious associations. They attract and bring themselves in direct connection with congenial minds in the other spheres.

Judging from the past, the time is not far distant when this island and this entire archipelago, with church on Sunday, sit in my cushioned pew, until the neighboring peniusula and shore will be as densely crowded and as thickly set with the vine as the Rhine; when every rod of their most rocky surface than my part of the church tax; pay missionaries shall bear its purple burden, and its products be to corry Bibles to the savages of the Equator, if I go as famous as the most celebrated wine regions of the Old World.

Already has your population become sufficiently dense to urge the formation of associations for mu-tual improvement, social and intellectual. This hall will of course form the centre of your association, and its walls are destined to become sacred to generations yet to come. It will witness the stammerings of youth, the blush of maidens, the tottering steps of age. It shall remain while the ohld grows old, and the great great grand child staggers under the weight of a full century. That distant genera-

tion will look far through the vista of its past, and

DE. HALLOCK, as an example of the influence of education and surrounding opinions, in producing visions, referred to a case which had recently come under his observation, of a young girl who, on her death-bed, thought she saw Jesus. The impressions on her external plane must take the form which was the only one she could suppose was there-and so it has been in a thousand other instances.

Dr. GRAY gave an account of the appearances. rithin a few months past, of a young lady deceased, to her little sister, four years of age, who received several convincing tests of the spirit's identity. The communications have caused a decidedly happy change in the mother, who had been before nconsolable; and she has since been developed as a ipping medium. The family had no previous faith in Spiritualism.

MR. PINK .- Paul says Faith is the substance of things hoped for; the evidence of things not seen; and men must really have that faith to know what Paul was talking about. Neither can you know Dr. Gray's kind of faith until you experience it. Now I have passed through that thing, and I know it. I know God-that there is a spirit of God besides the spirit of man, and by having this Spirit of God, His things are revealed to you, and so with the things of man. When a man has that spirit of faith, he is raised from the dead; he never feels he is a sinner. But Dr. Gray feels that thing. I am as great a sinner as any of you. No man by searchng with the intellect can find out God; but a man ike Paul has the substance of truth, and has no loubt about it. The faith I have makes a man perfeetly careless, instead of anxious.

DR. GRAY .-- [In answer to questions.]-On my piritual plane I converse with angels, as on the natural plane I converse with you, and I suppose you do the same, and every other human being; and, to know the Divine truths of the internal life, we must keep ourselves in rapport with the angello world, and in such order that truth may grow on the internal plane, and crop out and yield fruit in our conduct. I do not believe I am inspired by God

### BANNER OF LIGHT.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 23, 1861.

ROOM NO. 8, UP STAIRS.

LUTHER COLBY, . . . . . . . . . . . EDITOR.

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ness exists as a necessary foil to set it off?

Forbid the thought, as it rises in the mind ! Hu-

man nature, even in its meanest estate, dislikes to con-

template a state of things so repulsive to its nobler

In all things lies lurking a reason, and always a

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himself. I believe God comes only through the medium of the angelie world. My personal opinion is, that the technical term " Holy Ghost," used in the Now Testament to express the power whereby men work miracles, is better understood by us Spirituallate, than by Christians since the apostolic age, if not better than by the Apostles themselves; and I suppose we also understand the matter of inspiration better. True Spiritualism comes not to destroy, but to fulfill [i. e., fill out] former truths.

## LETTER FROM PROF. S. B. BRITTAN.

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### HOTEL OF THE INVALIDES. 407 Fourth street, New York, Nov. 11, 1861. ]

EDITOR OF THE BANNER-It occurs to me that the Symbolism of Secession may afford a suggestive subject, and for want of matters of local interest I will make it the theme of this letter. 1 am far from presuming that the enlightened people of the North are infallible, either in the compr honsion of their natural rights, or the discharge of their constitutional obligations. But, if we are not a faultless people, we certainly have manifested a disposition to respect the rights of the South, and to redress her wrongs whenever it has been made apparent that the alleged wrongs had anything more real and tangible than an imaginary existence. Of course we can never sacrifice the noble inheritance which our fathers seoured for us by the unreserved consecration of their all-fortune, life and sacred honor. Our freedom is above all price, and every oitizen should feel that

"A day, an hour of virtuous LIBERTY Is worth a whole eternity of bondage."

Nor can we apologize for the orderly and respectful exercise of our constitutional prerogatives. If this be demanded as the condition of continued union and the restoration of peace, then the Union must perish, and even peace is purchased at too great a cost when it involves the abandonment of reason, the overthrow of our institutions, and the immolation of Humanity at the altar of indolent and selfish expediency.

The authors of the great Rebellion have certainly committed grave and manifold offences. Before they commenced the War they often hunted innocent American citizens as only capital offenders against the laws are ever pursued in civilized society; for many years they have frequently-in the punishment of both real and imaginery offences-set at naught the civil law, and instituted barbarous tribunals, where foul suspicion is substituted for evidence, and unreasoning passion is clothed with judicial authority; they have treated the highest integrity, the purest patriotism, and the deepest moral convictions, as orimes to be punished with imprisonment and death; they have attempted to suppress the free thought of the people, to corrupt and misrepresent public sentiment, to bias or subvert the right of suffrage, to exercise a despotic censorship over the local press and public assemblies, and hence to arrest the progress of modern civilization. Moreover, they have robbed the national treasury. and seizing the very implements designed for the common defence, have aimed them at the heart of the nation. As vipers drive their fangs into the bosom that shelters and warms them into life and strength, so they remorselessly strike at the breast that nourished them in their weakness, and would fain palsy the strong arm that still encircles and is ready to defend them. They have treated the sacred guarantees of the constitution with derision and bitter scorn ; they have throttled the peaceable champions of Freedom in the halls of the Capitol; they have borne away pillar after pillar from her sacred temple, and driven the goddess of Liberty from among them. To-day she stands on the Northern battlement of our political citadel, with veiled and averted face, while the arch apostates lead the great army of political infidels down to the bottomless pit of social and national perdition.

Now that further forbearance is vain, the North

It requires but little play of the imagination to appeal to the Spiritualists of Boston, as my friend conceive of Secession as the "great red dragon " of is desirous of leaving this city, where she has enthe modern apocalypse, having many heads and dured so much. Any one, applying at the office of horns, and whose tail has drawn "the third part of the BANNER, can receive my address, and, if willing, the stars of [our political] heavens." This ugly beast communicate with me on the subject. Mrs. F. O. Hyzer is giving a series of five lectures

at Sansom Street Hall.

Philadelphia, Nov. 6th. 1801.

is "angry with the woman," [the goddess of Liberty] and comes to " make war on the remnant of her seed, which keep the commandments" of the Government, desiring to enforce the laws, and to respect the rights of the people. And South Carolina may yet realize some one's conception of the vision "in the wilderness," of a woman seated "upon a s-arlet colored beast;"" drunken with the blood of the saints, and with the blood of the martyrs" of the Christ of LIBERTY.

The loyal States, like the good man in the para-OFFICE, 158 WASHINGTON STREET, BOSTON. ble, are all safe in "in Abraham's bosom;" but the others, being dead in trespasses and sins-treason, grand larceny, manslaughter and the like-remind one of the Hon. ---- Dives, a gentleman who lived fast. " fared sumptuously," had good clothes, andbecause he was ungrateful-was left at last to a fearful retribution, down by "agreat gulf" in a warm country. When the traitors, like Mr. Dives, are finally brought to judgment, we shall doubtless hear them calling on father Abraham for relief, and re-

them calling on father Abraham for relief, and re-freshment, while they lift up their eyes amidst the torments of their own moral and political hades. The people are now aroused, and strange sounds, like the commingling voices of many waters—deep answering to deep—fil all the air. The marshaled d to send bills on the above named Banks in case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; subscribers will please send none of the other denominations, for they are of no use to us. Subscriptions discontinued at the expiration of the time paid for. Bubscribers in Canada, or other foreign countries, will add to the terms of subscription 52 conts per year, for pre-pay-ment of American postage. Bubscribers withing the direction of their paper changed from one town to another, must always give tho name of the Thur. County and Strict to which it has been sent. answering to deep-fill all the air. The marshaled hosts are gathering, and warlike fleets cover the Eastern and Western waters. The armed legions descend from the summits of the Alleghanies; they come in waves from the shores of the great lakes; every Lillside and valley of New England at once repeats and answers the nation's call; and all over from one town to another, must always give the name the Town, County and State to which it has been sent. ADVERTIGEMENTS inserted on the most favorable terms. the great West, like a prairie fire, sweeps the flame that warms the patriots' heart and lights up his pathway to battle and to victory.

I am not unmindful of the fact that war is a ter rible evil, and that it is only to be justified when a great humanitary purpose is to be achieved. But there are even greater calamities than war; and when these can only be 'averted by a resort to arms, the contest may be a righteous one. When a nation is reduced to abject slavery by despotio rulers; when bold bad men are led by a selfish and heartless ambition, to plot the destruction of free and liberal gov. toward chiseling the features and expression of a ernments; when cunning knaves usurp the place of face; and that face, too, our own, and belonging to power, and traitors conspire against the State; then, nobody else. We see that this person whom we meet when pacific measures to redress the people's wrongs possesses a most agreeable countenance, open, warm, have failed, a firm and manly resistance may be at sunny and attractive in its expression; while that once a necessity and a virtue. Such is our justifica. one carries about a face where " treason, stratagems tion before the world, and only craven and false- and spoils " manage to snarl themselves up, making hearted souls would tamely suffer the enemy to de- a nest of strange and unnatural expressions, as spoil us of our great inheritance. We cannot forget much to be shunned and pointed at as one filled with that solemn charge from the Father of his country. | " unclean birds." The shades of departed patriots would frown on us from the illuminated watch-towers of their heaven, did, frank and happy, inviting the beholder's confiand the blood of fallen heroes would cry aloud dence at every glance, and spreading genial contaagainst us from the earth that garners their ashes. gion wherever he goes, and another looks so scowl-There may be some so basely born, or from other ing, sinister, mean, malignant, or hang-doggish, that causes rendered so insensible, that they reverence he excites suspicion in almost every breast, and is the power that smites them to the dust, and with very certain to be repulsive to all, both old and seeming affection hug the very chains they are young? What is the secret quality, be it material doomed to wear. The people of the North are not of or magnetic, that has such a spell of power to make this class; and since they have accepted the only one face sweet and heavenly and another forbidding alternative that remained, they will be sure to dis. and devilish ? Can we contemplate such striking charge the obligation of the hour with a religious contrasts seriously, and say that thus, or thus, heavfidelity. The Government is now in earnest, and the en chose to do its work ?-- that it is God's wish and People are at length prepared. "But great as are will that ugliness and deformity in the world shall the material means and instrumentalities, acoumn- be almost, if not quite, as much the law as the exlated for the national defence, they are small and ception ?-that there can be no beauty, unless ugliineffectual, compared with the great moral elements which combine to invest the cause of the governnent and the country with honor and power.

"Thrice armed is he who hath his quarrel just."

instincts, and rejects a theory so contradictory to its The serpent has, neither lost its venom nor its loftiest ideals of truth and goodness. symbolic significance since the original fall of man. and hence it is fit that it should be emblazoned on the ensign of the new confederacy. Leaving the enemies of the country to gather to their own appropriate standard, we have been strengthening the national bulwarks. Trusty sentinels now guard every watch-tower of Freedom, and the great avenues that lead from the citadel to the South are faithfully defended. Already we are closing the gates of the sea against the rebels, and hereafter the Southern Crown will be left to pale and perish in the grasp of HER-S. B. B. CULES.

and spirit of an exclamation-" How can a man conceal himself!" He cannot do it. Every wind, and deny it before men.

whether it grow attractive or repulsive. We are at ment, and justification.

the work of sculptors continually. Every motive A member proposed that eternal punishment of that slumbers in our breasts soon finds its place in the wicked be added to the doctrines specified, which the expression on the surface. We can be handsome amendment was accepted.

the spiritual "aid and comfort" this well-known medium is conferring on his fellow-mortals, and from all of them we get personal assurances that more lasting good is done by his instrumentality than even he can be aware of. We publish, on another page of the present number of the BANNER, at Tamaqua, Penn., in which the reader will see for medium like Mr. Mansfield is able to work so deep and wide a benefit to the human family, and especially the manner in which disembodied spirits retain currency to his sentiments ! with such force their hold upon mortals. It is undeniable that this medium receives almost innumerhis mediumship, he is successful in transmitting the Bible. words of strength and consolation to those who ask in the true spirit and faith.

Beside the communication which is given in another place, we extract as follows from a letter just received from an intelligent and thoughtful gentleman near at hand, deeming it unnecessary to premise anything further on the head of Mr. Mansfield's peculiar mediumstic qualities :

"His knowledge of any of the inquiries made, actually prevents his writing answers; and none are given but when he has no knowledge whatever, from the party seeking information, of the contents of sealed letters. This is the condition necessary to Mr. M.'s mediumship. His mental faculties stand system is used. There can be no delusion—no disposition to mis-

epresent anything, on the part of Mr. Mansfield; he could gain no advantage if he would. He has no power to read minds-he must, in fact, be passive, or the employment of his magnetism would at once cease. The esteem, friendship, or love, existing be-tween the parties concerned in the inquiries put, being the status of the conference, it has to be a real esteem or love, and not a counterfeit, in order to call forth such striking evidence as is all the time produced in favor of the high character of his mediumship.

In placing his fingers on the paper containing an inquiry, he is the instrument by which that in. auiry is brought into connection with the channel tapping, up and down, on the paper-does the right hand mark down words and sentences until a long ommunication is given. But whenever the laft all? communication is given. But whenever the left hand ceases to move, and the index finger becomes

## [NOV. 23, 1861.

More Nigus and Symptoms.

At the late general Convention of the Congregaray of light, and sound, and scent, and glanco, and tional and Presbyterian Ohurches of Wisconsin, held turn of the head, betrays the person that we are; in Milwaukie-some two hundred members being in and it is folly for us to think we can repudiate or attendance-the troublesome matter of "Heresies in the Church" came up, in natural course, for dis-

Hence, face answering to heart, what are we to cussion and settlement. A resolution was offered conclude but that we are daily chiselers and sculptors from the business committee of the body, deprecatof the expression with which our features are en ing the growing indisposition in Orthodox churches and dowed ? As we shape our thoughts and lives, so do ministers to maintain the cardinal doctrines of evangeliour countenances take form and meaning. Every cal faith, and recommending greater faithfulness in day adds to the character of our facial expression, preaching the doctrines of original sin, the atone-

if we like, even with the unwelcome inheritance of A spirited discussion ensued; all the speakers unhandsome features; and many is the homely face protested their soundness in the faith, and their beeach one of us knows, that wears a look far more lief in the importance of these doctrines, but several sweet, and serene, and beautiful, than others with objected to the resolution, that it implied the unfeatures regular even to classicality in their outline. faithfulness of the ministry on this point heretofore, It is in our souls that we are beautiful, or the con- Ond some thought it had the appearance of aiming trary. And those we are left, with Heaven's help, at certain persons who were in fault, and whipped to discipline and cultivate as we will. Even the them over the shoulders of the church generally. most forbidding circumstances may be made to con- One brother said he had no hesitation in saying that tribute to our advancement, and the knottlest per- the resolution meant Henry Ward Beecher and the plexities combine to produce the most serene state of Independent, and their sympathisers, and he wanted

to see a plain and faithful declaration against them. Another said he would not magnify Beecher into importance, by making him the subject of a resolution -that he believed the body of the church was sound, and that the danger was not so great as some brethren imagined. The brother who preceeded the last speaker replied, that in his judgement the prevalence of apostasy from these doctrines in the church was alarming, and demanded action ; and as for the an interesting communication from a correspondent character of Beecher's teachings, he would point to the fact that among semi-infidels and opposers of evanhimself where lies the secret by which a superior gelical truth everywhere, they were received with approbation-Universalists, Swedenborgians and Spiritualists were loud in this approval and active in giving

Several others concurred in admitting a general and growing unsoundness in the faith. One brother able applications now for messages from the other suggested that the specific doctrines named be strickspheres, and that, obediently to the interior laws of en out, and that they simply assert their faith in

As the discussion proceeded, it became evident that the feeling of the Convention was averse to adopting the resolution, and when it reached the point where action must be taken, the question arose how the resolution could be disposed of. It must not be voted down. It was proposed to lay it on the table -but that, too, was not expedient-it would look bad. Finally, upon suggestion to that effect, leave was granted to the business committee to withdraw the resolution, which was done.

