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BOSTON, SATURDAY, DECEMBER 13, 1862.

Literary Department.

written for the Banner of Light.

CHAPTER XIIL

"It was long before I became acquainted with Emma Vinal, though we lived in the same house, when I spoke merrily to her, but she never laughed, uncomfortable, and I closed the desk to sit down and not even when playing with Sidney, who was now a think. fat, healthy, robust boy.

I asked her about Windsor, and her friends, the Vi- pared for a walk. The rain was over-one clear nals, she would go on like a clock wound up, quietly, blue, spot gave promise of a fine evening, and I evenly, till she had to stop, from some interruption; walked rapidly in the direction of the parsonageher world hitherto had been the little village circle, and had proceeded more than a mile before I stopped and to her there were no heroes like the great men to ask 'myself deliberately-" What are you going

had resided near him, and his house, garden, wife, blunt way, I was startled at the rapidity with which children, domestics, were all known to her and she I had come to conclusions. No, it was absurd, I had could describe them minutely, even to their dress no doubt mislaid the paper myself-perhaps in my and daily employments. When we' were sewing, I illness. Could aunt Hannah?-No, no, for I had often "wound her up," just to see how long she would found the key in its safe hiding place the first day talk : and ber enjoyment was so great in it, that I that I was able to leave my room without assistance. took much pleasure in listening; but if a third per- Then'I thought of all the strange things which peoson came in, if it were no one but aunt Hannah, or ple sometimes do in their sleep, and in illness, and even a school girl, she shrank back within harself I wondered if I could have been thus unconscious of and preserved a silence that was painful.

She seemed fond of walking, for almost every day she would say-in I am going out for a little while," and then would disappear for an hour, but seldom referred to abything which she saw, or heard in her absence. Her favorite resort with Sidney was the old honse, and if there was a warm, sunny day, she was always in black. I never saw her in colors, and took great pleasure in sitting on the old mill stone abe appeared whenever I saw her to have on the same that formed the door-step. We had not taken down the old house as we intended, my husband's filness preventing any attention to it; but I kept the key hanging in the kitchen of my own house, not that there was anything valuable to lock up, but partly from force of habit, and partly to prevent any wandering travelers from entering.

One day before winter set in, I started for the old garret, thinking to find an ancient fire-set which still remained there, but the key was missing; and supposing Sidney had used it as a plaything, I began my search through the house, and came at last to come to see me." nom where the was sawing with the hely -as we still called him-by her side.

"I'do wonder where the old key is." I said. "Can it be that Sidney has thrown it away?"

To my great surprise Emms blushed, and appeared agitated. I thought she must misunderstand me-

"I mean the key to the old house," I said. "Yes, ma'm," said she, appearing still more agitated, and putting her hand in her pocket. "Ex-

open me," she said, in a low, half-trembling voice. "I took it and went in yesterday." "Why, my child," I said, "this need n't trouble you. You may go as often as you please. I like to

go opce in awhile myself, but it's a gloomy house I fancy, to a stranger. I have some pleasant asso- nicely furnished room, darkened, excepting one ciations with it that make it very dear to me." She made no reply, but looked so sad and forlorn

about the matter, as if she had committed a crime in came in. going there, that I ran away with the key in my I had evidently interrupted his studies, though he hand, thinking she was a queer little body.

had not a singular circumstance cocurred some have often been amused at the different deportment weeks afterwards. The carpenter who built our of husbands in the presence of their wives : some house came to me for some specifications which he are more brilliant, and at their ease—the presence wished in his business, and I had promised a copy of the loved one inspires them; others are hushed for him. He reminded me of this promise, and have into allence, and retire from the field, leaving the ing a leisure hour, one rainy day, I went to my hose wife full control. Mr. Harmon was neither of these, band's desk-the desk which I had not opened since and yet while he took the "laboring car" he was not the day I fell ill. Maurice had advised me not to do quiet and easy in his manner, and was cautious in so, as he had arranged my business, so that it would making assertions. not be necessary for me to trouble myself about it | "" Is Emma well?" he asked, after awhile. I had often thought of the paper labelled. For my . I had been waiting for Mrs. Harmon to ask the Wife," but as it was laid with notes and receipts, I question, but she had apparently forgotten the exsupposed it only a business document, and while I istance of the child. read and re-read every note, letter, or extract, in his I answered in the affirmative, and asked in return hand writing, I avoided that package of papers. He if she had uniform health, and the a period to written a great deal-notes on his historical . "Yes, I think so," said Mr. Harmon. readings, on a course of chemical lectures, yaluable She, is a very peculiar child," said his wife.
extracts on gardening, &c., &c. These had afforded "She might, be sick for days, and you? would not

But now as I opened the desk, I was startled to our looked at Mr. Harmon. A day to the desk, I was startled to and that paper missing. I was sure that I had ... "I think," he said slowly, " that she is secretive sure, however, that I had returned it, and took every soured with the world. article carefully from the desk, but the paper was "I never could make her out," said Mrs. Harmon, it. The key had never left me. The bair obsin to twenty words a day, seldom without my speaking to which it was attached, I wore constantly, excepting her." the the at well a lo his change to nights; when I laid is in the little how with my watch. "She has had strouble," said the good man, who the eld home key, should recur to ma? indischase so. I judge her to be affectionate, but a little dison fills was a comparative strangur to me t she was
trustful. The contract of the contract to the contr

notice. She must have known where I kept that key. and yet what should such a child as that wish with my private papers? There was a box near them with a few rare old coins, but every one was in its place; there was also a box of jewels, some rings, and two or three antique breastpins, which must surely have had more charms for a young girl than old papers. No, no, it could not be Emma. I looked over the files of bills, old notes, &c., lest this should by some mistake have been slipped in with thembut it was not there. In one package, I fancied a part had been removed, for the band was loose, and on refiling them I noticed that they were numbered from one to twenty, and that numbers nine and ten and ate, sat and worked in company. She was were missing, but whether they had been removed the very antipode of Fanny, the one all frank and since my husband's death, I had no means of ascerloyous, the other reticent and grave. She smiled taining. But I was becoming very suspicious and

The more I thought, the more perplexed I became, She seldom commenced a conversation, but when till rousing myself with a sudden impulse, I preof that small place.

to do? Surely, not acouse a young girl and a stranMr. Evans had resided there many years, and
ger of theft! A poor, friendless child, entrusted to was elected from that district to Congress. Emma you for protection!" When I put the matter in this

I was reluctant to believe it, and came to the conclusion that I was innocent of any such outre prooccdings. Meanwhile, I walked on till I found my self at the parsonage door; it was opened for me by Mrs. Harmon, a pale, sad woman, in black. She clothes, the scant, lanky, black silk, and large plate muelin collar. She did not smile when she met ma. but gave her hand, which was large and cold, and did not return the pressure of mine. She asked me to walk in, and seated me in a fireless parlor: as I was warm from walking, I felt a sudden chill, and wrapped my shawl closer around me.

"Would you like to see Mr. Harmon?" she asked turning toward me with a look in her cold, blue eye, which seemed to say, "I'm sure you did not

I was taken quite aback. I was hoping she would consider this a friendly call. "Not particularly," I replied. "I came out for a

walk, and stopped in a few moments to say good. evening. Do not disturb Mr. Harmon, if he is "He is never so busy that he cannot attend to

those who wish to see him."

"Thank you; do n't call him, for I cannot stay long," I said, beginning, to feel a sensation of coldness that struck to my heart.