So we go. This business of preaching heresy would seem to be spreading. There is some sort of contagion in the air. The "spirits" must be outside, and are in no way engaged; but his nervous abroad. Beecher is a bugbear; and the church are unhappy because they cannot compel the Infidels and Spiritualists to dislike him for his liberal sentiments. Somehow, the old hell-fire doctrine is growing palehas begun to burn out. More preaching is directed to the humanities, and not so much to the human plans of consorship and authority. The people have lives to live, as well as deaths to die; and the Present calls as loudly on us for service as any Future which superstitious or ambitious men can demand from us. We very much fear that this trouble of "heresy" will increase, rather than diminish, and that the

popular heart is already getting pretty well infected. What is to be done? Will grumbling "Conventions" hrough which it is all read by the spirit friend ad. help the matter much? Will anathemas, piled up dressed; then the fingers of his left hand and arm by the cord, cure the evil? Will not our good friends, become surcharged, the index finger is set in motion, and only while its motion continues—which is a smash, make up their minds that the people pretty

Patience. We must cultivate patience, or all our plans result in nothing. The brain may leap forward and take in at a bound the end from the beginning, the consequence from the cause; but the hands work but slowly ; it takes time to produce realities from ideals, and there are always many circumstances to come nor has he declined to furnish me all the opportu- in between the inception of a project and a close. There were enough to cry " On to Richmond !" before the mutual rout at Bull Run, who are now persuaded that our commander knows best how fast to go as well as where to move when the time comes. Disappointment furnishes excellent discipline. If delays are said generally to be dangerous, no less are they useful in drilling and organizing one's best fied directness to the inquiring and sympathetic faculties for effective service. It is a grand thing hearts of mortals. They who have the misfortune to for a man that he is obliged to wait on fortune, and that he cannot have his way just as and when he wants it. The curb is as well as the spur, and oftentimes quite as necessary. " How poor are they," says Shakspeare, "who have not patience !" and then he asks-" What wound does heal but by degrees ?" To which we might append the inquiry-What work was ever perfected, made solid and lasting, but by slow stages and short ones ? Cultivators very well know that it is the slowgrowing fruit trees-which make their wood at their leisure, as it were, and mature their sap thoroughly -that yield the choicest fruit; and that this is the since they are enabled to see immortal truth, as it fruit which alone keeps through the year. It is the good fruit alone that possesses this quality; the rest We have seen men eager to reach their goal, imstances that the multitude of seekers may with such pulsive and impatient in the extreme, never relaxing their nerves from their high degree of tension, and even finding fault with the order of things if they

the being. Mr. J. V. Mansfield. We are constantly in receipt of letters relative to

arises in her majesty to vindicate the righteous claims of the great American experiment of popular government. The fires are rekindled on the old altars, and the builders come to restore the broken walls and waste, places of our political Zion. The vision of Milton is realized :

"Methinks I see in my mind a noble and puissant people, rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks 1 see her, as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about amazed at what she means."

But we must be cool as we are resolute in this great ordeal. Let the traitors who dishonor the American name and corrupt the political atmosphere have liberty to depart, that they may live and die at home, or wherever ingratitude and treason are indigenous to the soil. We would not descerate the land that is sacred to freedom by the shedding of treasonable blood, since it was long since consecrated by the ashes of our martyrs, and hallowed by the memories of the early struggles and the glorious days of the Republic.

For a long time we cherished the hope that the desperate adventurers were not lost to all reason. The Government gave their heated passions time to cool, trusting that they might pause before it was too late to avert the impending storm. But incorrigible ignorance and ungovernable passion obscured the p-pular judgment, and unreasoning demagogues led queenly States to the saturnalia of treason and the baptism of blood! The authors of this gigantic crime were deaf to the voice of admonition; they pulled down the pillars from the south-front of the temple of Liberty, and committed sacrilege at her fairest shrine. Since they would not be persuaded to pause and reflect, they must now be left to feel the power of the arm they have defied. Heaven restrain and forgive the guilty, wherever they may be, is my prayer, and, next to the great immortality hereafter, the last hope of the American patriot.

To-day the noblest bird of the genus falco plumes himself on every storm-smitten pinnacle within the whole area of Freedom. From his eyric in the mountains of the North the American eagle swoops down among the reptilia of the dismal swamps. We naturally look for the end of the venomous snake that the South has so fitly chosen to symbolize her cause; end the eagle will quite likely teach the poor pelican a short method in the moulting process. He will surprise the buzzards and scatter all the foul birds that roost on the decayed braches of the tree of Liberty, or yet wait to gorge themselves on the dead body of the public faith. The birds of the old Babylon were reputed unclean; but it is worthy of remark that the American eagle was not one of them. Nor does this noble bird appear to like the impure atmosphere, the slimy bayous, and foul lagoons of the South, where pestilence and treason flourish tocether. 

Oppression in the City of Brotherly Love, etc. FRIENDS AND READERS-Permit me once again to nature has a tendency to express beauty or ugliness. call your attention to the labors of Father John Bee- A sunny soul could not wear a malicious face, if it son, in our city. Striving unceasingly against a should try; no more, either, could a plotting and strong current of popular prejudice and opposition, wicked one wear as outward expression of tranquilhe works with undiminished zeal in the good cause lity. Because, in Nature, there are everlasting corof human justice and brotherly love. As the sworn champion of the red man, he takes the field; and, broken in upon. in a series of lectures, portrays the wrongs, cruelties

and outrages inflicted upon that outcast race.

ly efforts meet with prompt and speedy success.

A case of intolerant persecution has come to my knowledge, which I must impart to the readers of and open publication. The thief in the heart bethe BANNER. A lady of my acquaintance has re- comes the thief in the face. The wanton desire takes nounced the errors and fallacies of the Roman Catholio church for the ennobling truths and sublime lustful look, the animal glance, and the low, less consolations of a true Spiritualism. Her former than human expression. The schemer of wicked-Father Confessor, a man well known for oratorial ness has a face that seems like a soldier continually ability and intellectual gifts, has instituted himself on guard; so suspirious is he that all men are on the remorseless persecutor of this lone and defenceless widow. After telling her that she was a child and how his nefatious plot will develop itself and of the devil, that he would not even pray for her, as | explode its secret nine. she was lost, and prayers would be of no avail, he deprived her of a situation she might have obtained pasture of a tranquil, sunny and truthful countenby telling in his own way the story of her apostacy. ance, the glance as calm and clear as the blue cope She expects excommunication at his holy (?) hands. of the heavens above, and the lines of the mouth as In his darkened bigotry he looks upon her as the associate of degraded men and fallen women—for such self, we instantly confess, secretly and silently though is his estimate of the character of all who believe in it be, that here is a something which Heaven has Spirit intercourse and in Harmonial teachings. This kindly offered to all men who meet it, as a token and friend of mine, suffering thus from religious perse she would be very serviceable ; or as companion and to established rules and formalities. assistant in some kind Spiritualist family. If she return to her church, she can live in ease and comfort, but conscience and principle forbid. Should the time publishing ourselves to the world, not, pernot we Spiritualists take such an one by the hand, haps, by word and by action, but by thought, and and prove to the world the superiority of our practi- impulse, and desire. The old Chinese philosopher

zood and sufficient one. Nobody has a mean expression, or a wicked and malicious one, or a sinister and suspicious one, or a timid and expressionless one, on his face, without there being an excellent reason for it. If he souints even, there is a law which his native tendency to strabismus did not dare to disobey. If he scowls, there is an order in his nature, somewhere out of sight, commanding him so to do; and, if he died in the act of resistance, he could not help it. The interior principle governs and shapes the outer expression and action ; that is the whole secret of it.

One wears a handsome or an ugly face, as his or her respondencies; and they must not and cannot be

As a man thinks, so is he; thought and action correspond exactly. When a person sits down deliber-Last night he lectured at the Presbyterian church, ately to plot a fraad, a forgery, a theft, or an imposin Eighth and Cherry streets, and Larooqua, the fine ture, his face takes on the mask-that is, the ex-Indian singer under his charge, gave some of her pression-which his new work compels him to wear. unrivaled melodies. Father Beeson is doing his ut- The fraud within begets the fraudulent expression most to attract the public mind in the direction of without. Nothing is hidden away so secretly in the the suffering, long-neglected Indian. May his kind- human heart that it does not insist on revealing itself. All things seek the light. No plan of mortal was ever yet devisel, that did not demand instant outward expression in the wanton face-the leer, the the lookout against him, watching him to see where

When we feast our hungering eyes upon the rich screne and placid as the rim of the calm herizon's a blessing; it teaches us what we may be for ourcution, is one who was reared in affluence, and who selves; and it sheis an influence over the heart like now, by the changes of this chequered life, is made nothing else than a blessing. Virtue is taught by to drink deeply of the bitter draught of poverty. example much more forcibly than by precept or the-Will not some benevolent reader of this find for this ory; purity of soul is made contagious, rather than truly worthy, corrowing woman, a home and em- a matter for homily; we teach and learn more as ployment suited to her needs? As a housekeeper, children do-one of the other-than by conforming

These plain matters give forth no more nor less than one plain lesson, which is this-that we are all cal faith? I trust it will be so. And I make this understood the matter, when he asked in the form | so.

quiet, the other hand stops writing, and frequent pauses are made; and in no instance can he write except when the current of spirit magnetism controls and acts simultaneously upon each hand. I have taken special pains to investigate this beautiful and most mysterious phenomenon; not once or twice only, but fifty times at least, and at intervals. I have never met the slightest objection from him, nities possible for detection."

Our readers understand the nature of the proposition which this gifted medium has made, of his own accord alone for their benefit, and it is not surprising at all that they are so eager to avail themselves of it. It is not often that messages from the invisible world can be brought home with such unqualilose brothers and sons in the destructive confusion of this war, will be glad to know that, though they have crossed the silent stream, they can nevertheless transmit their loving messages back to this side. It concerns widows in their loneliness, that their dear partners, snatched from their sides almost without warning, can come to them again and talk as in the olden strain. The low may be lifted up by this startling communion, that so abounds with truth which they would reject, or refuse to hear, in any other form ; and the pure and spiritual-minded receive still further development by this holy contact, were, with their own eyes, and listen to accents of love with a wonderfully awakened sense of hearing. must be consumed early and fast. Not often is it that the spirits so arrange circumreadiness become finders indeed.

### Thanksgiving Day.

So soon does the year come round again! It could not be allowed to achieve their success immeseems but yesterday since we boned our last Thanks- diately-without further waiting. As a general giving turkey; and here we are, scated over the fat rule, these persons become disgusted with all their fellow that has gobbled and strutted on the edge of plans at their first disappointment, and cannot permany an oat-field and buckwheat patch. We send suade themselves to try again until the chance for all the BANNER readers warm welcome and good them has gone by, for good and forever. Such are wishes, at this particular time. We hope each fam- a standing warning against the evil of parting with ily has its own full board, and is able to be seated one's patience, or of failing to cultivate it in good about it in happiness. Many a son is off with the season. They come to nothing, for they have no troops, fighting battles for the government, which real bottom on which to base their plans.

men declare can be preserved in no other way; they will give thanks in their hearts, and pray Heaven that another return of this festival may find them safe at home with those they best love. But they hearts are with them in their struggles, and the Gen. Butler. "Come where the moonbeams linger," safety. Could we be suddenly made a united people again, there would be cause for Thanksgiving indeed. more in their true relation ; but now, we must needs abide strongly in faith, to be able to attain to the ordinary measure of thanksgiving.

### New Music.

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We have received from O. Ditson, of No. 277 Washington street, the following pieces of new music: are not forgotten in their extremity; millions of author of "Darling Nelly Gray," and dedicated to hopes of a whole people centre in their success and Song, composed by Fred. Buckley. "Cataract Galop," composed by Carl Faust. "The Army Grand Another year, we shall probably see these things Haron, Introduction Hail to the Chief," for the plano, by Ch. Grobe; Dedicated to Gen. Scott. "Kathleen Mayourneen," a transcription for the piano, by Brin. . ley Richards. "Gen. Scott's Grand Review March," He's a wise man, who, when he is well off, can keep composed by G. Glover-a sheet illustrated with a fine colored portrait of the Hero of Lundy's Lane,

## NOV. 23, 1861.]

#### BANNER OF LIGHT.

### New Publications.

Tan HARDINGER OF HEALTH ; containing Medical Prescriptions for the Human Body and Mind. By Androw Jackson Davis. New York: A. J. Davis & Co. For sale in Boston at the Banner of Light office.

Nobody will dispute, be he believer in spirit-communion and spirit power or not---that this is a valuable book. It is just what its title-page indicates, and is intended to help mortals in correcting the many evils of their lives, and returning to the conditions of health and happiness. Many, if not most of the valuable receipts and directions furnished botween these covers, have been already published in an appropriate department in the author's paper, and therefore will be doubly valuable in their pres ent form to those who have met them before, and have, perhaps, followed out their rules.

We conscientiously think that Mr. Davis communicates truths-simple yet profound-to the human possible. family in these pages, that will not only bring about a complete revolution in the modes of healing and for a person's vade mecum, being full of sensible rea- deaver to be more careful in future. sonings on health-both physical and spiritualand abounding with receipts (if we may so style them) of immediate and permanent value. Obeying these, one may at least keep off disease, if he may not fally regain perfect health. Following these. one may find the way to his own safety and happiness at once.

Mr. Davis has evidently a wonderful power to not more so-as those of health. Armed with weap most likely to show themselves, the author possesses Sabbath. every needed facility for sounding the alarm to his fellow-mortals at the right moment, and in the most effective way. No man knows better than he the working of the great laws of Magnetism, nor what wast efficiency it possesses in working cures. There is no guessing in this field, as there is in the ordinary practice of medicine; everything is plain and direct and incontrovertible.

As a work of immediate, and what the world would call practical value, we incline to think this last book of Mr. Davis will be in much larger demand than his previous ones, wide as was their popularity. It is published in very convenient form, its pages are printed in open and readable type, and its general mechanical appearance is excellent. One cannot easily analyze the contents of such a book-it must be made a familiar friend by those who take it in their hands. It must have a large sale, and an immediate one; for its service to man begins to-day and continues without end.

This volume may be had at the BANNER OF LIGHT office, at \$1 per copy.

CHEAP AUTHORIZED EDITION OF GREAT EXPECTA-TIONS .- The cheapest edition of "Great Expectations," by Dickens, yet published, is issued by Messra. T. B. Peterson & Brothers. It is sold at twenty five cents, and contains a number of fine illustrations. There is a Boston edition, at this price, but the paper Peterson's edition, which is the only American issue authorized by Mr. Dickens, who received from the Philadelphia publishers five thousand dollars for it. In addition to the twenty-five cont edition there are his friends can legitimately bestow. finer copies sold at fifty cents and at one dollar and a half. About fifteen thousand copies have been sold dy the Messrs. Peterson, and orders are yet coming in briskly.

THE SOUTHERN REBELLION, AND THE WAR FOR THE Unton .- This publication has reached its thirteenth

## To Correspondents.

[We cannot ongage to return rejected manuscripts.]

G. T., PHILADELPHILA .- Your letter containing " material aid" came safely to hand. We thank you

kindly. We have faith to believe the time will come, and that not remote, when we ourselves shall be in a condition to aid those in need; and as the good Father crowns our efforts with success, we pray he may so influence our heart that we shall do good continually, by aiding those of our fellow mortals who may require assistance.

E. J. L. PORTSMOUTH, N. H .- Don't be too anxious. friend. We are doing the best we can to accommodate all parties. If you were in our position, you would be sadly perplexed to know what disposition to make of the vast amount of correspondence wo have on hand. You shall have a hearing as soon as

A. P. T., NORTH HAVERHILL -- We feel annoyed as much as yourself at the non-appearance of your comphysical preservation, but in the way of securing in- munication. Circumstances beyond our control led dividual happiness likewise. This book is adapted to the result of which you complain. We shall en-

> B. B., NORRISTOWN, PA .- Your poem, dear friend, is on file for publication. Many thanks for your favors.

### Lizzie Doten at Lyceum Hall.

We accidentally neglected last week to announce Miss Lizzle Doten as the lecturess at Lyceum Hall on the opening Sabbath, Nov. 17. Her afternoon read all the interior laws of pathology, which, as discourse was in dedication of the hall. Lizzie's some medical writer has said, are as beautiful-if name is a touchstone which draws to her many hearts, and hundreds of friends are always ready ons for, repelling all the shapes of physical ill, and with a cordial greeting, whenever she appears before knowing intuitively where those dire demons are the Spiritualists of Boston. She speaks again next

#### PostDenement.

Various reasons-the improbability of the hall being ready for use on the evening, and the dislike to interfere with the party to be given the following week by the Ladies' Benevolent Society for the benefit of the soldiers-have led the committee to postpone the complimentary benefit that was to have been gived to Dr. Gardner, on Thankegiving evening. The time fixed upon, and the full particulars, will be given next week.

# ALL SORTS OF PARAGRAPHS.

We desire an audience with the author of "Nona, THE SERBERS." Please call immediately; or, if it is not convenient to do so, please send us your address. Among our special notices will be found the card of Dr. F. W. Urann. He possesses healing powers similar to those exercised by Dr. Newton, of whose wondrous oures our readers are conversant. Dr. U. comes here highly recommended, and will doubtless accomplish much good.

BENEFIT OF H. W. FENNO.-By a notice in another column it will be seen that our old friend, H. W. Fenno, Esq., Treasurer of the Boston Theatre, takes a benefit on Tuesday evening, Nov. 19. A fine bill is offered, and we hope he will receive, as he deand type are so bad that it cannot be compared to serves, a crowded house. More especially do we desire that the beneficiary be particularly remembered on this occasion, from the fact that he has been for some time on the " sick list," and needs all the aid

MISJ LIZZIE M. A. CARLEY, the New Union, Governmental Lecturer, will receive calls to lecture Sundays, or week-day evenings, until Dec. 29, in the vicinity of Boston. After which she will visit New York and Philadelphia, and then proceed westward. Attention is called to the advertisement of Mrs. J. number, and is going forward successfully, receiving H. Foster, clairvoyant, trance and prophetic medium.

the Photographical Engineers, where be opened upon them with one of his camera columbiads, and took the whole party at once. It is believed that they will nover be taken in any other way .- N. Y. Times.

If men, who are candidates for office, take the stump in support of their own prelensions, maids and widows, who are candidates for matrimony, should be allowed the same privilege.

> FAMILY EPITAPE. From Broom churchyard, England. God be praised l

Here is Mr. Dudley, senior, And Jane his wife also, Who while living was his seperior, But see what Death can do.

Two of his sons lie here. One Walter, tother Joe; They all of them went in the year 1510 below.

Truth itself becomes falsehood if libe presented in

any other form than its right relations. There is no | With other attractions volunteered for the occasion. truth but the "whole truth."

We are credibly informed that "Elder Knapp" bas given up his ministerial work, and is now engaged in cattle-selling at the West .- N. YaIndepenlent.

We are heartily pleased to learn that the Elder has at last found out what his legitinate calling is, and adopted it.

"Husband, I can't express my detestation of your conduct." "Well, dear, 1 'm very glat you can't."

WOOLEN MITTENS .- An officer from West Point. who commands one of the finest regioents in the diers will be greatly needed when the cold weather said there were more soldiers disabled in the Crimean war from frost-bitten fingers, than from any other one cause.

## A Generous Offer.

Mr. J. V. MANSFIELD, the well known medium for answering sealed letters, has generously offered-for the space of three months-to answer gratuitously a 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 roturn 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 their scaled letters - not on the envelops in order to prevent mistakes, as there are many spirits who answer to the same same, which is the use 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 All letters must be addressed, " HANNER OF LIGHT,

BESTON, MASS.," to insure a promptresponse.

#### Inducement to Subscribers.

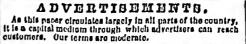
To any one who will send us three dollars, with the names of three new subsoribers for the BANNER

oF LIGHT, for six months, we will send a copy of either, WHATEVER IS, IS RIGHT, by Jr. Child, THE ARCANA OF NATURE, by Hudson Tatle, or, TWELVE LEGTURES, by Mrs. Cora L, V. Hatch, fith a splendid steel engraving of Mrs. Hatch. Thes works are all arbeit and the operation is sudden and effectual."-[Springfield Republican. or LIGHT, for six months, we will send a copy of published for one dollar each, and his is an offer worthy the immediate attention of our readers, for we shall continue it in force only two nonths.

#### Notice.

Dr. F. W. URANN, formerly with Dr. J. I. Newton, has returned to this city, and located at N 10 Harhas returned to this city, and located at N 10 Har-vard atreet. The following are among the many cases that he has treated with marked success, and in some cases but one operation is required, viz : Ecart Dis-ense, Liver Complaint, Consumption, Eronchits, Dropsy, Diabetis, Spinal Difficulties, Female Weak-ness, Epilepsy, Paralysis, Rheumatism, Ferer Sores, An Yor, 23.

3t Nov. 23.



BOBTON ACADEMY OF MUSIC.

# BENEFIT OF H. W. FENNO,

TUESDAY EVENING, NOV. 19TH. II W. FENNO respectfully announces his First trusts that the varied and attractive bill which he will offer will meet with the acceptance of his friends. The programme will comprise

DANCING.

MUSIC.

AND THE DRAMA

Tickets now ready and for sale at the Theatre.

## HOTEL OF THE INVALIDES. 407 FOURTH STREET, NEW YORK.

PROF. S. B. BRITTAN applies Vital and Galvanic Elec-tricity, Human Magnetlem, and the processes known to the scientific Psychologist in the treatment of every form of discase, and as a means of promoting mental, moral, vital, organic, and functional development.

The forces that energize and unfold the human body, and the renovating power whereby all cures are wrought, are within, and essentially belong to the vital constitution. It is only necessary to call these into action, and give them a service, suggests that woolen mitten; for the sol- proper direction, and a symmetrical development and harmonious organic movement inevitably follow. This proper disbegins. Will not all who can employ themselves in tribution, and consequent equilibrium of the vital motive begins. Will not all who can employ themselves in this way help to furnish five hundrid thousand experience that health is not to be bottled and boxed up, and pairs? They should be knit with one finger, to sold by every spothecary, should be admonished-before it is allow a free use of the first finger and thumb. It is too lato-to seek the priceless boon by a resort to natural means and rational methods. It is of the utmost importance that those who are sensible of a gradual decline of vital energy, and especially the Young, who exhibit any tendency to an abnormal growth, should receive immediate attention.

The following named diseases are treated with the greatest nosalble success, namely, Rhoumatism, Nouralgia and Paraly,

sis, Affections of the Throat, Stomach, Liver and Abnormal Viscora; Obstitute Coughs and difficult Respiration; Discase of the Spine, Weakness and Pain in the Side, Back and Limbs; Nervous Irritability, Loss of Speech and Locomotion : Derangement of the Secretory Processes; Indigestion or Dyspepsia; Chorea Saucil Viti, Catalopsis, and all Spasma resulting from the sudden disturbance of the Ne yous Forces; Hysteria, Ohlorosis, Leucorrhea, and other maladies incident to the female constitution; all cases of Hemorrhage, whether from the Head, Stomach, Lungs, Bowels, or Reproductive Or-

**FROK THE FUELIO PRESS.** Professor Brittan, whose philosophical lectures on the phy-nomena and laws of Lifo and the Mind have awakened a new interest on a profound subject, pursued the study of Electric-ity and Magnutism—we are credibly informed—some twenty-five years ago, under the instructions of the venerable Prof. Steede of New York, (deceased some years since.) who was distinguished in his day as an electrician, chomist, and me-chanical philosopher and as having been the pupil of Beoja-min Franklin. For the last fifteen years Professor Brittan has made the facts and laws of Vint Electricity and Minnel Magnetlem, in their relations to the human body and mind, his principal study.—[Louisville (Ky ] Jour.

The principal starty.—LeastBuild (Xy) Jour, Professor Brittan continues to excite great interest by his remarkable psychological developmens. The relief admin-istered by him in sovers cases, is a very curious fact. To us outsiders it is as great a mystery as the milk in the cocoa nut.—[N. Y. Daily Tribune.

facts are well known in this community, and they may be said to have occurred within the sphere of our own observation .- [Stanford (Conn.) Advocate.

At the conclusion of the public lecture a young lady pre-sented hereoff to Prof. Brittan, stating that she had a very bad cold and a consequent sore threat, and wonderful to re-lute-in less than ten minutes the young lady was entirely and permanonuly relieved of all hearseness and soreness.-[Jerrey City Sentinel & Advertiser.

We were much struck with Prof. Brittan's wonderful experiments in illustration of his philosophy. If is command over the functions of life, motion, and sensation, in his pa-tionts, is suparently perfect and entire,-[Brooklyn (L. 1) Daily Evol.

# DR. MAIN'S HYGIENIC INSTITUTE,

5

NO. 7 DAVIS STREET, BOSTON, MASS.

ESTABLISHED FOR THE TREATMENT OF EVERY KNOWN DISEASE,

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

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

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THE FEHALE RESTORATIVE-An effective remedy in prolapsus uteri, lucorrhea, and all other diseases of the polvic region.

THE DIDERTIC SYRUP-For affections of the Kidneys. An excellent medicine. THE UNIVERSAL TONIO-For strengthening the blood and

imparting tone and energy to the whole system. Those who desire examinations will please enclose \$1,00,

lock of hair, a return postage stamp, and the address plainly written, and state sex and age.

TET Medicines care fully packed and sent by Express. Dr. Main's Office hours are from 9 A. M. to 12 M., and from to 5 r. H.

Patients will be attended at their homes when it is desired. DR. CHARLES MAIN, No. 7 Davis street, Boston, Mass. Nov, 9, tf

### DR. L. L. FARNSWORTH,

DK. L. L. FAKNSWORTH, PSYCHOMETRIST AND PHYSIOIAN, is permanently located at No. 68 HUDSON STREET. Boston. Persons sending autograph and \$1, will receive a fall delineation of character. Dr. F. also examines discases and prescribes by a lock of hair; terms \$1. References can be given from per-sons of high standing, in Boston and vicinity, who have re, coived great bench by means of his magnetic powers Medical consultation free, uffice hours from 10 A. w. to  $\beta$  r. w 8m Nov. 9.

### MRS. E. SMITH,

YLAIRVOYANT PHYSICIAN-Rosidence No. 6 Pavonia O LARRY OY ANT PH VSIOI AN — Hostidence No. 6 Paronia O Pisco, Jarsey Oly, Now Jersey—attends to calls from 10 to 19 o'clock A. M., from 1 to 5 r. M., and from 7 to 10 sven-ing, every day in the week, Saturdays and Sundays excepted. Bhe will hold circles Tuesday and Friday evenings, for Spiritual manifestations and communications. Admittance 10 conta.

IO cents. For examination of diseases and prescriptions, \$1, patient present; if absent or by lock of hair, \$2. Oan see and de-scribe friends, in the trunce state. 8m Nov. 9.

# New Books.

### JUST PUBLISHED.

AMERICA AND HER DESTINY :" INSPIRATIONAL DISCOURSE, given oxiemporaneously, at Dodworth's Hall, New York, on Sunday Evening, Aug. 25, 1861, through EMMA HARDINGE, by THE SPIRITE, Price, SP or hundred, or 5 cents single copy; when sent by mail, one cent additional.

Mail, obe cent additional, Just published and for sale at the Banner of Light office, 158 Washington street. tf Nov. 2.

## A NEW BOOK.

A N extraordinary book has made it appearance, published at indianapolis, Ind. The following is the title :

gans; and other forms of Nervous and Ohronio Discase, FROM THE PUBLIC PRESS.

the fine encomiums of distinguished citizens. It may be obtained at the establish ment of A. Williams God exists .- E. J. L. & Co., booksellers and news-agents, No. 100 Washingtoh street, Boston. Price, single copies, ten cents. parts.

About Politoness.

"It is a serious question if, even to serve the ends of courtesy, we are called upon to practice those habits of deceit and doub'e-tongue that make the society of so many persons absolutely odious. Is it true that it is more polite to stand and run through with a string of lies to an acquaintance, than to say less, know that the fault of this wrong practice is ascribed to " society ;" but let us not forget that each the usual rates.

one of us helps to constitute that society, and is anmake it apparent. Such politeness can have no meaning for another, and is sure to eat out the in- S. C., " is in every body's mouth," and that "they can

tegrity of every heart that appeals to its hollow swallow it all without hurting them a bit." "It's forms for aid.

Archbishop Tillotson, some two hundred years ago, treating of the practice that then prevailed to a great degree, of being polite at the expense of truth and self-respect, said-" The dialect of conversation is now-a-days so swelled with vanity and compli- If any persons so endowed will give us their address, ment, and so surfeited of expressions of kindness , and respect, that if a man that lived an age or two ago should return into the world again, he would really want a dictionary to help him to understand his own language; and when he should come to understand it, it would be a great while before he could cation from " Shelley," the poet. It was given by the bring himself with a good countenance, and a good Bea-shore. conscience, to converse with men upon equal terms and in their own way."

Oharles the Second, in which he satirically observed and smoke. of the English-" I do not know how I shall negotiate anything with this people, since there is so little oredit to be given to them. When I go to see the King's scribe, I am generally told that he is not at home, though perhaps I saw him go into his house almost the very moment before. Thou wouldst fancy that the whole nation are physicians, for the first question that they always ask me is, how I do. Nay, they are not only thus inquisitive after my health, but wish it in a more solemn manner, with a foll glass in their hands, every time I sit with them at table-though at the same time they would persuade me to drink their liquors in such quantities as I have found by experience will make me sick." We may all of us take a hint from the satire.

"Did n't you warrant that this horse would not wont, "T is n't till after the fire he shies."

There is in truth a power which makes men feel that

PORTRAITS OF OUR GENERALS,-B. B. Russell, No. 515 Washington street, Boston, has just published a It is published also in semi-monthly and monthly military portrait group, representing Lieut. Gen. Scott, surrounded by Gens. McClellan, Butler, Dix, Fremont, Banks, Anderson, Lyon and Wool. The picture is indeed a gem.

> Spiritualists visiting the city will find comfortable quarters at Mrs. Denham's boarding-house, 75 Beach street.

Ross & Touser, Booksellers and News-venders, 121 Nassau street, New York, are the wholesale agents and possibly convey more truth and sincerity? We for the BANNER of LEGHT, in that City. Retailers in every part of the city can be supplied as above at

We are requested by I. K. Coonley to say that he swerable for this flagrant fraud in proportion to our thanks Br. Boardman, for the "Correction" of his influence. That must be a sorry pass indeed for us, St. Charles Report. He designed to represent every which pleads politeness as an excuse either for open speaker correctly-as brief as possible. If the readfalsehood or insinuated lying; we question if we ers are able to discover the material point of differhave gained very much in politeness, when we are ence between the "Report" and the "Correction," obliged to give up our sincerity of heart in order to they will be more fortunate than he has been.

> Digby says the great naval victory at Port Royal, about time we had something palatable," Jo Cose was heard to remark in an undertone.

J. H. M., of YONKERS, AND OTHERS, are making inquiries for reliable psychometrists, or persons who can read character by sympathy with hand-writing. we will report accordingly .- Herald of Progress.

We can with pleasure recommend Dr. L. L. Farns. worth as a reliable psychometrist. His address is 62 Hudson street, Boston.

The Heraid of Progress contains a long communi-

People who are always talking sentiment have usually no very deep feelings. The less water you The Ambassador of Bantam wrote a letter to King have in a kettle the sooner it begins to make a noise

#### BLUE EYES.

Blue eyes from heaven are lighted With holy, sonl born glow, To cheer poor man benighted, And charm him out of woe. And when cold wintry clouds arise, And shroud in grey the sunny skies, Then let blue eyes my glances win-I find my sky-my day therein I [C. T. Brooks, from the German.

Men who endeavor to look fierce by cultivating profuse whiskers, must be hair-'em scare-'em fellows.

That arch fiend, G. D. Prentice, need expect no quarter from Southern soldiers, in case he falls into their hands .- Camp Bowling Green correspondence. Do you suppose we should expect a quarter from them ? No, not a cent .- Louisville Journal.

MOCLELLAN AND HIS GENERALS TAKEN .---- Yesterday morning, Gen. McClellan, accompanied by Gens. Mo-Dowell, Andrew Porter, Fitz John Porter, Heintzel-man, Franklin, McCall, Smith, Casey, Blenker and shy before the fire of an enemy ?" "No more he Buell, while going down Pennsylvania Avenue, were drawn into an ambash by Gen. Brady, commanding

Notice WARREN CHASE will spend next Summern the West. Those who wish his services for one or more Sundays, may secure them by applying soon. For drection see notices of leaturers in another column. It direct to Boston, care of Bela Marsh, till January ht. His en gagements for the Winter are not yet complete, nor the oute West determined on.

## THE BANNER OF LIGHT.

The oldest and largest Spiritualistic Journal in America and the World, IS PUBLISHED WEEKLY AT BOSTON, IASS.

LUTHER COLBY, EDITOR.