But she insisted upon calling him, sure that I had some important communication to make, and I was left alone for some minutes, looking round on the window near which I sat, and wishing all such reception rooms in the River Styx, when Mr. Harmon

bore it patiently, but I was sure he felt the chill-I should never, however, have thought of it again, ness of the room, and was not genial as usual. I

me much amusement, and I was very glad to let know, it, save by her lessened appetite. She is very these papers remain unread, the way of the secretive. "an estimate and another on the state of the secretive and the sec

never disturbed it, since, the day, when, with great because she has never had a companion of her own effort, (for I was 797) meat, then) I had replaced it age to trust and clove. The people with whom she where it first attracted my notice. I wished to be lived, were aged, and somewhat disappointed and

not there—some other hand than mine had removed "When she was with me I do not think she spoke

Mhosver used it, must have had access to my sleep- was always looking on the best side of human naing room. Was it strange, that at I stood there, ture, "and trouble makes the young old." I hope Planing the contents of the deek back that the con- you may win her confidence; Mrs. Perry; if I'misfund, horried manner of Emms, when the gave me take not, you will be rewarded in your efforts to do

ent prespos, but the best of best of he nogh weeks neighbord in daring has bee mighal counsel with the

or a fine character."

mined to treat her with the same frankness and press-man or carrier, that comes often with grootconfidence as wendt. But my paper! What had les and packages from the village. Sister Alice albecome of that? "Until that was found I must sue ways attended to him, (everything is very system-

home, and I had much of his society. After dinner time nothing but some tea and flour, but I heard he came in and sat awhile giving me the news of him say. the day, and reading aloud any interesting articles from the papers. Little Sidney had learned to love o'clock, and if you wish to send anything, I will him, and to find his place on his knee. The arm take it. chair was appropriated to the judge. Emma, who was very thoughtful in all these little matters, would always place it in his favorite corner before we went Sister Alice, with her white scoop of a bonnet, and to dinner. It was very delightful to have him read, her black serge dress; and when we met at dinner, for his voice was low, well modulated and pleasing; I asked her to come and see me in the evening. 'As then he was familiar with the history of our coun- we were sitting together in the twilight, talking, I try, and fully explained to me any newspaper refer- said to her, laughingly : ences to politics or public men with which I was not familiar. Emma would generally bring her work and sit in the room, and though silent, was, I think, your Order yet; let me try on your dress and cap. interested in the conversation, but she hever ex- She willingly concented, and really, auntic, I was pressed it in her countenance. Maurice did not not such a fright as you might imagine, even the fancy the child, and her very presence appeared to good Sister klased me, and said: annoy him.

mine who annoyed me very much; she has the same | sent, how my heart would rejoice! turn of the head, and the same expression of the people; everybody has a certain share of wickedness, and, like the humors of the body, it is better to be out somewhat than, to be working on the vital organs within."

rgans within."

I agreed with him, but I would not seknowledge

constantly in its place now, and fearing she was de- the old Quaker stopped at the gate. I threw on priving herself of a pleasure, I asked her one day to her sisters' bonnet which lay near, and run out of go over to the old garret and examine some files of the room, and was at the gate before she had time newspapers there for me. For the first time since to guess my mind. I moved very slowly, and her coming to me I observed her countenance light walked as demurely as the Principal, when I came up and her step quicken.

for I am going to give Sidney his bath, and then he this evening. The honest Quaker never suspected will sleep a couple of hours, and I shall be absorbed me, and I returned quite elated with my success,

ternoon, returning in time for tea, bringing the pa- wreath in her hand. Instead of running after me, pers that I wished with her. I began to think she as I feared, she had evidently stolen a look at the must be a little antiquarian, for on my questioning mirror! Never yet lived a beautiful woman who her she said that she had been in the garret all the could wholly subdue her pleasure in her comeliness.

For some days after this I was engaged in examining the newspapers Maurice had been telling me arms round her, and saying, of Burr and Hamilton, and I wished to examine the articles written at the time. I had with great care ranged them on the carpet, when my regulah boy, thinking, I suppose, to arrange them after a fashion of his own, gathered them up and threw them all into confusion.

stopping to knock at her door. She sat upon her at looksmiths, and hunger makes the timid bold. manuscript of some kind, which, as soon as she saw me, she threw behind her and looked much con me among those wild, reckless girls, who fused. For a second I was irresolute what to do, would thoughtlessly fling happiness away. No; but Sidney sprung from my arms and Emma rose were I not sure that my father was wrong, I should to take him. with me routh or you will have

may arrange those newspapers again," and then tion which my friendship gives him." walked deliberately down stairs, where I sat for five minutes, motionless, lost in speculating upon Emma's and while the Judge came in as usual that evening, strange ways. Suspicion now began to take form so bland, and so thoughtful of my comfort, I longed and shape, and there came to my heart an evil sug gestion to search her room; but I recoiled from it, intimate friendship with each other. for I thought of what my father used to say, "Be slow to suspect, and remember that suspicious circumstances are not proofs." - 18 4 7 7 18 18

ellt is singular that I now became possessed of a was revolving in my mind some way to procure it. Maurice on the subject, but I knew he was already ed the house, and when ever I went there, she put on an prejudiced against Emma, and would at once pronounce her guilty, and attribute her offence to womanly curiosity. Then he had told me that he would inform me whenever it was necessary to examine about the matter. The lost paper would introduce haps her kindness to me after my husband's death business, and I dreaded to do this it is

Bome days passed, and with the exception of occasional times of reserve and melancholy, Emma grew more social and easy in her manner, and even seem ed to try to win my affection—a commodity which I had in store for her when she came, but having no ble people, she was determined to make me unhapkeeping. I missed my warm hearted, impulsive Elms," Emma had improved as a companion, and Fanny; her letters, though rather sad, were a source save the suspicious circumstances which had led me of much pleasure to me. I scarcely knew, however, to distrust her, was more genial than I had ever how: to reply to the following site a funcy when a me

shy receved and yet in common with all such personal countries for the hard and such personal and such opening my whole heart to Mr. Harmbard It was a do think I could have seen the old housekeeper shot

pression as he wished me to receive of Emma. He as every letter had to pass through the hands of Siswalked with me to the gate, and said:

ter Alice, and her attendance was also required whenever we walked out, I had no opportunity to you will be patient with her peculiar reserve. I mail it. But one day, as I was sitting at my little may be mistaken in her character, but I have window, looking at, the old trees in the lawn, and thought that beneath this reserve was the material watching some bluelays picking the seeds from the shrubbery, and wishing, oh! so earnestly, that I I cannot may that as I walked home, reviewing were a bird, just for a few days, I saw a covered the conversation of Mr. and Mrs. Hermon, that I wagon, driven by a man with a broad brimmed hat, selt increased confidence; in Thomas, but I deter and white coat, and recognized him as a sort of expect that other hands than mine had opened the atic here.) I opened my window to get a better view of him, or rather in imitation of the other Time passed. The fine Octoberdays had come girls, who often watched his coming with the expecand gone, and winter fairly met in. Maurice was at tation of a package from home. He had at this

'I shall be along here again this evening, at seven

'I know of no errands to day, but you may call.' An idea popped into my head auddenly, as I saw Come, Sister Alice, Jest me see how I'll look in your

dress. Wno knows, but I may become a Sister of

·Oh, my darling, if you could be clothed in the "She reminds me," he said, "of an old client of simplicity of the Gospel, which these robes repre-

I returned her caress, and said, If I were only eyes. I don't believe in these still undemonstrative as good as you dear Blater, I would be sure of heaven.

She stood, wrapped in a shawl, her long, beautiful hair hanging over her shoulders. I wound it in a tress around her head, and placed upon it a wreath of white flowers from my drawer—then, without her that she must necessarily be deceptive because the knowing what I was doing, I threw over her a white tor, I was sorry to find that he thus regarded Emma. white, full throat. All this time I was slyly watch-I noticed that the key of the old house remained ing the window, and, as I expected, just afterwards within sight of the wagon-driver. I handed him "Do n't hasten," I said; "take plenty of time, my letter, and told him that was all the package and was delighted to find the Sister just disrobing She obeyed me literally, and remained all the at- herself, but looking so sad as she held the white

But there was something in the Sister's face so sad and so regretful, that I could not help throwing my

· Are not you sorry you have vowed never to be a

and labor selected the numbers I wished and ar No, no l' she replied, 'take off this dress, I am uncomfortable in it.

Dear, unsuspecting soul, if she had only known what I had been doing, how her pure soul would have been grieved! Was n't I lucky? I am think-"You naughty child!" I exclaimed, and taking ing now how I can get a letter from Frank. This him up hastily I carried him into Emma's room, not will be more difficult to accomplish; but love laughs runk near her bed, busily engaged in reading a Now, I know you will look very grave, and say, Honor thy father,' &c.; but, auntie, do n't class be more scrupulous; but I must not let Frank fling "Please take him a little while," I said, "that I life away in this bloody war, without the consola-

> "Poor Fanny!" I said to myself, she is wrong: to bring these two, father and daughter, into more

More than a year had now clapsed since my husband's death. I had lived retired, secluded from all society, save the few neighbors who called occasionally, and from all gentlemen's society, save now strong desire to see that paper, and day and night and then a call from Mr. Harmon, and the daily visits of my brother. "Aunt Hannah" had been verv Once or twice I was on the point of speaking to neighborly and kind; but for a week she had avoidair of distance and reserve, which I thought very unbecoming in one in her position. Sometimes I thought she was sadly disappointed because Rosetta, her niece, had failed to make the splendid match business papers, and I must give myself no trouble which had been proposed for her in New York. Perhad arisen from the thought that it was just as well that Rosetta had n't married into the family, for her triumph would have been so short.

When I found sunt Hannah so crabbed at home. I refrained from going there, but, like all disagreesuse for it for so long a time, it had spolled in the py, even if the took, the trouble to come to " The supposed she would become, I had concluded as now to reply the I must tell you of my ruccess yes far as she was concerned, to be patient awhite; but

great relief he was not surprised at my suspicions. Young girls often had great curiosity, and he had seen it as much in quiet, reserved people, as ih impulsive temperaments, like Fauny." Then he questioned me minutely, quite like a law-

rer. I thought:

"Where was the paper when you fainted? Where did you keep it from the time you discovered it near you, till you were able to replace it in the drawer ?" Now, as no one was in the room from the time I fainted till I was able to replace it, and as the scaling wax was unbroken when I found it beside me, I was sure that no one knew its contents.

"Where was it when I was with my father so many weeks?"

"In my desk; but I had the key with me, and im sure the desk was looked when I came home." "Are you sure the paper was there when you're turned ?"

" It must have been, of course, though I could not swear positively to the fact; but I am sure the look had not been tampered with, and everything was in order in the desk. I am sure I did not miss the paper till after Emma came here."

The good man mused awhile, then begged me not to judge Emma hastily; he could learn in time if she were guilty. He was so considerate and kind and sympathized so thoroughly with me in my perplexity, that I felt much relieved. But wen he could not clear Emms, and my auxier at the loss of the paper became so great; that I longed to put the question to her at once. This impatience was somewhat increased, and my suspicion confirmed by aunt Hannah, who same over one day, her knitting-work in hand, and seated herself for a neigh-

borly call.

Emma always disappeared when sunt Hannah came, as a frightened deer flies the hunter, and as soon as sie was fairly out of her seam needle Emma and Sidney were on their way to the old house. '"

"There goes that strange child," said aunt Hannah; "she haunts the old house like a cat. I'm very suspicious of such sly, still bodies as she is, and if I'm not much mistaken, she stole a book from our house the other day."

1 started as if I had been struck, and I felt the blood rook to my face.

"You need n't ;look so angry," said the housekeeper, "it aint a book of any value, and I won't swear to her taking it, but she was in looking over our books in the old secretary, in what used to be the children's room, and the very next day I was there for an old receipt book that's been in the house ever since Mrs. Perry's day; there was nothing in it I wanted but a pickle receipt, and it was soiled and one cover off-'t wan't worth two cents, but I remember seeing it there a few days ago when I put things to rights; and it had in it, Flora Perry to Mrs. Smith.' I suppose it once belonged to the Mrs. Smith that lived in the old house. It's of no consequence, but straws show which way the wind blows."

All I could say in reply was that "it was an odd thing for a child to take," but I thought to myself that the child must have a strong passion for antiquities; she ought to be an agent for the Boston Antiquarian Society.

"You had better watch her." said aunt Hannah. 'for we don't want any more scandal about the family."

I looked up in surprise, but I said not a word, only prepared myself to be tortured. I had often read of the Indians' torturing their captives by slow fire, and of martyrs burned at the stake, and I have sometimes wondered how the victims felt as they saw the preparations. No doubt many rerved themselves to endurance, thinking the time short before death would come to their release. Now-when aunt Hannah commenced in this way, I rallied sall my forces of endurance to maintain the siege. I was still silent; this vexed her, and she commenced again on Emma

"I'm sure I don't know but the child is well enough, and I have never heard a word of harm about her, but the Judge says he should think you'd weary of her for company; he thinks she is n't more than half witted-but if report speaks true, you do n't depend on her for company." . Again I felt the hot blood tingle in my veine, but

thought there was virtue in silence, and went on with my sewing, doing my work on the wrong aide, though.

"Silence gives consent."

"Mrs. Price," said I, now thoroughly roused, and as usual with me on such occasions, saying the very thing I ought not, "Mrs. Price, I perceive you have come here to vex me; if I have given any cause of offence, tell me, for I am ignorant to what you allude, and innocent, I am sure, of intentional wrong." "Very innocent, no doubt, and blind as a newborn kitten, but ail your neighbors see it if you do

I should not have spoken here, but I did, and that

very impatiently.
"See what?" I said. "If you have any accusation, make it at once; this slow torture is unendurable."

She had now the power over me, and she used it. "Oh yes, you don't know that all Burneide is ringing with your engagement to the Judge! And the general opinion is, that your widowhood is to be

Now, reader, I have already shown you that though the most prominent character in this story. am not the heroine, nor have, I the qualities to make one. I should have been very meek and dovelike in the hands of my tormenter, but I forget all

at that minute and not have mourned her loss. Indignation, anger, shame, and, worse than all, for we think fast at such times,) a consciousness of having half deserved this, over whelmed me, and I could ot control my feelings.
"Folks will talk, you know," the housekeeper not control my feelings.

kept sticking her pins into my quivering flesh) "Well, lot them talk," I said, "and I 'll give them something worth talking about another time." Our hastiest words are sometimes prophesies.

I suppose aunt Hannah thought I would deny or affirm the charge, but I would say nothing more upon the subject; and though I tried to be civil, and asked her to stay longer, I felt no cordiality toward her I longed also to be alone and examine my own heart, and when she left the house, I turned to my own room to commune in silence.

Conscience whispered that I had erred in finding so much pleasure in the society of the Judge, but never ence until then had I in thought ever beenfaithless to my husband--his memory was every day more precious to me. But I could not but acknowledge that there was a charm, a fascination in the sider brother which few men possess. Men of busi-, ness called him reserved, many women termed him cold and stern, children were timid in his presence, but to me he had been the kind, indulgent brother; to Sidney, my child, gentle almost as his own father. I saw him brilliant in conversation, attentive to my wants, and wise in counseling my ignorance, Yes, Brother Maurice had supplied a great want in my life-he had been a kind consoler in my affliction. Must I now treat him as a stranger, and let distrust and suspicion take the place of confidence and mutual trust? No. I would not. Things should move on as they had done. Aunt Hannah might croak, and the scandal-loving neighbors might gossip about my brief widowhood; it would be long enough if it depended on Judge Perry to shorten it.

There he is, now-I hear his step in the hall; I like to hear it; I feel stronger when he is near: and then he has a family resemblance to my husband, I love to sit and trace it. I'll go out and meet him with the same frankness as ever. Hannah Price shall not have it in her power to deprive me of one great source of enjoyment. I go out, but forget that my eyes are red with weeping. He sees it at once.