Though the pressure of the times, which has proved so disastrous to many Newspaper Establishments inour country, has made us feel its influence severely, we as proud to y we have surmounted all obstacles, and are nw able to keep the BANNER on a foundation of solidity and respectabillty.

We have resolved to make overy personal sacrific and selfdenial for the good of the cause, and only ask our readers to meet us in the same spirit; for they know, as wel as we do, that the BANKER is well worth its subscriptio money, as more labor is expended on it, we venture to say than on any other weekly paper in America, it being generaly filled with entirely original matter, and often-anonymoully or otherwise-from some of the brightest minds in thiand the spirit sphere.

## REGULAR CONTRIBUTORS.

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A New Book by Andrew Jackson Davis! HARBINGER OF HEALTH! CONTAINING MEDICAL PRESCRIPTIONS FOR THE

Human Body and Mind. BY ANDREW JACKBON DAVIS.

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

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

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Those who have known the former volumes of the author. will be rejoiced to know that in the latest one Mr. DAVIS BEACHES THE WHOLE BACK, and is freely lending himself to a work of the largest value to the human family.

It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own Health and Happiness. Here is the PLAIN ROAD TO BOTH 1

A handsome 12mo., of 432 pages. Price only \$1. Single copies malied free on receipt of price. For sale at the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 23.

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led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and

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V ISITING New York, requiring rooms or board, can be ac-commoduted on reasonable terms at DR HAYDEN'S, 66 West 14th street, West corner of 6th Arcnuo, where every stionation will be paid to their confort. Patients visiting Dn.

their spirit friends. Written communications given when desired. Im Nov 23. MRS. M. NEWM iN, from Providence, R. 1 the Prophetic Olairroyan, has taken rooms at No 185 Friend street, where she is prepared to examine and preserve for the sick and where she can be consulted on all business matters of whatever nature they may be. There will, iso be public Olicices at her rooms every Tuesday and Frida evening; 10 Cents admission. In Nov. 23. BELA MARSH, No. 14 Brombeld street, keeps constantly BOOKS, BELA MARSH, No. 14 Brombeld astreet, keeps constantly for site a full and complete associations of SPIRITUAL and RSBURM BOOK 4, at the lowest prices. Also-MEDICINAS that have been prepared by Mus. There being a CIRCULATING LIBRARY attached to this establishment, many of the above books can be hird on rea-sonable terms. Orders promptly answered. Sm Oct 19,

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Containing — "Doubts of Infidels." embodying thirty im-portant Questions to the Olergy; also, forty Close Questions to the Doctors of Divinity, by ZzrA; a curious and interest-ing work, entitled, LE BRUN, and much other matter, both

ing work, entitled, Lz Hnuw, and much othor matter, both amusing and it structive. This book will cause a greater excitement than anything of the king over printed in the English languago. When the "Eye Opener" first and catcounding, that the Olergy, in consultation, proposed buying the copyright and first edi-tion for the purpose of suppressing this extraordinary pro-duction. The work was finally submitted to the Roy. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its aunoresion. Said be lot turit and would be gained by its suppression. Said he, let truth and

elour grapple. typie. Kye-Opener" should be in the hands of all who de-The

Price to think for themselves. Price, 40 cents, postpaid. The trade furnished on liberal terms. For sais at the BANNER of LIGHT BOOKSTORE, 168 Washington st., Boston. tf Bept, 14.

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Further Communications from the World of Spirits, on subjects highly important to the human family, by Josh-us, Solomon and others, given through a lady. Price 80 cents in cloth-10 cents addition for postage, when

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The above works are for sale at the BANNER OF LIGHT BOOKSTORE, No. 155 Washington street, Boston, Mass. Oct, 5 tf

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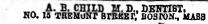
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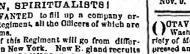
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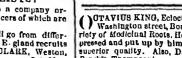
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Nov. 9.

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Oct. 19.

#### BANNER LIGHT OF

# The Messenger.

6

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

As tosts of spirit communion to those interactoristics of sonize them. We here to show that spirits carry the charactoristics of their earth-life to that beyond, and to do away with the erro-neous idea that they are more than sixix beings. We be-lieve 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 moro.

## MESSAGES TO BE PUBLISHED.

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

Tuesday, Oct. 8.—Invocation ; "Come unto me, and I will give you rest?" Thomas Holly, East Boston ; Anu Maguire, Bostou ; Marietta Barrett, New Haven, Coun.; Edward

Hobbs. Thursday, Oct. 10.—Invocation; "Varioty in Soul Princi-ples;" Rov. Mozes Hallock, Plainfield, N. H.: Robert Collins, to his brothor Richard, Cleveland, Ohiu; Wallaco Perkins, Mor-ristown, N. J.; Abby Shute; Botsey Woodward, to John Woodward.

Woodward. Monday, Oct. 14.—Invocation ; "The Philosophy of Magnet-ism ;" Robert Arlington, Blackwell's Island, N. Y.; Willie Roberts, Sandwich, Mass. ; Hannah Pillsbury, Manchester, N. W. Wills, Billsbury, Manchester, N.

ism i" Robert Arlington, Biackwoll's Island, N. 1.; Wille Roberts, Sandwich, Mass.; Hannah Pillsbury, Manchester, N. H.; Eliza Bickner. *Tuaday, Oct.* 15.—Invocation; "The existence of the hu-man soul provious to birth in material farm;" Daniel Dough-erty, Lowell, Mass.; Josephine Lynnan, Snoramento City, Oal.; Lemuel Goss, New Orleans. *Thursday, Oct.* 17.—Invocation; "The sexual functions in Spirit Life," Hiram Burgess, Hariford, Conn.; Lilly Wash-burn to her mother, Fall River, Mass.; William Wheeler, (published in No. 6.) *Monday, Oct.* 21.—Invocation; "Hope;" John Francis Whority, London, Eng; Frances Somers, New York City; Eddy W Locke, Boston; Patience Ripley, Yarmouth, Mo. *Tuesday, Oct.* 22.—Invocation; "Jess the Saviour of the World;" Bill Saunders, stage driver, Burlington, VL.; Mary Henristita Laurehnes, St. Mary's Institute, Mobile; Wnn. H. Gook, Boston, Mass.; Charles Bherburne; Harvey Burdell. *Thursday, Oct.* 24.—Invocation; "There is no Death;" Alloe L. Brewster, LeXington, Mass.; Richard Parker, to Stephen Kenuard, San Juan, Cal.; Julia O'Brian, Lucas st., Boston; Charles Todd, Hoston; Josephino Adams. *Monday, Noc. A.*—Invocation; George Williams, Williams-burg, N. O.; Philip Higgins, New Bedford, Mass.; Charlotto L., Harkins, New York City; to her uncle; Honry Wetherell, New York City; William Wheeler; Susio Lane; James Ar-nold. *Tuerday, Nov. 5.*—Invocation; "The Constitution and tho

Tuesday, Nov. 5 .-- Invocation; "The Constitution and the War;' Major Christian, Alabama; Clara F. Evans, Man-chestor, N. H.; Jimmy Hobart, Canton, Mo.; Sarah Norton, Bridgewater.

Bridgewater. Monday, Nov. 7.—Invocation: "Is there any difference be-tween a Material and a Sciritual Truth?" Peter Riley, Law-rence, Mass.; Thomas Palue Stephons, Montgomery, Ala.; Mary Adsielde Wallace, Kingston, N. J Monday, Nov. 11.—Invocation; "Forgetfulness, Derpair, and Bear;" Bill Sewail, Brownsville, No.; Mariam Lestor Philadelphis, Pa.; Horace Camoron, Queenstown, Pa. Tuesday, Nov. 18.—Invocation: "Viciation of Law;" "Death and Immortality;" Georgie Vail, Charlestown, Mass.; Horace Philstead, Walker street, New York; Alice Kensing-ton, Fall Hiver, Mass.; Mary Murphy, Cross street, Boston.

### Our Oircles.

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 Thursday afternoon. nd are free to the public. The doors are closed preisely at three o'clock, and none are admitted after that time.

### Invocation.

Mighty Spirit of Truth, what art thou, that the nations should fear and tremble before thee? Every. where we see the Divine manifestations of thy love : everywhere we find that which gives us to know that thou art mindful of us ; everywhere we see thy Divine image, and feel thy presence, beautifying all oreation. And yet the nations tremble before thee. Oh, thou Spirit of Truth, why is this? We look around among thy children, and we find that error, and superstition, and religious darkness, have shrouded the human mind; but we look abroad, oh, our Father, and behold in the horizon of the future a star whose beam shall dispel all darkness, and guide us to a resting-place upon the breast of a God of love, in whose arms we may ferever rest secure. And unto thee, we come, oh, our Father, and offer thanksgiving and praise for all thy manifestations in the past, present, and the eternal future. Oct. 8.

### Translation.

Have the filen is any questions they desire us to answer? If to, we are ready to hear them.

Simoon Comor. I'm here a stranger, sir, like everybody else that comes, I suppose, it's mighty hard to make your-self at home, here, when you do n't understand things better 'n I do.

I expect you first want to know who talks, do n't ou ? Well, my name 's Simeon Comer. I belonged vou ? in the State of Maino-down there in Belfast, I 'pose. I died at sea. That's near my reckoning as I can get it. It's only been about five months. since I begun to pick up and go around, and I ha' n't got the hang of things very well yet. I's seventeen years old, sir. I's green enough-that's so-I was; but there 's chance enough for a fellow to get ripe,

I object to coming in this way, because it won't satisfy me very much. I want to talk where folks know me. If I 've anything to say, I want to say it to my friends, and not go to strangers. I'm pretty happy here, but it's mighty new, I tell you ; and It's mighty hard to feel 1'm dead, sometimes.

I expect I 've got a sister here in Boston, and should like to have her come somewhere within hailing distance. I want to tell her about how I am, &c I ain't much better off than I was, as I know of only some things I used to do before I left my body I can't do nohow, now, but the disposition is just the same. Now I wa'n't very brilliant, and so if they expect I'm going back to talk smart, they 'll get nistaken-that's all.

I wa'n't sick. I can't say as though I ever had a real fit of sickness. They told me, when I came back, to tell you the disease I died of; but when you hain't got any, what are you going to do? knocked overboard, I s'pose-a good way enough to go, but I'd kinder like to be back again for a little while.

I do n't know about this business, mister. I do n't know exactly how to navigate. I mean well enough but do n't know as I 'm doing just right.

My sister's name's Lucy. I s'pect she is married. She 's older than 1 am, a good deal. I can't tell you who she 's married to. I'd like to know. I'm as anxious to know the news as ever. You don't have any papers here, and it's hard to get it, unless you come to such a place as this, or it gets to you through a bousand hands.

How can I get my letter to my sister? The last place we lived in was Dover. My sister at that time was in the factory there-in the mill. Let me seeit must be all of four years ago. I don't know where they are now. I'd been gone from home a long time. I've got to work, to get this to them, have I? I don't like to work very well-had enough of that to do here. Don't have to work always, do you? I asked them, and they said I should, and I did n't want to believe them. Some folks like to work, and they ought to, but it ain't fair for them to have to work, that do n't want to. Folks used to say I's lazy, but I wa'n't.

I'll ask them to come to a medium, shall I? Do you have mediums all like this? I don't ever. feel at home in this rig. Well, another thing,s'posing I should happen to meet my sister, and I 've got somebody else's body and clothes on; how 'll she know it 's me? Oh, when I speak to her she'll know me-I did n't think of that. Oh, there's an awful lot of ropes to learn here, ain't there? I tell you what it is; 't ain't so very easy to come back this way, after all. You have every sort of ropos to pull, and then when you get them pulled, there's united together two individuals in one, that the law just as many more ahead. Well, if I always had of God united them, also. But again we say, the these clothes on. I should n't have to work any. I'd keep myself still I guess.

I suppose I ought to go, seeing as I am done. I do n't know where I'm going to after I leave here. Oct. 3. Well, I guess I'll go.

## Nancy Bullard.

I want you to tell me what I shall do to find my children. I've got three on earth, and I want to find them and talk with them. My name was Nancy Bullard. I lived in Milford, N. H. I have passed in the spirit-world some nineteen years. I lived to be nearly eighty years old. Oh, this is a blessed thing-this coming back. Oh, how kind and good our Father God must be, to give us so many blessings; but, oh, we know not where that good, kind God dwells! They tell us he dwells within us. Some of us who were taught to believe we should see him are disappointed because we see no more of him than we did on earth. Oh, we were sadly disappointed. But I believe God is good, nevertheless. I wish to say a few words that my children will see and receive from me, and hope they will open

up a path by which I can come to them as I do to you. There are as many different kinds of people

I belonged in Massachusetts. I went out to Callfornia in 1850. Oh, if I told you all about my life, you 'd scarce sit there and listen to me. It 's no use for mo to como here and try to make people believe I am any better than I am. I was not what the world calls good, here. I did some things that were far

from right ; but if I was on earth now, and the same things were before me, I think I should have been just the same ; but if I was back here, under different condtions, I should lead a different life. I claim Boston as my native place. I have told you my name was Maria Thempson. Now that is not the name my mother gave me, and I do not wish to give it here. Tho friends I como to here will not know me by any other name. It may be a species of deception,

but I can't help it. When I was a child, my father was in good business ih Boston, and in respectable standing; but a revolution of Fortuno's wheel brought darkness and sorrow to our fimily. My father went south for his health, and died at Savannah, when I was quite young.

I was thirty eight years of age when I died. It is useless for me to tell my friends I can come back, for it is positively true I can do so. I will tell you the last words I remember of speaking.

My friend asked me: "Maria, do you think you are dying ?" I replied : "Yes, I do."

Are you atraid to die ?"

"No, I do not fear to die," I said, "but I wish I ad no belief in the life hereafter." I do not remember speaking after that. Oct. 3.

Augusta Walton.

### Written:

Dear Father and Mother-Do not be cast down, for though all des not seem right, yet all is well. You will soon heir from the absent ones. Your loving daughter. AUGUSTA WALTON. Oct. 3.

### Invocation.

Spirit of elernal power, before whose presence all nations bow in joy, we come before thee this hour with songs of thanksgiving and praise. We would draw nigh unto thee this hour, oh, our Fathor, and we, would feel more sensibly thy divine presence among humanity. Oh, Father, shall we ask thee to bless thy lowy children with the consciousness of thy presence and divinity, alike over the conditions of hell, heaven and earth? Oh, Father, when we feel thou art above us, within us, and around us, forever, we feel we are indeed safe. Oh. Father, while darkness scens to clothe the earth, we perceive thy sunlight just beyond the cloud, and we know that after the midnight of sorrow and warfare shall have passed away, there shall dawn a glorious morning of beace and joy-and unto thee, oh our Father, for the blessings thou hast bestowed upon us -- blessings open and disguised, we offer grateful homage, now and for-

### Affinity.---Unbelief.

We are now realy for what questions may be propounded to us.

Oct. 7.

"Do half of thee that marry get their true affinity ?" The laws of God and the laws of man differ widely. Many suppose that because the law civil hath Well, if I always had of God united them, also. But again we say, the laws of God and the laws of man are not alike. While you dwel in mortal, you must expect to be making blunders at every turn. It is not to be supposed that yoy shall reach heaven or happiness with out meeting many stumbling blocks-without sometimes falling lown in the great highway of life, or coming to a ondition that will require all the ener-

gies of your fature, all your higher powers, to overcome such conditions.