- "What now, my sister? Any trouble?"
- "Oh no, nothing at all," I said, smiling.

"I just saw Hannah going from here. I know very well that she can sometimes say disagreeable things, out she will not trouble you more than once that way it I am only informed of it. We all know she has owed you a grudge for accepting a most cordial invitation to come into the family; but it is time she should forget that. But come, I have a speech of Webster's to read you. Let me see you in your little sewing-chair-and cheerup; I love to watch the varying lights and shadows on your face when I read the great orator's burning words. Do you know you have a tell-tale face, that speaks what is in the heart ?"

"I am sorry I have not more seif-command." "Poh! More deception, you mean, and base hypocrisy, like too many of your sex."

" And some of yours." "We are more bold in wickedness. You women have the defence of the weak-timidity and deception. But to our speech."

He reads in that clear, low, rish tone that I like so much. I listen and knit, and am thankful that I have a brother Maurice.

TO BE CONTINUED IN OUR NEXT.]

Written for the Banner of Light. ARISTOCRACY.

BY EMMA TUTTLE.

There are several grades of aristocracy indigeneus to various localities of this gigantic bee-comb called the world. Living in the country, my observations, and consequently my province for treatment, is country aristocracy. As every one seems to be striving for something higher, in the social scale as well as in every other, a few hints may be serviceable to those whose experiences have been less limited than MY OWD.

To begin with, it is useless for any one in the country to try to be aristocratic, unless they are fortunate enough to have some city acquaintance to ape. Next; you must have a good, stiff, backbone, with your skull bones set on the top of it, on a slant of forty-five degrees backward. You must try and have all the muscles of your body rigid, except those which control the mouth. Much practice will be required to bring these to perfect obedience, and you will doubtless have to practice before your mirror much before you will get to suit yourself. You must not omit to put on the termination ah wherever you can. It is very much in use. Watah-buttah thundah-doah. Never mind what Webster and McGuffy say against it. They did not belong to the ton, or they would not have written dictionaries and reading books for a living. Consequently, their opinion is not worth consulting. Get a door plate, if you can. No matter if you have not a neighbor within a mile-you must keep up appearances! If you make a party, invite your guests at 9 1 2 or 10 o'clock P. w -receptions are always late in the city. After some old lady has traveled a whole mile on foot to make you a visit, just send your domestioof course you keep one to the door to tell her you are not at home to your acquaintances that daywill be happy to see her at another time. If you feel any compunctions of conscience when you see the poor old lady go away tired and slow, console Yourself by knowing such things are practiced in our best city society.

is If a stylish stranger comes into the place, you must be sure and get introduced to him, and then stick to him, introduce all your friends to him, momopolise him, let people know that he is somebody, and you are acquainted with him: in short bore him to death.

In public assemblies do not let your modesty prewent your making yourself conspicuous. Wear your best ofothes, and then circulate. Put as much "hauteur" in your bearing as you can command; if you do not know the meaning of the word, ask Miss Mollimsey.

In A gentleman is known by his dress. Wear a "Righ gold ring, with a massive red set. A watch chain with a small fob the size of a ben's egg. Get fed stude, if possible. Scent your hair with musk, did mount it with a stove pipe hat, for remember a gentleman in a human being standing between a

pollshed pair of boots and a pollshed hat.

respectability. Remember you have not a long line A LETTER TO PRESIDENT LINCOLN of mobile angestry to back you you are lost start. IN BEHALF OF THE INDIANS. ag of course! Don't nod to any body who has not got a good suit of clothes, a good horse and buggy, permit me to invite your attention to a subject and money enough ahead to make a party. Prace which hitherto has not had the consideration which tice turning up your nose at an angle of forty-five its importance demands. I refer to the inauguradegrees, if you do not wish to recognize an acquaint tion, or first step in the direction which has brought

If you see any one in your path you do not wish to recognize, just fix your eyes on an imaginary nothing in the distance, and then stare right at it, until you are past the object to be avoided. Walnut Grove Farm.

Written for the Ranner of Light SONG OF A SOUL IN DESPONDENCY.

BY BELLE BUSH.

I 've a mournful heart to-day, my love, ... A very mournful heart: And the sky bangs dark above me, love. And the blessed dreams depart. Ah, me !

My brightest dreams depart I

Is it dark to you? Is the earth all dark? Then come to me, my love. And tell me if yet there a place of rest For the weary stricken dove ! Alas ! That I should be that dove !

'm sitting beside Life's rushing stream, That solemn, mysterious tide: I'm sitting still, for the light is gone. And I see no hand to guide. Oh, God ! I thought Thou wast my guide.

've broken the strings of my harp, my love, Those low, sweet breathing strings; And the soul of Song that their music waked. By the river of Sadness sings. Alone By that mournful stream she sings.

hear not the lays of my sunny youth. Or the tones that were mine of yore; They have passed with joy to a far off land. From a dark and changing shore. They are gone, And I weep by the lonely shore.

Was it all a phantom of hope, my love, That vision which seemed so fair, That loomed afar o'er the sea of Life. Like a star on the sea of air? Ah, me ! It floated away in air !

In youth it beckoned me on, my love, To a glorious, shining track. Where I soared and soared, till I thought no power Could frighten or woo me back. Alas ! How have I wandered back!

'T was joyous to sweep through the fields of light, On the pinions of Hope and Song, And tune my harp to the hymns of Night, Or float with the spheres along. But now All hushed are the chords of Bong.

I dreamed I saw where the bright'ning goal Shone out o'er the flowery heights, And gleaming afar o'er my upward track, Were a thousand beacon lights. But, oh ! Where now are the beacon lights?

Lost, lost to me l I am weary worn-Far off is the shining goal; And the glorious summit of Fame but mocks The dreams of my weary soul. And shuts All light from my yearning soul.

Doubt, grizzly porter or wild Despuir, Comes dismally croaking by: And stained by the dew of his Upas-breath, My soul's best blossoms die. Unseen All their rich beauties die.

view far above me the dazzling heights, Smiling out o'er the realms of gloom, Where the beautiful wreaths of the Poet wave With flowers of immortal bloom. Ah. me ! What pleasure to see them bloom!

But the ladder that lifts to those glorious Alps, Must be strangely and cunningly wrought: . Its frame and each round must be studded with gems, To shine in the kingdoms of thought. Too slight Are the delicate tissues of thought.

The impulse; the purpose of life's early morn, When I yearned for the fountains of Song, lives yet in its freshness, the dream of my soul; But the pathway is weary and long. I faint, On a journey too weary and long.

The glorified spirits of Hope and of Love Would whisper me, "courage " again; But I falter and sink when I'm trying to soar, And Doubt mutters near me, "in vain !" Oh, woe ! To the heart that once echoesi "in vain."

The flowers, the flowers of my youth are gone, And the angels that were my guide; And I sit alone on the solemn shore, By the rushing and mosning tide, Alone, By the sweeping, mysterious tide.

And so I've a mournful heart, my love, A very mournful heart; For the sky hangs dark above me, love. And the blessed dreams depart. Ah, me les . That they should e'er depart ! won!

THE APPLE-TREE -Not only the Indian, but many indigenous insects, birds, and quadrupeds, welcomed the apple-tree to these shores. The tent-caterpillar saddled her eggs on the very first twig that was formed, and it has since shared her affections with the wild cherry; and the canker-worm also in a measure abandoned the elm to feed on it. As it grew apace, the blue-bird, robin, cherry-bird, kingbird, and many more, came with haste and built their nests and warbled in its boughs, and so became orchard birds, and multiplied more than ever, It was an era in the history of their race. The downy wood-pecker found such a savory morsel under its bark, that he perforated it in a ring quite round the tree, before he left it-a thing which he had never done before, to my knowledge. It did not take the partridge, long to find out how sweet its buds were and every winter eve she flew, and still flies, from the wood, to pluck them, much to the farmer's sorrow. The rabbit, too, was not slow to learn the taste of its twigs and bark ; and when the fruit was ripe, the squirrel balf-rolled, balf carried it to his hole; and even the musquash crept up, the bank from the brook at evening, and greedily devoured it, until he had worn a path to the grass there; and when it was frozen and thawed, the crow and the jay were glad to tasto it occasionally... The owl grept into the first apple-tree that became hollow. and fairly hooted with delight, finding it just the place for him; so, settling down into it, he has remained there ever since - Thoreau.

VITALITY OF THE NORTH.—The population of the oval States is about 28,000,000, or 5,000,000 more than that of Great Britain and Ireland in 1818, and about 5,000,000 less than that of France in 1818. Our wealth and natural resources are superior to twenty years at war, this is only the twentieth month of our war; whereas France and Great Brit!

Siz-As a loyal citizen wishing well to his country, our nation to the verge of ruin.

It is generally supposed that Slavery is the cause of our present calamities, and that when the negro is freed from bondage, all will be well. But facts and history tell us that wrong to the Indian preeeded the enslavement of the African, and the annihilation of entire tribes by the unscrupulous usurpstion of their homes which characterized the spread of the white race over the Indian country, prepared the way for the introduction of the African as a slave. Hence, it is obvious that this war is but an extension of the duneighborly, unchristian, and destructire practice, which for generations has been operating against the Aborigines of our country ; and nothing is more plain, than that until this first step is retraced, and this first cause of national demoralisation is stayed, there can be no peace or good order in the country.

While I am writing, an item of intelligence reaches me through the papers, by no means an exceptional case-illustrating the manner in which

Indians are trained in the far West:

BELLING INDIAN CHILDREN.—The Alta California of Oct. 5, says: "Mr. August Hess," who has returned to this city from a prospecting tour through the lower part of Lake County, informs us that he saw a number of men driving Indian children before them to sell in Napa. Solono; Tolo, and other counties of the Sacramento Basin: In one instance he saw two men driving nine children ben, two men with four children in another, two men with four children in another, two men with four children is another. ing nine chill ren; in another, two men with four children; in another, one man with two girls, one of them apparently about fourteen years of age. The age of these children warled from six to fifteen years, Bumor says that about one hundred children have been taken through lake County this summer for sale. They do not follow the main road, but baually take by-paths, Rumor says, further, that hunters catch them in Mendocine and Humboldt counties, after killing their parents. If the children try to escape and are likely to snoceed, the hunters shoot them. One boy in Berryesa Valley left a farmer to whom he had been sold, and went to snother farmer. The purchaser took the boy and swore he would hang him if he ran away again.

As an excuse for our injustice to the Indians, we plead that they are destined to disappear before our superior civilization, while our injustice repels them from accepting our civilization.

Landholders and capitalists will perceive this, when they reflect that the same rule by which the taking of land from the Indians without giving them a fair equivalent, gives a stronger sanction to the landless man to settle upon the broad acres of his richer neighbor, and for the moneyless man to help himself to plenty, wherever he can find it, and for the poor people who occupy the cellars, and garrets and crowded tenements in our cities, to place themthemselves in the spacious mansions, and to fill their furnished, but rarely used, parlors and bed-

Sir, this is already done in the South; and it is but the first fruits of the barvest, the seeds of which have been sown broadcast over the North, the East, the West, as well as the South, and is in exact socordance with Divine law. "The same measure ye mete, shall be measured to you again." For notwithstanding the solemn Treaty which still exists, signed by Washington, and countersigned by Jefferson, affirming "that I indian tribes, should not be despoiled of their lands at long as grass grew, and water flowed " and the declaration of the Bible, also, which says: " Cursed be the man who removeth his neighbors landmark;" yet it is nevertheless true, as the Right Reverend Bishop Clark, of Rhode Island eloquently said, in a public address:

"That we had in the midst of our nation a people more thoroughly wronged in every respect than any other people on the face of the globe. For this is the fact, there is not a people upon the face of the that has been more thoroughly robbed of all its rights, and of, all its possessions, and of everything that is dear to humanity, than the Aboriginal tribes of North America. This is the fact, and we are the robbers, our fathers and we, so long as we allow ourselves to be the passive participants in their sin. !!.

If, then, the Wrong to the Indian is the first and the oldest of our national sins, and the beginning of the demoralization, which has overspread the country, their redress is of right, and of necessity, the first step in the order of national reform, and of selfpreservation. This can be done only by the immediate recognition of the Indians as human beings, entitled to the civilities and sympathies which is the birthright of all other human bings; and to guarantee for them as a race, a domain and sovereign nationality, as free, and distinct from our own, as is their language, their complexion, and their religion. The Greator gave to them these peculiarities, and their right to the enjoyment of all these prerogatives is as sacred and as certain as those possessed by our own nation, or by England, or France, or Russia, or any other nation under heaven. The fact of their alleged inability for self-sustainment as one of the family of Nations, gives no sanction to the atheistic idea that they must necessarily perish before the march of Civilization. On the other hand, their very weakness should be their strength, by the greater claim it gives to them on the magnanimity of the stronger race, which in turn would be strongthened by its exercise in their behalf.

.There are many reasons why, in spite of the vast and varied philanthropies of the age, the public feeling toward the Indians is as yet but a little in advance of the age, in which men were persecuted on account of their creed, or oppressed on account of their caste or condition.

Some of these reasons I beg leave to mention a well 1st. For many years the Indian Department has been in the control of the Slave power, and toward the Indian the action has been as secret and as cruel, as was the inquisition in the dark ages.

2d. The same kind of stratagems and falsehoods have been used to prejudice the public mind, by the same parties who have set the South against the North, and brought upon ne this murderous war and in addition to all this, narrow minded religionists and ansorupulous story.writers have largely contributed to excite the same against; these defenceless people, pour and half to them half tak

The truth is, the Indians as & race, have the common characteristics of humanity, varied only by ciroumstances and surroundings. They bave as few vices, and as many virtues, and as much capacity, and as great desire for improvement as is possessed by the average of mankind. And there is no rea son to doubt that when Justice imbues our National Legislature, and moral principle controls our Army, and brotherly kindness prevails in our Churches and a call is heard from the President upon Congress, either of these nations in 1818, and, instead of being for a speedy and equitable adjustment of their existing griavances o mutual friendship will be estab-

In the hope of hastering the desired result, I beg tage, to deprive them of which is discreditable to the leave to lay before you the following statement relative to the late outbreak in Minassota; together The work to be done is simply to ascertain what with some considerations for the mitigation of the Death Penalty which has been passed by a Court sacred for their use, in freedom and in peace. And Martial upon three hundred of the Indian partici- if agents or armies are necessary at all, they should

of five or six hundred of our fellow citizens to Min. bonds who infest all our Territories. nesota, and the destruction of several million dollars . In conclusion, permit me to say, that nearly seven worth of their property, has occasioned the deepest this destructive work is rarely thought of.