"Do one-half the people of earth get their true affinity ?" our questioner asks-or, in other words, are they maried according to the law of God or the law of map? We answer him, No-one half of the people of oarth are not properly married, and it is not to beexpected that it should be so. You dwell in a world where it is impossible to pass through the many changes without committing some errors by the way And yet that which scemeth inharmoni ous and wil to the one, may be right and good to some other; and what may be wrong in the eyes of morals, may be right in the eyes of Nature or Godone and the same thing. It may be impossible for mortals to judge correct-

ly in every case; but all should be willing to consult the high monitor of right the Great Eternal bath with us as with you. I used to believe that here we at the temples along your way, enter into the great temple of your nature, and there seek for knowledge. That montor will be at least truthful to you. Each individua hath a sanctuary within his own soul, her peace. I am so sad to see the unhappiness of my mother, that I am not in a condition to appreciate into which he can go to obtain knowledge. To know whether you are rightly mated, you have but to contrue joy. I wish her to know that the law of comsult that nonitor. Let the moral and religious faculties be'n the ascendant, and, believe us, you need go no further than your own soul for the answer. crown of thorns we wear here becomes the crown of It is your duty, while here in mortality, to guide glory in the spirit life. your live according to the laws of the earth in which pu live. Indeed, we counsel obedience to more so if those I loved on earth were happy. If you them; ir if you do not, you will not be prepared to could but see beyond the present hour into the great future, you would see the purposes of some things be govened by the higher law-for the higher must be reached from the lower. Our Divine Brother anthat seem dark to you now, and I should be happier. swered he question in this way: When asked if it was right to pay tribute unto Cusar or no, he anof the spirit-life. If I could but speak to her, I swered! Render unto Casar those things that are think I could convince her that God does all things Casar' and unto God the things that are God's." well. Ask her, if you please, to give me the privi-So we ak of you: Render due obedience to the laws lege. Fare you well, sir. of your land, no matter how severo they may seem to you. You live here, and it is but right you should obey the laws of the condition in which you are placed, a the same time never forgetting to keep in tal letters with a pencil, by a spirit child : sight th higher law, which will at all times keep you in yur proper place. do come to you, with Grandpa.

more good thau I have done. They can't see it so now, but will soon enough, when they get rid of earth. If I had a change to come to them, I would tell them a great deal more about it; but I afraid to say here what I feel, and ain't afraid of hurting them any in what I say. And they 'll pretty

Money brings man nine tents of all the misery Money brings man nine tents of all the misery he endures, and all that suffering he regrots most deeply, and plunges him into most all the hell he czperiences. Perhaps you don't believo it, but you will, when you come where I am. I have suffered to much on my own account, and that of others, that I wish I had n't left a mill. But I got into the scrape, and must get out of it somehow. 'T was n't much I left, and they are fools to quarrel over it. Why, they look to me like a parcel of children quarreling over an apple. But 1 suppose its more than an apple to them, so they are continually keeping me in hell, by their fault-finding, My name was Isaac Herrick. I was a dealer in

pork out in Cincinnati; was formerly from Massa-chusetts-good many years ago. The most I done since I died has been to go back and look after my money. I got enough of it before I died, and I did n't want anything more to do with it; and the folks need n't be so fast in sending me to hell, be cause I did n't give this one and that one so much. They 'vo all got enough to carry them through the world, and what more do they want? I want them to tell me how much more they want. J do n't want to find fault, but I 've been kept in hell ever since I left, in consequence of the little money I had. I can't go anywhere, unless something pulls me back; as soon as I get off to enjoy myself, I am pulled right back to witness some wrangle about my money. I have n't progressed at all since I left the earth plane three years ago. I am no better off than I was then. They do n't know, perhaps, that I am with them so much; if they did, perhaps they 'd behave better.

Now I suppose they 'll get my letter. I wish them no harm ; but so long as people cling to money, so long they can't go up very fast. Gold and silver are heavy. I wish I had thrown every cent of my money into the sea, rather than given it to some of those who got it. "Rich old cuss I he did n't do right by me," I hear said on every side, and from those too, who were so very kind to me while I lived. They used to suy," Dear Uncle, What can I do for you? Will you have this or that?" all the time wishing I was dead, and they had the money. I know all about t now.

Poor Theodore thinks I did n't do right by him at all. Well, I'll settle with him when we get togeth-er, and I 'll settle with him to his entire satisfaction. fell him that, will you? That Theodore is my nephew. 1'm sorry he feels so, but not sorry I did n't leave him more.

Well. I should like to speak with them, particularly those who are grumbling so loudly. I was hard on to sixty-nine. I ought not to complain, had 1? I did n't leave much-perhaps twenty five thousand dollars, after all debts were paid. Now maybe some of my good friends will say, "that's a lie." Perhaps they think I had a great deal more, but I have come as near the truth as I can. Some people do make a fuss over small things. I'm sorry to be obliged to tell it, but it's true-they care a great deal more for my money than for me.

I was born here. My parents moved to Buffalo when I was quite young. Theodore professes Chris-tianity. I should suggest that he try to understand something about these new phenomena of Spiritualism, if he is n't afraid of doing wrong. Some al-terations may be made to make his interior nature look a good deal better. It wont do any harm to make that suggestion. You need n't be afraid to write it. Oct. 7.

## Emily Shorey.

My name is Emily Shorey. I was born in Kennebunkport, Maine. I was sixteen years of age. When I was fourteen years of age, I left home and went to Dover, N. H., to work in the cotton factory there: Then I went to Manchester, and from there to Lowell. I was there sick with lung fever, and was told the fever left me in consumption, and of that I pas. sed away. I have a brother, two sisters and a mother. I have been in the spirit world seven years. Ever since I first became conscious, I have desired to be divine, and capable of producing and growing return and commune with my friends, but I have had so many obstacles to contend with that that I have not been able to return until to-day. I thought ory that all Nature is unconscious God, except where 'd come here and make my first trial.

My dear mother must remember that there is an eternity in the future ; and for what sorrow sho passes through here, she will have so much of joy in the hereafter. She mourns much for her hard lot upon earth. Oh. tell her. for me. to be faithful, and

Tell my mother I am unhappy, but should be far

I have much I wou'd like to say to her of the things

Ida Carter.

Little Ida Carter, of Canton, N. J. Dear Mama

STAY WITH US.

How swiftly the bright days are going !

We dreampt of the new-opened leaves, When some said the roses were blowing.

On, on sweeps the march that forever

The roses and corn-mill restore :

And now they are binding the sheaves.

To the hill-side, the glen, and the river. They come—but we know them no more.

Sweet Summér-time, grant us yet longer

To shake off the dust of the towns :

Give us time to grow wiser and stronger, By studies in woods and on downs.

Come out to the sunshine and you.

We have not grown rich without reason.

We have not grown poor without hope. We have not made market and season

Still charms as it charmed us in youth :

The uttermost bounds of our scope. The lore of the wild flower and fairy

From mortals our trust learns to vary,

Perchanco we are not what you knew us,

In haunts where the woodbine yet climbs : The cares of the world have come to us, We have met with hard tasks and hard times.

And oh I but the lights have waned slowly

Away from the heart and the brain, Since they left off their faith and their folly,

But never from nature and truth.

Let us see but your skirts in the meadows, Your smile in the far away blue; Till the souls that are dwelling with shadows

The following communication was printed in capi-

Oct. 7.

## [NOV. 23, 1861

# THE NEW EXPOSITION.

On Sunday evening, October 20, the Rev. Thomas Hill, D. D., President of Antioch College, discoursed before the "Young Men's Christian Union," in the South Congregational Church, Doston, on " The Belentific Views of the first Chapter of Genesis."

The speaker commenced by saying that he purposed to present views of the chapter substantially those of Prof. Pierce, of Harvard University. The current scientific method of investigation was-given, the phenomena to postulate the cause or explanation. and then to ascertain its correctness precisely as in Arithmetic, in the rule of Double Position, an answer to a problem is assumed, and then the correctness of this hypothetical result tested by the problem's known and stated conditions. This scientific method of investigation was his method of determining the full and exact import of this first chapter of Genesis. The phenomena were before him. The chapter under consideration contained them. It was left us to furnish the explanation. To be successful. we must necessarily take into consideration the grand leading object which the Divine Mind had in view, in communicating the matter of this chapter. First, did He design it as an historical revelation. literally correct in the main, and in the detail, and consequently cause every word, syllable, letter of it to be subject of inspiration? Or, second, did He design it simply as a spiritual revelation, spiritually correct, while all notions naturally subsidiary and incidental, He left Moses to express with the meagro vocabulary at his command, as best he could? The speaker freely affirmed, that to answer the first in the affirmative, were to assume a position wholly un. tenable, inasmuch as the order of events given in the first was reversed in the second chapter. As it was impossible that the two accounts could both be historically correct, it was, therefore, impossible that the Divine Author could have designed either one of them as an historical revelation. Consequently he would venture to offer the second explanation as the true one, and assume that, for the moment, both the Deity and Moses wore wholly indifferent with regard to historical accuracy, the transcendant and paramount object of the Almighty being to force home conviction among mankind, of His unity in contradistinction from His plurality, and also of His creation or formation of all things in contradistinction from the spontaneity of Nature, and her inherent capability to evolve the innumerable manifestations of infinite skill, goodness, wisdom and power, with which the Universe abounds. His leading purpose was to impress upon the minds of men that He formed all things ; that not Gods formed the earth and caused it to bring forth abundantly of every living thing ; that there was not in Nature the adequate power to produce all this and these of herself. On the contrary, that HE caused the earth to form out of chaos ; Hz caused it to bring forth abundantly ; it was HE who formed or created stars, suns, planets, trees, flowers, animals, men. Thus asserting Ilis own unity, and, at the same time, the utter inade-

quateness of the resources and capabilities of Nature to the accomplishment of all this of herself. The speaker thought there were unmistakable insignia in the chapter of its divine origin; that Moses wrote as he was miraculously moved upon to write.

If he was correct in his interpretation of the sense and leading impression which the chapter was designed to convey, then it would seem that the infinite God anticipated Atheism, Pantheism, and especially that modern form of Pantheism which assumes Nature to anything, from an oyster to a human soul-the theshe culminates and flowers in man, when she is God conscious.

The revelation in this chapter of God's anticipations of these false theories and blasphemous fancies of the human mind, so many centuries in advan to do what seems to be right and just, and we will of their appearance, was one strong point in favor of be with her and aid her in all that can be done for its divine origin. A second strong point was the probable correctness of its order of events. In explanation of the seeming inconsistency of the existpensation governs all in the spirit spheres, and our ence of light and darkuess, hours and even days pre-reward will correspond to the sorrows of earth. The ceding the creation of the sun and moon, he would ence of light and darkness, hours and even days presay that it had been held for the last few years, by men of science an established fact that all ohemical action and reaction were attended by the evolutions of light and heat. In this now undoubted fact was satisfactory explanation of the hitherto inexplicable phenomena of light and darkness prior to the creation of the sun. The novel, but by no means impossible, theory of the formations of suns, planets, satellites, recently projected by La Place, only tended to confirm the correctness of the order of events as recorded in this first chapter of Genesis. Y Same and Oak

The following was proposed :

.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 ?'!

To believe that the ponderous bodies that contain all the atoms of the kingdom bencath it, and the spirit spheres, could, by any possibility, be taken up to dwell in a spiritual condition of life, would be to believe that there was no God, no law. Ere the spirit of man can be translated from earth to the spirit spheres, there must be a dissolution of the spiritual from the material form ; the law of change must have performed her work. She is one of the great natural wheels of the universe, and the great Author of all manifests always, but slowly and silently, through her power, and at no time changes his plans for the special accommodation of his creatures.

Many times before we have said that we cannot place implicit confidence in that which we find hetween the lids of the Bible, believing, as we do, that it hath been handed down to you by feeble man, through imperfect conditions. We cannot at any time pronounce it the infallible word of God, as many do. To believe that yonder sun stood still in the heavens at the command of one mortal, would be to believe in the existence of some law that might be changed or suspended at pleasure; whereas everything is governed by a law of its own-immutable and unchangeable, that cannot be infringed upon. We must believe this statement is true, if we would believe in the existence of any power superior to man. We believe, therefore, that all human beings must pass through the great laboratory of nature, through the change called death or dissolution, before it can come forth purified and perfected. So, then, that which tells you of the translation of soul and body to a higher state of existence, independent of this change, we can have no faith in. Indeed, it cannot be so. Everything in nature writes the lie upon it. Our God is perfect, or he is no God; and He doeth all things woll, and all in perfect harmony with the great law of nature. Every event pulsates in harmony with the will of the great I AM, and no mortal can break over the divine law. Not even Jesus of Nazereth could do it. You will tell us that the Bible tells you so; but we would say in reply that the same book tells you many foolish things, based upon ignorance and superstition, that no sensible, reasoning human being for an instant should entertain. We reverence all there is of truth within the lids of the Bible, because truth ever is of God; but that which has not the signet of truth upon it we should do all in our power to remove from the way of those minds not sufficiently developed to disoriminate between truth and error.

The Bible record tells you of one Elijah, who was taken up to heaven before the eyes of certain individuals. The same record tells you of the standing still of the sun, because one Joshua caused it to stand still. Ob, our friends, again we say nature fails to point us to any law by which these things are done, and God cannot work outside of Nature, which is God. If the Great Eternal Ruler is subject to law, surely the finite must obey law also. Nature is perfect and entire, and so can and does bend all things and all beings to her law.

Look within, our questioners, and understand yourselves; seek also to understand the laws that govern you as individuals; and when you have gained an understanding of the various kingdoms of Nature, you will perceive everything could not be otherwise than as it is, while the Infinite Master is at the helm of the Universe. Oct. 3.

sinners: but I have found that as soon as we die and go into the spirit-world, we do not all become instantly good or bad, but there is as great a variety with us as with you. So you must not blame us if all of us are not olothed in the same light that you

There are many things connected with my life upon earth that I desire to speak of to my children. which will aid their spiritual reform and do them great good. They need not be afraid to come to me for I surely can do them no harm, but shall come by a natural law, and I can commune with them just is well as though I had my body. Oat. 8.

### Maria Thompson.

Dear me-what a strange place! I expected I vas coming to a sort of a private confessional; but seems quite another thing. Is it you I am to talk to? What is the manner of proceeding? Well, my name, to begin with, is Maria Thompson. I want you to understand I am going to tell you the truth, as far as I can, and nothing that is n't true. Now, I made a sort of bargain before I died, that I'd come back as soon after as I could and talk to them, if there was any trath in Spiritualism; but I found I could not return for a long time. Perhaps it was because my weakness. Now, I do n't know what to say to them. I do n't want to say anything to mislead them, for I think they are misled enough already. promised that I would tell them what I had learned the result of conditions that were around me when

cared most about. There were two who desired me to come back. One was a good friend to me; her coming, prhaps, more properly under the head of name is Frances Payson.

I died in California. I have been there something for I won't tell you. The friends I promised will be

was no hell, and I don't believe now, there is any. But I suppose we ought to do everything that we proper position can do to prevent others from entertaining such a

belief. I have set with mediums before, and know some thing about this thing. There are mediums there I suppose very body tries to do the best they can; and where my friends are. Shall I leave it to them what if they da't do to suit all the world, it is because where my friends are. medium to visit? Well, let them go to any medium all the weld differ. I tried hard, in some respects, they choose, and I'll try and come to them, and, I when I we here, to please people; but some respects, trust, give them that which will be of benefit to be please any way; and I've learned, since I left them.

The friend I spoke of has a mother here who would be glad to commune with her; and she 's very anxious for me to ask her to come to the Atlantic States as soon as she can. She can do as she pleases. of course; I have only delivered the message from er mother.

I died in San Francisco. I knew a lady-I think when I say I was about to leave the body. I made as her name was Milton. She was some kind of a megood a wil as I knew how to, and remembered my dium, and some of her friends visited her once, and friends acording to what I considered their just degot invited. If she had known me, she would serts. Bet there are a good many of them dishave turned her back on me. I guess; but I went to posed to ind fault, and send me to hell, because I her in company with some gentlemen who were acdid n't give them that they thought they ought to customed to going to her circles. Some one tried to have had Well, if I had consulted their wishes, I speak through her to me, but manifested a sort of surely could n't have pleased myself as well as I did. repulsion, when coming in contnot with mc, and Now, if I was here on earth again, and knew as well started off. Now, I do n't want them to come to me as I know now, what a curse money brings, I would unless I know I can speak ; I do n't want to mislead n't leaves sou to anybody I cared anything about. lany of my friends. And if Ihad done so, I think I could have done them.

"Why loes an unbeliever hinder the power of communiation 1

An honst unbeliever never does. It is only the effluvia tat comes from a person who continues to disbelievenfter belief should be final, that tends to f the Spirit-world, if I could come back : but I do n't disturb. That class do sometimes interfere with know anything about it hardly, yet. I suppose it is the result of conditions that were around me when on earth. I wish I could do something to benefit those I left on earth-or at least a few of them I spiritual ommunication. The power which hinders is the objective force.

positive mgnetism -- more positive than that used by the controling spirit; and as the positive always like six years, I believe. Do n't ask me how I lived, oversweepsthe negative, so the weak spiritual may be affected y the strong material. That magnetic on the lookout, and they will get my letter. I expected, when I died, to be plunged into hell; but one I met here after I died, assured me there force, so suble and unseen, is more important than controls words and universes, and holds them in Oct. 7.

## Isaac Herrick.

I hope I shan't give offence by coming back here. earth tha its best to do as well as you can, and not

stop to thnk who you please and who you displease. I've ben dead now about three years. I say dead, because I hav n't had any body to use that length of time. I nean that I've been dead to my old body about thre years. When I was in a mortal body, I managed o get together a few thousand dollars ; and

To look after greatness and gain. We know there is trade in the city-We know there is war in the East. And if neither wealthy nor witty, 'We know there are taxes at least. But morning still purples the highlands. And suns in a golden light set, Though our days stand like desolate islands-Sweet Summer-time, stay with us yet.