published letter, that "The outrage was owing to a and prosperity of our own people, system which leaves the Indian without the protection." Respectfully, John Brison, tion of law, and subject to the dishonesties of unscrupulous men." Words surely cannot be found in To Abraham Lincoln, President of the United States. the whole vocabulary of the English language to express a more terribly wretched condition than what the Bishop here describes. It was not until after long years of torture, and at last the suspension of . payment of their annuities, and the information that the commissioner (Dole), was on his way to arrange for taking from them their choice lands on each side of Red River, that patience ceased to be a virtue, and in obedience to the first law of Nature, (self-preservation) their action, under the oircumstances, was not especially Indian; but human nature the world over. From various sources we learn that after they had

ceased offensive warfare and desired peace, then, instead of meeting them in the spirit of pacification and good faith, Commissioner Dole convened on the 9th of September, the Mill Lac band of Chippewa Indians, with whom an agreement was made for them to be ready to fall upon the Sioux when called upon for that purpose. On the next day, 10th of September. at a place within two hours' ride from the Chippewa And seals the future fate of millions yet unborn. 3 124 Council, the Chief of the Sioux, (Hole in-the-Day) was invited to an interview. But his warriors suspecting treachery, prepared for the protection of their chief by placing themselves within call during the council between the commissioner and the chief. Dole complained of the presence of so many warriors, and after being told the reason, it was agreed to postpone the council until the following day, when both parties were to meet without either warriors or soldiers. But instead of keeping his agreement the commissioner appeared on the ground at the appointed time, accompanied by a strong guard of cavalry, scouring the country round about; and in his address to Hole-in-the-Day, charged him and his people as being rebellious children, and that these ormplaints and demonstrations of war were not to be allowed toward a representative of their Great Father, the President of the United States, and that they had laid waste the country and murdered the white people, &c., &c. To which Hole in the Day re plied, that "the Government had swindled his people out of their due for years, and that spldiers had been sent to arrest him, and had fired upon him without

After two or three interviews of a similar kind the commissioner, whose lack of knowledge of Indian nature and of human rights was shockingly manifest, returned to Washington. Report says that a large number of the Indians bad surrendered proved the noble and humanitary principles of Spirof their leading men had been hung as rebels, by order of Gen. Sibly, that the sentence of death was passed upon three hundred more by a Court Mar- in Philadelphia are beyond all praise, both in their tial, subsequently held.

There are, I conceive, very grave reasons why capital punishment should not be inflicted upon the condemned Indians ; for-

lst. They had, by treaty, given to our Government the largest and best portion of their lands, on condition of receiving its protection with the means of self-sustainment by the arts of civilized life; but which it utterly failed of giving them, as the facts and the testimony of Bishop Whipple and many others fully proves.

2nd. The Indians are not recognized as citizens under our Government, and not being protected by it, they owed no allegiance to it, and therefore cannot be considered in the light of rebels against it Therefore, it is manifestly unjust to subject them to the penalty of laws, the administration of which affords them no protection against the "dishoneatles late battles, nearly five hundred unfortunate men, in of unsorupulous men. Land it is it is the stand if the

Under the circumstances, the conduct of the Indians was in exact accordance with the universally hours on the floors of private houses, where every noknowledged right by which the United States became independent of England, and by which in the course of events, when a community cannot have on the sidewalks of the streets. This criminal necthe protection of law, it has a right to fall back upon its original instincts of preservation and aggression.

Commissioner Dole to his credit demurs at the ex ecution of so many Indians; but unfortunately he purposes that their medicine men and their priests shall suffer the penalty, the injustice of which is appar ent from the fact, that under their leadership the white captives had been returned, and their people had laid down their arms under the promise and with the expectation of a general amnesty. Waster I

If these men are hung, it will be far more just to hang all the professional men-the doctors and olergymen-who have sided and abetted this war upon the Government, because in one case they are handsome sum, amounting to hearly five hundred veritable traitors and rebels, and in the other they are not. This argument, impregnable as it is receives additional force from the fact that the Indians struck a blow in the only possible way by which they could make themselves heard and felt and understood as a people, having a right to be respected. I invoke you, sir, whom the Indians are taught to oritions this meeting, except in one paper, the peor-

peal, by the appointment, of able and honest men. who are competent, by the possession of wisdom and experience, to investigate the condition and needs of q) I hand you othe notice, however, Mr. Editor, such every tribe or remunuts of tribes in all our States at it is To those who may realize that the substant and Territories, and to prepare aplan for their best of spiritual meetings and their thin uenes of the fair and permanent well-beingst no national exercise con-

It is not enough, sir, to depend upon the states ments slope of local agents and others who are often so much blased, and in fear of the inflaences which surround tham that them dare contractly the behole truth of what is done to the Indians; neither is it tried and ever the wife in this dity with the later agony of findion. Odditivate a musical lisp, in 1818, were both exhausted by twenty years lished; and instead of the Indians being a squippe of more later and make and make they made of mar. when they placed the rest and make they made the fookest constantly for your line men in the field, armed and equipped.

| Sin, in 1818, were both exhausted by twenty years | lished; and instead of the line made and equipped in the field armed and equipped.

be placed outside the Indian Territory, to prevent The desolation and suffering which the reason the intrusion of "unsorupulous" thieres and vage-

years ago I saw, as clearly as I now see, the calamiregrets; while at the same time the intense and long the which are upon us on account of our national continued provocation which impelled the Indians to sing, and for giving utterance to words of warning in the hope of prevention, I have been for that period It is not my intention to speak on the causes of exiled from my home and family by the conspiracy this sad affair, only to say that there is sufficient of traitors, who sought to take my life. I now afproof that like all similar occurrences, it was but firm, in the name of God and humanity, that measthe coho and response from the indians for outrages area similar to what I have herein proposed are abcommitted upon them, against which neither agent, solutely necessary, not only as a proper expression nor missionary, nor public sentiment affords any pro- of regard for the race from which we have derived tection. The testimony of the Right Rev. Bishop our country and our corn, (Indian corn.) but as a Whipple, whose residence is near the scene of dieas- first step in national education in the truest and ter is most explicit on this point. He says, in a broadest principles which are essential to the peace

Laight street Water Cure. New York, Nov. 18th, 1862.

Written for the Bapner of Light.

UNION BATTLE HYMN.

BY H. CLAY PREUSS.

Adapted to the popular air. "Adesta Fideles," or "Portugue e Hymn." and respectfully dedicated to the brave Defenders of our Country. "Mid the battle's horror, the best six line

We humbly raise our voices unto Thee, Oh Lord I CHORUS.—God of Creation.
Helper of our Nation. What Thou hast joined, oh, never 104

That fills our land with sorrow.

Let human treason sever, But be our Guide forever-Our Lord and King!

Strang Now is the hour, and the section of the select notice That tries a Nation's power, and the professor

Has treason bereft us Of what our fathers left us, And shall we tamely bow unto the traitor's rule?

By the blood that bought us-The faith our father's taught us-We'll guard our sacred banner while a star yet remains. A rise Souls of heroes o'er us and a second with Line Are joining in our chorus, the latter mosts

As onward we are marching unto triumph or death ! Of our faults convict us, For our sins afflict us,

But spare our blessed Union, oh Lord, we implored God of Oreation, we four to warming be a Helper of our Nation. What Thou hast joined, oh, never, Let human treason sever, and add here But be our Guide forever-Our Lord and King! Washington, D.C.

SAMABITANISM AND SPIRITUALISM IN PHILADELPHIA.

BY MISS EMMA HARDINGE.

It is a fact, and I regard it as a significant one. that the best ordered, best sustained, and largest provision for the suffering victims of the war is to after all the white captives had been given up, and be found in Philadelphia, where I have practically themselves to the military authorities, and several itualism to have taken the deepest and widest spread

The hospitals for the sick and wounded soldiers liberal arrangement and admirable conduct. "A noble refreshment station has been provided for troops journeying through the city, and at the signal of their approach, a kind and eager throng of ladies pours in from every quarter to administer with their own hands to the refreshment of the wayfarers. To provide a temporary receiving-house for the maimed victims of some great conflict, which often casts hundreds, and even thousands of sufferers on the compassionate offices of the nurse and physician, a citizens' bospital, supported by voluntary contribution, has been hastily erected, and is now in process of culargement and improvement. The dreadful necessity for such a building may be appreciated, when it is known that before the opening of this hospital, and in consequence of the overorowded condition of the others, after one of the every stage of mutilation and agony, arrived at one of the depots, and had to lay for twelve or fourteen bed and couch was occupied, in the pews and alsles of a neighboring church, and in many instances ligence is now being provided against by the erection of the above-named receiving-hospital, and I am happy to add, it was my privilege to lecture in aid of this noble work, at the Philadelphia Academy of Music, last Wednesday night. The celebrated Mansongs, and a lecture by myself, chosen by the committee of the hospital, on "Ancient and Midden and poblics," constituted the only attraction of the evening, and yet, though the weather was unfavorable, (the house, I am told, is larger even than the New York Academy of Music,) and the lickets only twenty five cents, the attendatibe was so good that a dollars, was realized in all of this noble work.

I regret to say the Philadelphia papers were so fall of important Remissionderning Bishop Höpkins's lecture against Spiritualism, notices of colored minstrelsy, theatres, and important auction sales, Christmas toys and games, occ. that they had no space to regard as their Great Father, to respond to this up- lian style of whose remarks on Spiritualism; is suggestive generally of the influence of the late Profeshor Feltopi of Harvard celebility the sizes - grant tout

lio mind in one place, to the sign of the times throughout the community/is will be gracifying to bear that during my last ave Studeys in Philiciellphia, our meetings have been uniformly browded to overflowing; ladeed, Double dow leaving my long.

bright spirits, to whose unspiration I was in y power No address my throng of beloved listeners. 1759 /. If as I do firmly tolleve, Spiritualism, received, foctered in the hearts and chiming forth in the lives discourse delivered in Quincy, Mass, on Sunday, of people, does manifest itself the dorm of Bama Nov. 28d, by Hon. Warren Chase. reitanism, I am about to quit this dity of both, for a rather dreary some, where, he far he my knowledge igoes, there are not any spiritual meetings at all; at its terminus. Many have supposed it ends at the least not any where my services are deemed availa. ble-in short, I am now bound for New York, and that not to lecture, but to prosecute efforts in referente to the "Unfortunate Women," for whom I am specially interested; and in this connection, I beg forms of government have their stations, starting leave to respond to a query which I read in the Ban! MER some few weeks since, namely, why I "did not redeem my promise of lecturing in New York ?" All forms of religious devotion are stations. Pas-To this quelist, I here take occasion to reply: I nev. sengers start with through tickets, endorsed on the er made any such promise, since I know of no Spir. back. Death overtakes some in a few days, who livalist in New York desirous to exact such an one from me; farthermore, I add, that without any in run many years, and have opportunity to stop at syltation at all, I last January and February hired a hall in New York, on my own account, and without are nearest childhood. So are the lowest forms of cone friend to assist me, advice, or aid in matters of devotion. -business entirely new and irksome to me, I conthinged these meetings, faithfully, for two months, and ing all expenses of hall, doorkeeper, advertisements, on my earnings,) could not well live, board, lodge, travel, and meet all personal expenses on an average of an income of from five to seven dollars a week. the resulte of my two months labors in New York, amonest Spiritualists.

I don't pretend, after the fashion of our modern recentors, to charge this liberality amongst the " ists," to the "ism;" on the contrary, I assert as the result of nearly six years' experience of Spiritualism, that though I have lived a life of perpetual Spiritualist. If you advance and are permitted to stop struggle, I have realized to the fullest extent the constant assurances of my beloved spirit-guides. that "I should dever want for anything;" still I Spiritualism is better than any of the wisdom soknow that these dear ones act through human in. quired by the different sects. Move forward, put up strumentalities, and though I still, and ever shall your signal pole, invite others to come with you. trust them, and work on in the assurance that they, Some have asked if you were going to take down as my employers, will be just to me in proportion to your pole. I am sure of one thing, individually : my fidelity, yet I am beginning to think that even the spirits themselves are losing confidence in their ability to procure for their poor servants a living in the train is not going that way. If you take down New York, and not until they "give the word," or the New York Spiritualists understand that the la borer is worthy of his hire, can the poor itinerant lecturer live on faith in New York. As I again repeat, that the result of my experience in American travel, has induced the belief, which the city of Philmidphia so nobly illustrates, that where the glorious and progressive doctrines of Spiritualism have the strongest hold. Samaritanism has the widest sphere of exhibition, so do I earnestly hope that there may more free and independent platform, whose source shall be Spiritualism, whose aim Samaritanism.

this ! Written for the Banner of Light, RÉPLY TO ANNIE EMER.

BY COUSIN BENJA.

What I tired of the world, Annie Emer, Tired of the beautiful show? Hast thou failed to discorn through the glimmer. The light that is destined to glow? and To me it is really a pleasure, Mitted of And life is a beautiful tramp. Where each one is filling his measure. By the light of his own little lamp.

I know that its pathway is winding, And the future is hard to discern: But the joy in a walk is the finding Bomething new every corner we turn And although there is much that seems homely, If we study the problem to win, We shall find their surroundings are only The cause of their darkness and sin!

and should friendship prove wanting, when tested, Yield not to despair-try again; You will find that true love thus invested Will bring rich rewards in the end. . . Let us then take the world as we find it. Believing, if well understood, There is n't more shadow than sunshine. There is n't more evil than good.

You ask, is there peace in our cottage, If our hearthstone is free from all strife, "If unmusical discords ne'er enter, To mar the sweet sunshine of life? Ah yes, we oft meet the tempter, And yield to his absolute sway; But we find it unpleasant, nof venture Again to be found in his way.

Then come, if you wish our protection.

For our door is open, that all the name of the company o May rest in our nest of affection, when it waster to fine If they feel it a pleasure to call! fine of a edit by n 130 Thatchwood Cottdga. 1862. The St. St. St. St. St. St. St.

See Banner of Light, Oct. 18th.

A New Star in the Spiritual Ranks. DEAR BANNER-The advent of Miss, Martha L Beckwith, of New Haven, who has spoken here two Sundays and is engaged for a third, has been the means of rousing us from a state of lethargy into a umns for a brief explanation of my views, as the healthy working condition of things pertaining to extracts from my manuscripts in your issue of Nov. our social and religious natures. An apparent de 22d, place me in a false position. In that I am spondency, for several reasons, has been lurking for made to say that the negative of one degree of demonths over us, until at last, perhaps "by special velopment is the positive of the next succeeding deforlorn materialism. High heaven has once more sor. My object was, and is, to show, that the highthe sea of life, wafted by a fair broke, breathed upon lowest of its successor. That the material of the by gould spirite from higher spheres. Martha is highest forms were once enveloped in the lowest, and truly a start) wot of the first magnitude, then of the most refined in the coarsest. That spirit and the second, as a lecturer for the principles of the matter are one and the same thing, differing only in Harmonial Philosophy. Although quite young she form, condition, and refinement. Spirit emanating atters things well becoming those of maturer years. from matter, from spirit, by change of condition Exceedingly well chosed and beautiful are her illus. That the power which moves the whole, exists in trations, clothed with language sublime and elo- and is a part of that whole. That although each spe quent. Borne on and lifted up, as she seems to be, by cle reproduces itself, each individual of all apeoles, invicible agency, she must soon become distinguished are workmen refining materials for higher forme in her sphere of action, when wide field shall be the gems of which exist in the material, and are de opened for her; and then an appreciation of her veloped from it. That the spirit of man is the high powers will be felt by thousands who will yet hear est and most refined of this world's productions and be filled with her holy influence. G. W. B. Willmandle, Conn., Nov. 24, 1862

WARREN CHASE IIN QUINCY.

Dead Bannes The following is an abstract of a

golide is a spiral railroad. None of us have found

station, Death; but recent discoveries prove that it does not. All passengers start in ignorance; all have through tickets. A Some have many holes punched, having stopped at many stations; different very low down, rude and simple, first forms nearest stations, more advanced Republican or Democratic. have gone a little way on this life's track : others different stations. . The rudest forms of government

How glowing the picture which the Catholics and Protestants present of the cruelties of the early Pathough some of my audiences acknowledged I was gans, of the Hindoo mother in the sacrifice of her the instrument of the best course of lectures on that child, and pass lightly over their own acts of barbaroccasion that I had ever delivered, I found, after pay, ity. Every year persons destroy themselves by excesses. I have a case in mind of a mother who belights, firing, &c., &c., that two persons (dependant lieved that children were sure to go to heaven, and the chances for grown people were very small, who murdered her three children, then herself. She was converted, and believed the dostrine of endless dampation. These are the effects of that doctrine.