> Grapple ever with opportunity. And as you do n't grappling irons always ready.

Finally, the chapter's sublimity was nothing 'deregatory of the notion that it was divinely inspired. He knew a Chinaman, who, an infidel in his own country, immigrating to this, for a long time kept himself aloof from places of religious worship, but was at last prevailed upon to read the first chapter of Genesis. He at once yielded assent, not only to this one chapter, so struck was he by its sublimity, but to the whole Bible.

The above may be regarded the substance of the evening's discourse. Perhaps I may now be allowed sufficient space for brief comment.

For long and several centuries, it has been persisttently and zealously maintained by great numbers of men eminent in theology, and has been obstinately believed by great masses of human minds, that precitely this first chapter of Genesis was designed by the infinite God as historical revelation, and, as such, was literally correct. Perhaps the most recent illustration of the set antagonism which has prevailed against any other view than this, may be seen in the treatment to which the science of geology has been subjected. For a period of fifty years, more or less, against an almost countless array of professed believers in a miraculously inspired Bible, this young, but grand and beautiful science, struggled for honorable and unqualified existence and recognition. These zealots, all, every shade and feather of them, have charged Christian, or, I should say, unchristian bayonets at it, whenever its teachings have seemingly failed to square exactly with the Mosaic records.

TO-DAY, as it were, however, one Prof. Pierce, of Harvard University, announces the novel discovery to an ought-to-be-consternated Christian world, that it has entirely mistaken the real transcendent significance intended by the Almighty in this portion of his Holy Word ; that, contrary to what it has sup- . posed, He was utterly indifferent as to historical accuracy, while He designed to embody in this first

know when opportunity will happen along, keep your chapter a leading sense and purpose, which fill now. It has not even suspected I Supposing the new ex-

## NOV. 23, 1861.

position to be the true one, will the Christian world have the goodness to inform us how much of a revelation this first chapter of Genesis has been to the race, from the hour it was written, down to the instant of the new discovery? Or, again, notwithstanding the one true exposition may have been concoived, if we suppose there exists any doubt with regard to the matter, still the same inquiry would be equally portinent, for there can be no absolute revelation where there is not absolute certainty of what is revealed. That is to say, if this chapter, for instance, be miraculously inspired revelation, although I may have conjectured aright its complete and exact import, yet, so long as I am in doubt and uncertainty with regard to whether or not I have rightly conceived its meaning, that long, the chapter is, in the strictest sense, to me, no revelation. Whatever may be the contents of the chapter, per se, considered in their relation to mankind, it must be said that the result has been utterly uncommensurate with the divine intent. While it has conveyed, or served to fasten, false impressions of the origin all things upon finite minds, its real truth and significance, if it have any, have remained obscure. Experience warrants the assertion that this divine revelation, so called, only waits further and future insuppressible disclosures of advancing science to give to it other twists, which shall prove wholly or qualifiedly destructive of this most recent exposition of Prof. Pierce, as well as successively destructive of each other. In other words, the Bible always has been, and ever will be, all things to all succeeding accumu-

lations in positive science.

With regard to the explanation of the existence of light before the sun's creation, it may explain the existence of light; but will it of morning and evening? Could anything be more absurd than to suppose that chemical action and re-action alternated between activity and rest onco in twenty-four hours. or a longer period, in order to give reality to the recorded phenomena of morning and evening?

.Mr. Hill affirmed the probable correctness of the order of events as recorded in the first chapter of Genesis, and referred to La Place's theory of the origin of suns, planets, satellites, as confirmatory of this opinion. I think I do not mistake the theory to which he referred. Nothing is clearer than that, between the order of events presented by Moses, and that by La Place, there exists the most obvious and violent discrepancy. Moses would have the creation of the earth, and every green thing upon it, antedate the creation or formation of the sun, while La Place would have the formation of the sun antedate the formation of the carth, and particularly every green thing upon it, by an almost indefinite period. It strikes me there is quite a difference here. Is one confirmatory of the other?

The, speaker thought the chapter's divine origin was manifest in God's anticipation of Atheism and Pantheism, and in his writing with the design to contradict and undermine them. But I would inquire, What degree of infinite (1) intelligence, wisdom and foresight were displayed by the Almighty, in expecting of enlightened, intelligent, thinking minds, that they would rely on the ipse dixit of one of their own number, by a few thousand years only their predecessor-and whose available sources of absolute knowledge were rather much less than greater than our own-with regard to his own unity or plurality, and to whether the universe of things were self-created, or whether He created them all? I would sooner infer there were a lack of all intelli gence, than a display of that which is infinite.

Thus carly in the existence of man upon earth, the mass of mankind find quite inseparable' their notion of what their experience teaches the Almighty ought to have expected of them, from what He manifestly ought to have expected, and does expect (without regard to time) of the entire race, in the abstract, considered with reference to its endowments and inherent The unread, or ill read, superfici lieving, bigoted, self-satisfied and unthinking multitude, thus far, have been ever ready to regard as final, upon all subjects, the insi dizunt of a few predecessors, centuries in their graves; and they find it quite impossible to rid themselves of the notion, that as the Almighty might have expected just this of them, the many, He expected, and even ought to require, the same of the rest-the acquiring, thoughtful, penetrating, analytical, critical feeb. Because the Divine Being expects that my neighbor from bodily infirmities, must needs use crutches, He, expects and even requires the same of me, who am physically whole I Such reasoning, so fallacious and stupid, is characteristic only of the source whence it emanates. It seems not within their comprehension, that, possibly, these few are but the prophecy of what the coming mighty centuries will yield in such numbers that they will be no longer the few, but the manythe multitude. With each of them it is "me and the age in which I live," which were under the God's especial consideration at the Creation-a most igno rant, contracted, imbecile conception of the Universe of existences and relations. All this must be regarded as resulting from the immature, undeveloped state of the human mind, peculiar to the primary stages in the progress of the race, which reaches down to our own day and generation, and doubtless very much later. Finally, what of the Chinaman? He reads this first chapter of Genesis only, and so struck is he with its sublimity, that he at once yields assent, not merely to the portion which he has read, but, verily. to the whole volume | What profoundity and shrewd ness of parts must that man be possessed of, whom reads but a single page of a volume of upwards of a thousand pages, and at once exclaims: "I believe. oh, Lord, not only the page that I have read, but also the nine hundred and ninety-nine pages which I have not read !" Why, were it any other than the Bible under consideration, every one in the community would be ready to account him a dupe and to more than insinuate that he was a fool. But no; the book was the Bible, therefore he was no dupe, no fool. (Wonder whether he would have been struck with the sublimity of the whole Bible---would have been moved with sublime emotions, had he read, in place of the first chapter of Genesis, some other that might be mentioned-say, Lev. xv, or Ruth iii ?)

#### BANNER OF LIGHT.

### MOVEMENTS OF LEUTURERS. Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attontion 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. Locturers named below are requested to give notice of any

change of their arrangements, in order that the list may be as correct as possible.

As correct as possible. Miss BELLS SOCUOALL loctures in Providence, R. I., the four Smntays of Nov.; Now Bedford, Mass., the four first Bundays of Dec; in Truy, N. Y., the last Sunday of Dec, and the first Bundays of Jan.; Bo2: in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Mo., the four Sundays of Mol.; Lowell, Mass. first four Sundays in March; Philadelphia the last Sunday of March and the two first of April. Will re-ceive applications to lecture in the Fastorn States during March of 1862. Address as above, or Rockford, ill. Mass. Marx M. Warungaw. Will heature two last Sundays

MIS. MARY M. MACUMBER will lecture two last Sundays of November in New Bedlord, Mass.; Stafford, Conn., two first Sundays in Dcc.; Marbielead, the last Sunday of Dec. and the first Sunday of Jan.; not engaged for the three last Sundays in Jan.; Feb, in Providence, R. I.; June at Port-land, Me. Address, West Killingly, Conn.

Miss Examples, were stringly control of and portland, during part of November and December, and form engagements for other Sabbaths and week evenings this whiter in the east Address, caro of Bela Marsh, 14 Bromfield street, Boston, Mass.

B' L. WADSWORTH will lecture overy Sunday in Battle Oreck, Michigan, until further notice; at Providence, R. 1., four Sundays of May; at Taunton, Mass, first two Sundays of Juno; at Marblehend last three Sundays of Juno. Ad-dress accordingly. He will answer calls to lecture in New England during the Summer of 1882.

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

WARREN CHASE loctures in Quincy, Mass., four Sundays of Nov.; in Foxboro, the first Sunday in Dec.; Lowell, Mass., Doc. 8th and 15th; Taunton, last two Sundays of Dec.; in Boston, Sunday, Jan. 5. He will receive subscrptions for the Banner of Light.

MRS. FRANCES LORD BOND intends to pass the Fall and Winter in the State of Wisconsin, and those wishing her ser-vices as a lecturer will please address her at Madison City, Wisconsin, care of T. N. Bovee.

H. P. FAIRFIELD Will speak at Detroit, Mich, the four Sun-days of Nov. All Spritual Societies that may desire his ser-vices as a lecturer, can address him as above.

H. B. STORER, Inspirational speaker, will lecture at Ohicopec, the day of November. Applications for lectures else where should be addressed to him at New Haven, Conn.

S. PHELTS LELAND. Friends desirng lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address Cleveland, Ohio.

MISS EMMA HOUSTON will lecture during the month of De-comber in Oharlestown, Mass. Bhe may be addressed for the present, at Manchestor, N. H, or East Stoughton, Mass.

Mns. H. C. MONTAGUE, care of P Clark, 14 Bromfield streat She will lecture at No. 14 Bromfield atreat, Boston, Sunday morning, Nov. 24, at 10 1-2 o'clock.

CHARLES A. HAYDEN will speak in the vicinity of Stoughthrough November. Address as above, or Liverm Falls, Me

LEO MILLER will speak in Summersville, Conn., Nov. 17th and 24th ; Providence, R. I., five Sundays in Dec. Ad-dress, Hartford, Ot., or as above.

MRS. FANNIE BURBANK FELTON will lecture in Charles town, Mass., Nov. 24; in Boston, Dec. 1st; in Putuam, Ct., Dec. 8. Address 25 Kneeland street, Boston.

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

PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tremont street, Boston.

Monta and Physical Anatomy. Address, Natick, Mass. -REV. E. OASE, JR., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Claveland, Oalo.

Dn. E. L. Lyon, may be addressed care of Wm. Orowell, Geneva, Ashtabula Co., Ohlo.

Miss L. E. A. Dzfonco's address until further notice will be Vincennes, Ind., care of, Wilmot More.

MRS. C. M. STOWE may be addressed until further notice at Sturgis, Mich.

WM. B. WHITHAN, trance speaker and healing medium, Athel Depot, Mass. MRS. E. A. BLISS, (formerly Mrs. E. A. Ostrander.) Spring-field, Mass

MRS. E. A. BLISS, (formerly Mrs. E. A. Ostrander.) Spring-field, Mass DR. H. F. GARDNER, 46 Easex street, Boston, Mass DR. O. H. WELLINGTON, No. 194 W. Springfield, st., Boston. MBS. A. H. SWAM, care P. Olark, 14 Bromtield St., Boston. L. JUDD FARDER, Boston, care of Bola Marsh. Rev. SILAS TWRIELL, 40 South street, Bo-ton. LEWIS B. MONNOS, 14 Bromtield St., Boston. OHARCES H. UROWELL, Boston, Mass. O. H. DELLFIELD, box 8314, Boston. BENS, DANFORTI, Boston, Mass. J. H. CORRIER, Gambridgefort, Mass. MRS. BARAM A. BYRES, 38 Winter st., E. Cambridge, Mass. W. ELLERY COFELAND, Roxbury, Mass. WM. S. RIOS, ROVERY, MASS. WM. S. RIOS, ROVERY, MASS. WM. S. RIOS, ROVERY, MASS. MISS J. ANNA RYDER, Plymouth, Mass. BIS, J. HOURNER, Plymouth, Mass. MISS JEARD A. BYRER, SHINGT SL., E. CAMBRIDGE & Phillips. MISS B. ANNA RYDER, Plymouth, Mass. MISS JENNIE S. RUDD, Tauniton, Mass. A. O. ROBINSON, SAI RIVER, Mass. A. O. ROBINSON, SAI RIVER, Mass. A. O. ROBINSON, SAI RIVER, Mass. A. O. ROBINSON, FAI RIVER, Mass.

# Mediums in Boston.

MRS. A. C. LATHAM, Pisyalcinu to Body, filiud and Spirit. CLAIRVOYANT EXAMINATIONS, Advice, Communica-tions, Definentions of Character, Descriptions of Bpiritu-al Burroundings, Development, Latent Powers, do. Also, Masa, os from friends and guardians in the Spirit Life. Visitors will receive more or loss is each of the above departments. Terms \$1.00.

"THE REALENG POWER,"

Mrs. Latham is naturally endowed with great vital, or mag

Mrs. Latham is naturally ondowed with great vital, or mag-netic force; and is also highly receptive of the "HEALING POWEIt," the value of which, as a remedial agent, can haid-ly be estimated. It is deserving a more general attention, as under its influence an improvement or recovery of health is sure. These who have naver felt this falightful and po-tiont force, become highly conscious of its effects, under her manipulations. When all other means have failed, try this I Mrs. Lutham, also, employs, and has corstantly on hand, an assortment of Vegetable Medicines, prejared with reference to all discases of the Heart, Lungs blanach, Liver, Bpleen, Bowels, Kidneys, Blood, &c. Her Medicines are all prepared under powerfolt magnetic processes, and re charged with a fluid which gives them great power in neutralizing and re-moving classases. Her favaluable remedy for Colds, Coughs, and Discases of the Threat and Lungs, shuld be in the pos session of all. Hundreds of consumptive owe their lives to the use of this reme iy. Price, \$1 per bothe. These at a distance, who desire an examination and rem-dies, will send \$3, a lock of hair, and stato age and sex. OF FICE, No. 292 WASHINGTON ST.,

OFFICE, No. 292 WASHINGTON ST.,

Corner of Bedford Street, Boston, (over foseph T. Brown' tf Apothecary store.) Nov. 2. DR. CHAS. H. CROWELL,

Medical Medium, 158 WASHINGTON STREET,.....Boston,

(Banner of Light Office, Room No. 3.)

(Banner of Light Office, iteom No. 3.) TOT Mr. C. is controlled by a circle of volable Spirit Phy-sicians, who will examine patients, give dagnoses of all dis-eases, and prescribe for the same. These vho reside at a dis-tance and cannot conveniently visit his recent, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. It will furnish patients with Medicinet when required, propared by Spirit direction, having superior facilities for so doing.

ing. TERMS.-Examinations and Prescriptions, at office, \$1.00;

### Á CARD.

A CARD. A NY person rending me a lock of their nin and \$1, 1 will return them a correct medical examination of their dis-cases, with advice as to treatmont, &. Any person souding \$2 may have three cases examined. These persons who are decased, and destitute, can have an examination free, if they will judiclously distribute twoty-five copies of my cards. Verbal examinations are given dily at the office. 7 Davis street, Boston, free of charge. Parthular attention paid to Discases of the Lungs, Liver, Nerves, Irinary Organa, and Humors. Paychemetric Readings. \$1. Address DR. 11. L. BOWKER, 7 Davis stret, Boston, or Nattek, Mass if Nov. 2.

MRS. J. S. FORREST.

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W HERE she is prepared to treat Dseases of a Chronic inture, by the laying on of hands. All those afflicted in body, or mind, will do well to test her node of treatment, as she has nover been known to fall in gbing rollef, if not a permanent cure, which can be testified it by many in Boston and vicinity. 3m9

CLAIRVOYANT PHYSIAAN. M.RS. E. B. DANFORTH, Clairvoyant Physician, has tak-aning and prescribe for the sick. Mcdiclings on hand. Mrs. D. will give advice on business while in a trance state. erms reasonablo. A Circle at the house every Briday evening at 71-2 o'clock.

Mrs. D. has been in practice eight years. Boston, Aug. 24. 8m

Boston, Aug. 24, Bm  $\overline{PROF, GEO, M'LAREN, Prophotic and Basiness Medium,$ will receive visitors at his residence-will answer in-quiries by lotter in relation to recial and 'iomestic and allbusiness aftairs in life. There who require prompt and doß-nite answers with ployee inclose one dollar.Birrings-Ladles, 50 cenis; gentlemen, fom 50 cts. to \$1,according to the time employed.No. 7 Dix Place, opposite 558 Washingtchst., Boston.Aug. 10. If

Aug. 10. tſ

Aug. 10. U SAUUEL GROVER, Trance. Speaking at Healing Mo-Dium, at Rooms No. 17 Bonnoit street, correr of Jefferson Place, (near Washington street) Boston. Hoirs from 9 to 12, and from 1 to 6r H, Sundays excepted Circles Weinesday evenings; admittance 10 cats. ' Terms for Examinations, \$1. B. Grover will also visit the Sizk at their homes, if request-d, and attend funerals. Residence. No. 3 Emtson street, Somervillo. Sm Oct. 12.

 Somerville.
 TEST MEDIUM.

 MRS. W. F. BNOW, the rollable test medium has taken Room No. 39 Pavillion, in Cochituate Pice, Boston, where she will attend to Chairvoyant Examination and Spirit Communications, also receive calls to lecture in the vicinity of Boston.

SPIRIT INTERCOURSE.

# Relo Norh Zdbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE. J UST PUBLISHED BY DR. STONE, Physician to the Trov

**TURT PUBLISHED BY DR. STONE, Physician to the Trov O** Lung and Hygionie Institute, a Treatise on the Causes of Karly Physical Decline of Anorican People; the Gauss of Nervous Debility, Consumption and Marasmus. This work is one of high moral ione, written in chaste, yet thrilling language, and appeals directly to the moral con-sciousness of ALL, PARENTS and GUADIANS especially, do tailing celentific and reliable aids and treatment for cure. It will be sent by mail or receipt of two 3 cent stamps. The book. Young Moni fail not to send and get this book. Ladies I you too, should at once secure a copy of this book.

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

who will reflect ! A class of maindics proval to a fearful extent to communi-ty, dooming 100,000 youth of both sexes, annually to an early gravo. Those diseases are very imperiectly understood. Their external manifostations or symptoms, are Nervous Debility, Relaxation and Exhaustion ; Marasmus or a wasting and con-sumption of the tissues of the whole body; shoriness of breathing, or hurried breathing on ascending a hill or a flight of stairs, great palpitation of the beart; astima, brouchlits and sore threat; shaking of the hands and limbs, aversion to society and to business or study; dinness of eye sight; loss of memory; dizziness of the head, nouralgio pains in various parts of the body; pains in the back or limbs; lumbago, dys-pensia or indigestion; irregularitity of bowels; deranged sections of the kidneys and other glands of the body, as lou-corrheca or fleur albus, &c. Likewise, epilepey, hystoris and norvous spasms.

corrheca or fleur albus, &c. Likewise, cpilepsy, hysteria and norvous spasms.
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# BANNER

love of the unregenerated man is an all-controlling desire for selfish gratification, which springs from

MB. CLAFT .- I am decidedly on the affirmative of

tle. Astronogers have declared that violence and

wrong. Woand pride, camity, war and oppression existing all around us-all these are wrong. As I

look upon the world, so full of wretchedness and

suffering, I must conclude that almost everything is

wrong. Is t right that the innocent man should suffer for theoriminal? No, this is wrong, decided-

ly. Some tak about compensation for suffering

hereafter, and about progression. How do they know

this? I do mt know it. But if there is progres-

sion, then everything of the past must be wrong, compared with the future. I think, if we look upon things with a practical vision, we shall see that

DR. BOWKIR .- To assert that everything is right,

or that everything is wrong, is to give the lie to every

man's experience, convictions, conscience, and to set aside the idea of choice, merit, hope, aspiration, pen-

If all acts are inevitable and right, why should we

feel instinctively to praise and blame? If everything

is right, why do we need a conscience to prompt us

to do right? The very fact that we have a faculty

born within us, to prompt us to choose the good and

reject the evil, implies, it seems to me, that we may

do wrong, just is much as caution implies danger,

natural sense d justice within ; and those faculties

necessity in the nature of things, but that necessity does not make ovil right. It may be necessary to

shoot a pw thousands of rebels to preserve the rights

whatever is, is wrong.

alties, and the use of government.

# Pearls.

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

AN ANGEL, NOW. As pure and sweet her fair brow seemed Etornal as the sky; And like the brook's low song her volce-A sound which could not die. The blessings of her quict life Fell on us like the dew ; And good thoughts, where her footsteps pressed. Like fairy blossoms grew. Sweet promptings unto kindest deeds Were in her very look ; We read her face as one who reads A true and holy book. There seems a shadow in the day. Her smile no longer cheers ; A dimness on the stars of night. Like eyes that look through tears. Fold her, O Father, in thine arms. And let her henceforth be A messenger of love between Our human hearts and thee .- [ Whittier.

A man who covers himself with costly apparel, and neglects his mind, is like one who illuminates the outside of his house, and sits within in the dark.

COLD

It is cold to-night ! A robe of white Is spread o'er earth's breast like a winding sheet, Pinned with pearls of frost; Her blooms are lost, Her beauties are gone, but her rest is sweet.

It is cold to-night ! A freezing blight Chills me and grieves till I shudder and moan ; Oh, a robe of woe, Colder than snow. Was wrapped round my soul by that loveless tone.

[Emma Tuttle. To most men, experience is like the stern-lights of a

ship, which illumine only the track it has passed.

THE SOBROW OF LOVE. I would I could blend my sorrows . Into a single word ; It should fly on the willful breezes.

As wildly as a bird. They should carry to thee, my loved one, That saddest, strangest word ;

At every hour it would meet thee In every place be heard.

And as soon as those eyes in slumber

Had dimm'd their starry gleam. That word of my sorrow should follow.

Down to thy deepest dream .--- [ Reine.

If you have a heart of rock let it be the rock of Horeb, that gushed when stricken by the prophet's rod.

PAREWELL SUMMER. Sounds are in the earth and ether. Sobs and murmurs half divine ; Blasts beyond man's puny power Bock the branches of the pine. The Summer past, what dreams are over ! The incense of the air bath fled : The carpets of the golden meadows Are torn by tempests, shred by shred : The rose hath lost her fragrance : The lily hangs her head, Dead-dead !-- [Barry Cornwall.

Solemn gravity is often a deceitful trick to gain predit of the world for more sense than a man has.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, NOVEMBER 13, 1861.

The moral cense belongs to the disciplinary period man, who designedly injures his brother, that there of the soil, while the reason is a constituent element is no angry God-no future judgment-no hell or of spirit, and an casential attribute of intelligence. sphere to terment while he is in the affection of evil? If there were nothing crocked, there would be noth- Ho knows better; he knows there is right and If there were nothing crocked, there would be noth. It's knows better i he knows that's the fight and ing to suggest the idea of straight. If there were no cowardice, there would no bravery. If there were not what we call hell, the conception of heaven could the divine sight of the sont, the germ of immortal not exist.

The corrency of heaven is coined in holf, Her brightest jowels burnished in its fires.

You are conscious that a thing is wrong. So it is, our animal prolivities. There is not a wrong known to society that does not spring from this prolific source. Error and wrong abound; affiletion, tempand this conception is a part of your experience, without which you would be less a man. Now, suppose all that you have learned from the reactive side tation and strife are the common occurrences of life; poss all that you have learned from the reading wild be left? Only few, if any, have learned the better way. There may be some Mary Magdalenes and other Marys, a skeleton.

some impulsive Peters, loving Johns, and persevering debted to the evils for what in you is most valuable, do you fall to abusing your teachers? You ought rather to thank the ugly devils that they help you to purchasting form the wrong as to be able to take the purcest good from choice; if so, they have followed the But why, after acknowledging that you are inunbolt the door of heaven—so you will hence, if not quickening spirit through the wilderness, and on the now, and this is the teaching of the bigher reason— mount, in the garden, and the judgment hall. They the unreasoning reason-the oracular God in man. have seen between the thieves and discovered the propared place hown in the "Rock of Ages," where the Christ, the risen Saviour, stands forth. I am You tell me an act of murder is radically wrong. Are you competent to decide that? Can you isolate it, and examine it alone disconnected from all things aware that to he materialist such a speech as this is a foolish use of words, while to the full-fiedged else? Until you can do that, the rendering of your is a foolish us of words, while to the full-fieldged verdict falls harmlessly upon the world. How do spiritualist it is a string of empty shells. But there you know under what resistless provocation was he is a class of bnest inquirers unto whom it may sugwho did it - how many generations of evil centered gest thoughts, and serve as aids to unfold the blending beauties in the bow of promise as they square in his murder; how do you know but that his the circle of their truine being in the unfolding

"ignoble blood Has crept through scoundrels ever since the flood." spheres of etemal good. In the ultimate appeal the whole universe is re this question. As I look up on the world around me, I find wrong everywhere existing throughout the sponsible for a murder, because it takes the universe to produce one-and when a murder breaks the peace of society, and startles us from our dream of secuwhole physical world, in great things as well as litch one of us may with reason ask, what por rity, ea disorder occur with the heavenly bodies. Violence

tion of the act belongs to me? Now, since in the world 1 live in, I find every-Now, since in the world 1 live in, I find every-where in its design benevolence, and not malice, and in Nature which destroys animal or vegetable life is since I find in the "Great First Cause" the perfection of good and not evil, and since I find that the conflict of elements and forces, in the world of mankind, develops human experience, and that the per-fection of experience is the perfection of happiness I am impelled to the conclusion, that " Whatever Is is Right."

DR. CHILD .- To the man that sees wrong and evil the death of the physical body appears cruel, dread-ful, and even unnatural; while to the man that sees no wrong or evil, death appears right, pleasant and natural. Death and destruction are only of the earth, the soul knows not of, and cares not for, either. In spiritual perception, there is seen no wrong, evil death or destruction. These things are only of ma-

terial perception, and are for material things. Crime is a weapon dispensed by the hand of wisdom, that outs up and dissolves, that brings death and destruction upon the physical bodies of men and women, having no manner of influence upon the soul. All the hateful things of the earth are but instruments at work, dissolving the material cov-erings of the soul. All the efforts of men and women, in the direction of goodness, of virtue, of right, are but efforts to continue, cherish and support per-ishing, falling materialism; and all that wo call evil or hunger the existence of food. We judge a thing and wrong, injures and destroys the same thing, to be morally right from a conviction, feeling, and wherein the soul's lawful freedom is affected. There is no destruction, no death, only as allied to tell us that cerain things are wrong, and if we vio-

the dissolving forms of earth. The soul of man ever late our convisions of right, we feel guilty and condemned. Doe Nature lie to herself? Has she made was and ever will be free from, standing supreme over the alleged influences of comparative good, or all things right, and made us to feel that they are of positive evil, as defined by dictionaries.

or positive evil, as denned by dictionaries. Destruction and death are material; in the sense of spirit are natural, and they are right; so are the causes of their production. What are the causes of physical destruction and physical death? What are called wrong are the causes: disease, crime, oppres-sion, conflict, war, wickedness, wretchedness. All of the latter implies the fact that there are good these are causes of death and dissolution, and are things and hu things that may enter the system. right as things of oreation, or why have they exist- and it stand as a sentinel to tell us the one from the is things of oreation, or why have they called These things work only the destruction of Right is coly a term used to designate a certain Full may be s earthly forms, not souls, and there is a wisdom and a beauty in the work. And be ye thankful, men and women, that wisdom is speedily moving us from this necessity in the nature of things, but that necessity world of suffering, conflict and bondage, to a happy, peaceful world of freedom. by any means, whatsoever it may be; whether it be disease or orime, affliction or wickedness, the end is the same—"thy will, O man my willfully burn his foot until amputation Gad, be done," not ours. I tell you, my friends, that becomesnecessary, and the cutting off the limb is this position is true, and the time will come when right, bt the necessity for it is wrong. To assert

you all shall be *farless* of it. I thank God that the sand-hills of time can and do the othr, is repugnant to every human sense of run down, and that the soul ever rises above the fall | right. If it is right to do an act, it must be wrong ing dust of earth. Who would live always in the to omit it. There are certain fundamental laws conflicts of earth? Who would forever be a weary, and priloiples that exist to govern and regulate the tired, bleeding, traveler of this muddy, stony, thorny, univers, and if we live up to the requirements of those lws we do right, if lusty, cl ants to kick wrong the pricks of time forever ? Who wants forever to must the the consequences. This is the conviction be in the sight of wrong, firing and receiving shafts and exprience of mankind in the past and present condemnation? Who is there that has lived to ages, which is worth more to me than human theory half the common age of man, and has not had long-ings for a better, happier life than this earthly life or speciation. Jupai LADD .- One claims that all is right, another that all is wrong, so we can easily see that but This world is a charnel-house of conflict and suflittle ai in the decision of this question can be had fering, and every pulsation of pain bears us upward, from othrs. We must appeal to ourselves for the is getting us out of it. We have heretofore called decision. To say there is evil in the physical world, is a medingless saying. Light and darknass in the physical world are useful and essential to both aniwrong and evil some hinderance that comes between these pulsations of progress; and we have called good deeds progression. But an "evil deed " is only mal an vegetable life-we may ask the question, a track that the soul involuntarily makes in its prowhethe the light and darkness, the good and evil in the poral world, are not useful and essential? gression; pain follows inevitably; and this bears evidence that the soul is rising from earthly conflicts ; The dolrine of evil and wrong must be confined to and what we have called good, is only the resting bethe etilial, not to the physical world. So the standtween the steps of progression. Bo it is evil that and formorals must be looked for in the manners bears evidence of progress, not goodness. Goodness and acions of mon, and as each man has virtually a and virtue, as used by men, pertain alone to the standard of his own, to his own standard alone he can well being and happiness of our material lives; appeal. Our friend the optimist, I think, is led by wrong and evil go against the well being and hap piness of our earthly lives. Right and goodness support, cherish and cling to the love of earth. necessiv into the argument he espouses. He claims that ou physical existence is something that the soul isto rid itself of by passing through it. If it What is called wrong and evil opens the way for is so, is life is an evil; the physical world is an spiritual love to stand forth. All our attributes, evil; to physical world is an evil; and we may oth material and spiritual, are right, for they are reasonble expect ordeals hereafter as severe, and God-given; all our desires are right, for they are in- more stere, than we experience here. I admit that voluntary; they are spontaneous in nature. All we can)ften see what once appeared evil to us to be our actions are right, for they are the results of una good or us: we can see in many past events that

a black and wasteful chaos, we have a fertile, blos- come from time to time, I will' try and talk with oming world But Dr. Child says truly and beautifully, that our "evils " are the footprints which in our progress we leave behind us. There seems to be nothing final

with us. Our vices of to-day, were our virtues of yesterday; and thus it will continue to be, in geo-metric progression. The very heavens that to-day draw us with ineffable sweetness, become to-morrow the dull earth on which we stand and yearn toward other heavens. The insatiate soul has but one cry-"More !" And thus while, as provisional means all things are right, they are, as absolute finalities, wrong.

MR. BOARDMAN,-The question before us is capable of many different expositions. I do not think the speakers disagree as much as they would at first appear to, Every one really feels that that which gives pain at the time, is wrong; and that that which gives pleasure at the time is right; and all will igree that some painful experiences have been beneficial, and useful as well as pleasant experiences, so it may not be inconsistent to conclude that the time will come when we shall see that all our experiences, both painful and agreeable, have usefulness and goodness in their purpose of design. Mr. RIGHARDSON.-I rise to say to Dr. Child be

steadfast in your position, and resist not the torrents of what is called evil that the world pours upon you and is trying to battle you down with. You are right; there is truth and beauty in the doctrine, whatever 18, is right, that the world has not yet een and recognized. Men grovel yet in a low standard of spiritual development-where there is conflict and darkness. But all men shall sometime come into the domain of peace, rest, light and heaven. Then they will see the beauty that is in the position that you have taken.

DR. JOHNSON.-I am only a listener, a student. I think that there is a beautiful truth in the expression, "there is a spirit in man, and the inspiration of the Almighty giveth it understanding. Man is ever progressing ; his first development is in the intellectual; in this development he cannot see that all is right. In this he only holds the undeveloped germ of whatever is, is right; next comes the inspiration al development-in this development the idea whatever is is right is perceived. This latter development carries a man to the place that Christ occupied when he said, "Resist not evil," "Love your enemies." And it is this development alone that can lead us to obedience to these commands of Christ. I think that in the words of Christ lies the unfolding germ of whatever is, is right-not whatever is, is wrong. When a man shall see that all things are right, he shall see with eyes of purity-and Christ says that the pure in heart shall see God. We cannot see God in what to us seems evil, for God is good. So when we see no evil, we shall see God everywhere

### A Great Test through Mr. Mansfield.

DEAB BANNEE-On the 27th of last month, in accordance with the generous offer of Mr. Mansfield, published in the BANNER OF LIGHT, I enclosed you \$2.00, accompanied with a sealed letter. I have this day received the sealed letter, with answers to all questions therein contained. Considering it a good test, and having long thought that publication of such facts would lead those who might read them to inquire more particularly into the realities of a continued existence beyond the tomb, thereby divesting their minds of prejudice and the myths of " old theology," I hereby conclude that though the questions and answers are somewhat of a private nature, and in consequence may not be of interest to the general reader, yet as far as the correctness of the anwers are concerned, I think it conclusively proves three points, viz:

lst, That when the spirit becomes free from the body it inherits a superior state of existence in the spirit-land.

2d. That it retains its identity, as well as an unbroken chain of affection for those left on earth.

8d, That it possesses the power to manifest itself through mediums, by messages of love and affection to those in the earth-life.

The following is a copy of the

BRALED LETTER.

Mrs. Ellen M. Fetherolf, now in spirit-life-My dear earthly companion, I fear I am unworthy to solicit any favors from you in your heavenly abode. As memories of the past come to me, with the hought of the past come to me, with the

[NOV. 23, 1861.

you in a manner satisfactory. ANBWERS.

1 .-- I will do all in my power to assist you to becomo a better man.

2.-Yes, I have, and could tell you many, but no good would come from so doing. Yes, I forgive you 8 .- You are now, dear one, and I look forward to

that time with profound pleasure. 4 .- I feel we were. Did I not, it would make me

sad now. 5 .- 1 did not; yet another might have done so.

6-Somewhat so; yet it was in many respects far more beautiful. I would you could see my home. How you would desire to come and be with me.

7 .-- Now and then I do. He is in a far advanced sphere, as all children so young are. He is a darling, and often speaks of his sister Mary. 8 .- I will not only impress your mind as to that.

but will hers also.

9 .- As to that, you will be impressed from day to day, what to do.

10 .- You are now, my dear, and will not have tr

11 .- From day to day I come to you and our darling daughter. Oh, tell her her mother is with her from day to day, and watches over her with a dear mother's care.

12-Yes, dear husband, I think I know all, and sympathize with you as far as is possible in spirit. 13 .-- To a great extent, and far more than is pleasing; but the ficsh is weak. Yet we sympathize Cith you.

14.—Yes, dear, you will meet me again, so cheer up. If you have compunctions or fears from want of purity, try and live as you will wish you had, by and by.

15 .--- I think you will, if you keep her out in fresh and pure air. Let her exercise as much as she chooses.

16 .--- How many times you have visited that spot where is deposited all that was mortal of me, I knew not-but several times. Come, come often for me, my dear husband. Kisses to you and our dear child, and believo me your spirit-wife, ELLEN M. FETHEBOLF.

The letter thus answered by Mr. Mansfield was placed in a buff envelop, and sealed with wax on all its folds, and an impression of an embossed private press made into the soft wax. It was then shown to Mr. B ....., bookseller and stationer, (who is exceedingly skeptical in spiritual unfoldments) who placed upon it a private mark. It was then enclosed in another buff envelop, sealed on all its folds with wax. When it came to hand to-day, the outside envelop was found to be in the precise condition in which it was sent to you. I called or Mr. B .---, and informed him I had received the letter with the answer ; showed it to him, and he concluded it had not been opened. After removing the outside envelop, he examined his private mark with the seal, and decided it could not have been opened. After hearing the questions and answers read, he thought they were correctly answered, but made the remark that I could not make a Spiritualist out of him. The answers to the above questions are such as to prove the style of the person, or, in other words, characteristic of her while in the form. Yours fraternally, B. L. FETHEROLF. Tumaqua, Schuylkill County, Penn.

NOTICES OF MEETINGS.

CONFERENCE HALL, NO. 14 BROMFIRLD STREET, BORTON-Britual meetings are held every Sunday at 10 1-3 A. M. Conference meetings at Sand 7 1-3 r. M. P. Clark, Chairman. The Boston Boiritual Conference meets every Wednesday ovening, at 71.2 o'clock. (The proceedings are reported for the Banner.) The subject for next Wednesday evening is:--"God and His Providence."

Formon,-Meetings in the Town Hall. Speakers engag-ed :- Warren Chaso, for Dec. 1; Miss Lizzie Doten, Dec. 15. Maw Yonk.-At Lamartino Hall, corner Sth Avenue and 29th street, meetings are held every Sunday at 10.1.8 A. M., 8 P. M. 7 1-2 F. M. Dr. H. Drpsser is Obairman of the Asso-

## LIGHT. OF

### QUESTION .- Whatever Is, is Wrong.

Mr. CHAPMAN .--- The source from whence all things flow, is either wholly good, or wholly bad, or, it is partly good and partly bad. As is the fountain, so will be the streams. Now, which of these proposi-tions must we affirm, and which deny? If we affirm the mixed nature of the cause, tho mixture must appear in the effect. But God is either unity or divi-sion. If united in himself, he possesses the elements of self-preservation ; if divided in himself, the elements of antagonisms, and, of course, the power of disintegration and destruction. But the bare statement of this proposition is its refutation.

We have two propositions left, viz: that God is wholly good or wholly bad. If he is wholly had, why then, his product will be wholly bad. If he is wholly evil, he is equally as strong, and as enduring in his life as if he were wholly good, for it is his unity that gives him his eternity, and it is his eternity that gives him his Omnipotence. But how shall we determine this proposition-only by His works. for they must be like himself. Are they good or evil? Search his Creation and tell me. Do you find anywhere an evil design? If so, where? Do you find anywhere an evil method-that is, anything in the wrong place? You answer me nothing. God, then, is wholly good, and I affirm, without fear of successful contradiction, that there is no spot in the Universe, in the world of matter, or of man, that has not on it the mark of the Divine benevelence. The world points to benevolence as the needle to the pole.' Benevolence is the fixed aim of Fate, and rests upon the pledge of the Almighty.

The sum total of life is human experienco-and by experience, I mean that which makes us more than when we were born, and covers all that space that lies along between the infant and the angel. Is this experience bad? Who would exchange it for no experience-or, which is the same, non-existence? Would you not rather be as you are, than not to be at all? All the world answers, yes. Then you pronounce the body of your experience, which is your life, good, and so good, that you would not part with ft; and you decide this upon the ground of feeling, or internal conviction. Now, if experience as a whole is good, it follows that whatever contributes to that experience is good also.

Says the objecter, man is free to do good or evil. Well, man is free to do what he chooses to do, just as free as water is free to ran down hill. But is he free to choose, that is, can he determine whether he will choose or not? Can he choose whether to be born, when to be born, with what organization? The will is either moved by something, or it is selfmoving. If you say it is self-moving, it is the same as saying that a thing is the author of itself. This is absurd. If the will is moved by something, then what ?-evidently by motive. You say it cannot be moved without motive ; will you tell me then how it is free?

An act of yours is an effect, its cause the effect of an autecedent cause, that of a third, that of a fourth, and so on, until you land in the finale cause of all things-God. Where then is your freedom? But you feel that you do wrong, and that is enough. But we are endeavoring to talk philosophy, and must reach high to pluck her golden fruit. What, then, is the highest court before which to bring the world to trial?

The moral sense in man is instinct, and like that in the animal, is unprogressive. It comes into play before the reason, as feeling before the judgment.

what wicalled evil are great lessons of goodness and usefulness. Bo I conclude that our highest, deepest JACOB EDSON .- Dr. Child has given us a beautifulthoughtbrings us to the conclusion that evil works ly truthful picture of our earthly life. He asks, who would live always in this muddy, stony, thorny, out gool PROF. CLARENCE BUTLER .- I am on both sides of

cloudy earth-tired, bleeding, suffering, fighting this quition. Considered as finalities, in and of themselts, all things are wrong. Considered as lask, why is it so? and answer, because we have done wrong; because we have not acted up to our highest ideal. The animal man appropriates the protransien means to ends beyond and higher than ducts of life to his own use, without regard to the themselvs, all things are right. But I cannot agree spiritual effect upon himself or others; so long as with my riend, Dr. Child, who thinks that our vices such conduct is in accordance with his highest ideal and our irtues will some day all " go to hell of justice, it is right so to do. The soul in this gether; o that the one have no beneficient, and the sphere of love necessarily unfolds a spiritual capacty to hear the still, small voice of the over-present believe that the heroic inspiration which we call Father, saying, Do the wrong and thou shalt die. Virtue, is a mere bubble of the blood, nor that the The unregenerate man is prone to do wrong ; the word Dety has no infinite meaning, imperatively demands of nature and his animal tendencies are binding in man. I do not believe soul to be synonoimperative. The spiritual birthright is exchanged mous wik stomach, nor that the terrors of the con-for a mess of potage. Moral death and spiritual science re not frightfuller than diseases of the liver. condemnation are the natural consequences. Before Else not on Morality, but on Cookery, let us build the transgression the soul was a mere cipher in the our straghold, and so brandish our frying-pans, and animal kingdom, with innate capacities to hear, to live at ase on the fat things provided for us. see, and to feel that there are good and evil, right and wrong. By the transgression the fount or river cessity, still the meaning of life is no other than of divine life which flows out of the spiritual Eden Freedot and voluntary force. The God.given manto water the garden of the Lord, as described in the Mosaic account of creation, was parted (not divided against itself) and becomes into four heads, which may decipheed and obsyed, flaming forth a visible acted se described as the "I Am" or fountain, the dual or gospel I Liberty. This, I take it, is the highest in Adamic, the triune or Mosaic, which unfold the man; to impulsion of which said Highest, has sent Adamic, the triune or Mosaic, which unfold the fourth, the Christian and the Christ, or, as another has sages ad martyrs in all times and countries, to bear

alterable causes.

aid, the square and the oircle. Then will the spirit testimoy, through life and death, of the Godlike in hal church which is, and is to be, appear the union man, ad how only in the Godlike he has strength ual church which is, and is to be, appear the union man, ad how only in the Godlike he has strength of spiritual states so blended in love and devotion to and fredom. We must pass out of idle indifferenttruth that its members cannot think or do anything ism in) actual endeavor. There is an Ideal, and an wrong, because the innate attributes of the great impedient, in all men; and all men must vanquish first cause have so obtained within them. the impdiment, or the possible will never become the

Supposing, for the sake of illustration, we call real. Ils with man's soul as it was with Nature; the these rivers-these discreted founts of love and af- beginning of Creation is-Light. Over the tempestfection-the good, the better and the best. Is the fection-the good, the better and the best. Is the tossed soul, as once over wild chaos, it is spoken, individual essentially affected by the name given to "Let tere be light;" and then the south hells of

the particular department of life which his moral mutin and misory begin to die, the mad discords to condition places him in? Can we go back of the soul's consciousness and convince the unregenerated selves not separate firmaments; and so, instead of sever to your questions as enumerated. But if you will Borton, Mass.

thoughts of the many happy hours we spent together, I hope you can forgive my unworthy self all the shortcomings of which I may have been guilty, and if you can so far forgive an erring mortal as to an-swer me the following questions, I shall feel myself under lasting obligations to you, my dear Ellen :

#### OUESTIONS.

-Will you assist me to become a better man? 2 .- Do you have any knowledge of the circumstances as they have transpired since your depart ure ?--- and can you overlook all the errors of which I have been guilty? In other words, can you bear with me and forgive?

3 .- Can I ever become worthy of your companionship in spirit-life?

4 .--- Were we conjugally mated ?-- and shall we be companions in spirit-life?

5 .- Did you dictate the communication to me through Mrs. C .....? If so, tell me the name of the person mentioned.

6 .- Did you find spirit-life anything like what you had pictured it to yourself ?--- and do you enjoy it more than you did life with me?

7 .- Do you see our dear little boy ?-and are you with him at all times? Is he anything like our blessed little Mary?

8 .- Can you assist me in bringing her (Mary) up. as she ought to be?

9.-Give me some advice in relation to my situation and family, as what would be best to do.

10.-Shall I be immortal?

' to-

No. Though our life is compassed round by Ne-

11 .- Do you ever visit me? If so, are you with me at this writing ?-- and can you see me and our dear little Mary ?

12 .- Do you understand my feelings, and do you feel for me?

13 .- Do spirits notice the actions and deeds of their friends yet in the flesh? I feel lonely, and hate the life I now live. Give me your sympathy. 14 .- My dear Ellen, if I were pure enough to meet

you I could look forward to the time when I too should go to the spirit-world with extreme delight.

15 .--- Yet one more question, my lost jewel; it is this: Shall I be able to raise Mary to womanhood or shall I have to part with her in childhood?

16 .- Now, dear Ellen, lot me ask this one favor of you-that you give me the answers to the foregoing uestions, with any counsel you may have to as well as the number of times I have visited your grave since your mortal remains were there deposted, and I shall esteem it as a great and lasting favor.

From your former companion of the earth-life, B. L. FETHEROLF.

#### ANSWER TO BEALED LETTER.

My dear Husband-That was love. You come to alk with your dear Ellen. Well, dear, I am more than pleased to be able to come at your request; have long sought to come to you, but could not. No not even through Mrs. C----, as you supposed; it was some other one I know not-which is the case often where undeveloped spirits can control. You ask me to forgive your many errors since I left you. My dear one, though you have done wrong in some instances, yet that is not with me, that is with your stances, yet that is not with me, that is with your God. But, dear one, I would be pleased to talk at length, could I have time, but I have not; and an-For the beautiful girl that died.

Loward, -- And Spiritualists of this of y hold regular meet-ings on Bundays, forenoon and aftornoon, in Welle's Hall, Speakers ongaged :-- N. B. Greenleaf, the last Tuesday in Nor.; Miss Emma Hardingo, the first Sunday in Dec.; War-ren Chaso, second and third Sunday in Dec.; Miss. Augusta A. Ourrior, two last Sundays in Dec.

New BEDFORD.--Music Hall hes been hired by the Byirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The fol-lowing speakers are engaged:--Miss Bello Scougall, Dec. 1st., 8th, 18th, and 22d.

ist., 8th, 15th, and 22g. PORTLAND, MR.--The Spiritualists of this city hold regular PostLAND, MR.--The Spiritualists of Temperature Hall, on Con-FORTLAND, MR. -- The Spiritualists of this city hold regular meetings every Sunday in Sons of Tomperance Hall, on Con-gress, between Oak and Green streets. Conference in the foremoon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakors engaged:-- Miss Susan M. Johnson, the three last Sundays in November; G. B Stebbins, during Jan-uary; Belle Scougail, during Feb.; W. K. Ripley for the three first Sundays in March; Miss Emma Hardinge, two last Sabbaths in April.

PROVIDENCE.—Bpeakers engaged :-Belle Scougall in Nov.; Leo. Millor in Deo ; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

Diarried, At the residence of the bride's father, by H. Goodrich, Esq., ME. WILLIAM BEADY ADAMS of Fountain county, Ind., to MISS ALICE CARY MARDLE, daughter of Roy. H. S. Marble, of

#### **Obituary** Notice.

Iowa City, Iowa.

Died in Haverhill, N. H., Sept., 1801, CARL H. BAT-Is, son of James Battle, aged 2 years and 8 days. Little Carl was the sustaining hope of a devoted

father, the mother having passed on leaving her child but a few months behind. The afflicted received splrit-nal consolation through the mediumship of Mrs. A. P. Thompson. -

He was a bad that promised fair

To furnish earth a fragrant flower ; That growing bud of promise rare, Was plucked ere one evening hour.

ALEXANDER M. WARE, of York, Mc., sged 27 years. departed this life Nov. 4, 1861. He was a true Spiritualist, and died as true Spirit-

God be thanked that there is found a half of miling and the heretofore dark and dismal forebodings of death I

To the Memory of Julia E. Browne,

WHO DIED IN PAWLET, VT., OCT 11, 1861, AGED 18 TRS. Thou art gone to the Spirit-land, sweet girl-

Thou art gone to the Spirit-land I The angel of Death ope'd the portal of pearl, And thou passed to the radiant band

Thy guardian welcomed thee there, sweet dove, And the dear ones who've gone before, Knew thou wert fitted for regions of love And the light of that shadowless shore

The light of thy presence nigh.

But we know the scenes of that realm are bright, Aye, brighter than anything here— And we feel that thy spirit will come from the light, To sing us soft carols of cheer.

But we'll miss thy innocent face, dear child, We will miss thy innocent face, And the tones of thy voice so soft and mild,

And thy winning, maidenly grace.

For she was gentle and pure, our dove, And fair, and too young to die ! But we know we shall meet her in realms above. When death lends us wings to fly.

And now we will lay thee silent to rest,

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