But to the railroad question. At what station will you stop? Far in advance of the Catholics? The Protestants have stations along the way, one society after another. The most advanced signal station tion is the Universalist; next, recently set up, the where you please, would you not know all you can know? Would you have everything to unlearn? you will not go back, but keep out the signal-lights. Not so important for you, for you cannot go back : the signal, you collect those in the rear, who will feel themselves amply paid for the efforts you have made to assist them. See your position; go forward; endeavor to help others, whatever you do for the least, the more advanced will do for you. You are standing on shore, but some are struggling in the water; you have too much humanity to let them drown; too much soul for that

There are persons aroused in the churches, whose hold is slackening to church creeds. You are under be yet enough of the spirit of Spiritualism left in obligations to do something for them; the spirit-New York to induce one more effort to establish one world are looking on to see what you will do. Will you stay in your comfortable home, warm fire, newspaper to read, no thought of those exposed to the storm, as long as you are sheltered? The fountain; stream flows, its refreshing waters do not return to their source, but flow on. A never failing fountain of goodness in the soul-that is what you want.

I have wondered at your advanced condition in this old granite town. There is a great deal of granite character here. I do not say it to flatter. You are now considering what you shall do; it is not probable that you will suffer for the necessities of life, in consequence of keeping up your signal, now more needed; more hands are reached out, longing to know if those who have lost their bodies in their country's caues are still alive in soul, able to relate its experiences. You are the ones to help confirm this point on this side, holding the light and soroll, for messengers to write upon. Will you put out your light, fold up the scroll, and stand aside in this time of necessity? Have you that will be entisfactory to the angels? One that will satisfy yourselves? You see your position. You would not wish to be where you were once, religiously. Then labor for those in that condition; they are not to be blamed, only started-not yet reached this station. Many are conflicting with soul and body; but as the soul is superior, it should not be depressed by the outer. Awake, be vigilant, with the will power subject the outer to the inner want

What can you do to make others love you in the next world? Cheat, deceive, do them some wrong? They will see you in the next life, just as you are Or will you try to do them good, to bring out, develop, expand their inner powers? This will warm my heart in the next world, if I try to fraternize, harmonize mankind. Some individuals have not strength of soul enough to advance from the churches; they occasionally take the hands of the angels, but do not relax their hold to the Church. You have grown out of the churches; do not think of putting out the lights and suspending payment. You see churches dying out; they are coming to you. Angels are watching to see if you are going to keep your lights burning in this our nation's darkness. Show them your colors unfurled, and you will advance your own souls, and your life hereafter, in sustaining this movement in Quincy.

Explanation, rolls, process . MR. EDITOR-Will you allow space in your col-Providence," this lady comes in time to save our gree, while the article alluded to, reads, the positive drooping spirits, almost faithless, from the vortex of of one specie, or form, is the negative of its success spared our disheartened souls, and we again sail upon set, or positive of any form, becomes the negative, or That man is no more the ultimate of all; matter, than is the mosquito, That all worlds are united 1016 men and awing are equally value less in 116; but Mediums are operators on invisible lines connect the latter; wilks the former, have white with distant ing this with other Worlds, on the same principle ing this with other Worlds, on the same principle End of people may est, but should not talked Their that telegraph lines are operated conveying distant mouths will do well enough as banks of deposit, but parts of this world, and conveying the operations of mouth will do well enough as banks of deposit, but parts of this world, and conveying the operations of mouth will do well enough as banks of deposit, but parts of this world, and conveying the operations of the conveying the

ants of this sarth are now inhabitants of the plant dren of our God; he spoke of them as became a ets surrounding nis "That' the spirit of man, being Christian soldier, and he had for them no taunt and the most refined combination of material this planet lill-timed jeers. I lifted the hanging of a tent and can produce, passes outward of upward to other plan- looked in ; two or three women, and some three or with and multing with the more refined materials of four children were assembled within, cooking their the planets to which they gravitate, produce forms unsavory evening meat; "I spoke to the youngest bearing the same relations to those planets they did woman, who had a pleasant, pensive countenance. to this, while upon it. Dying to those, as they did She smiled sweetly, and made some remarks in her to this, and passing to others still more refined, on-language to her companions. Perhaps it pleased ward and upward, and as Orthodoxy would say, the poor forlorn creature, to find an expression of (world) and I say, Universe without end. Amen. Wealfield, W. P. Dec. 1, 1862 and J. T.

Correspondence.

Letter from! Cora Wilburn.

I am indebæd to the kindass and attention of Snelling and the Indian encampment, distant about ble, but strange looking vehicle, such as I have not experience, seen in New England of Pennsylvania, seven of us plenteous fields of grain, tell of the fertility of this At barias virgin soil.

Fort Snelling stands high and picturesque above the calm waters of the Mississippi, and its quarters picture of active, stirring lift. About seven hun dred horses were assembled in one snot-like their riders, many of them destined to be blood offerings to the demons of war. A neat pavilion overlooks the and discord. But as elsewhere, there are noble explacid stream, and from it will view is obtained of the adjacent country; opposite is the pretty town of 11 13 32 A 1 Mendota.

On our way to the fort, we stopped at the renowned falls of Minnehaha, a deliciously cool retreat in summer, with its shading banks, clustering trees, down some thirty feet, silver-clear, and musically exulting; but on the day I maw them, snow covered the surrounding earth, and igicles hung pendent in orystal beauty all around their limpid flow. There is a house of entertainment near, and in summer this poetic spot is the resort of many a pionic party; but it does not rival Dungeon Rock, nor the romantic environs of Lynn, the beautiful!

This country is vast and fertile: there is room for great cities, and space indeed for the oppressed and home seeking of all nations; but it lacks the grandeur, the rugged sublimity, the varied charms of the New England landscape. Most of the settlers are from the New England States, and they bear with them wherever they go, the thrift and beauty of their home-lives. From the fort, we rode over to the Indian encampment, that consists of women and children, belonging to the feared and savage Sloux, that in the summer committed those shocking outrages of murder and barbaric vengeance; about seventeen hundred were brought to Fort Snelling by our soldiers, there being only forty men among them, and now they are encamped at about a mile from the fort, in dingy and miserable tents, fed and protected by the Government A lines of the court

Why should the innocent be made to suffer for the guilty at the mandate of mail? These wretched women, many of them are no doubt innocent of the cruelties committed by their husbands. Is the wife of civilized man always to be held accountable for his misdeeds? The atrocities committed by the Sioux Indians exceed in barbarism the annals of the darkest ages; the perpetrators are in prison, awaiting their doom, and naught save " a life for a life " will satisfy the needs of the present, nor give satisfaction to the surviving sufferers, who have beheld vives, mothers, and children ruthlessly butchered. So be it then; but do not, for the Christ love you vaunt so loudly, visit upon unoffending heads the retaliatory, cruel, unchristian revenge! But there is a feeling abroad in this State, growing no doubt out of the wrongs endured that is disgraceful to all human feeling, especially to womanhood. They would exterminate the entire Indian race, and leave not a redskin alive: thus sweeping into utter condemnation a people that once owned this land; a people deemed the wise and loving white brothers. Sev. eral here have told me that the cruel murders of the past summer, the horrid cruelties exercised, were all contrary to the Indian mode of warfare; therefore, it is certain, that a subtler and more cruel foe Instigated their actions; that secessionists, of the lowest and vilest stamp, were the plotters and leaders of those heathenish attacks that have shrouled the State in mourning, and have driven from home and shelter the trembling dwellers of the frontier, But to desire to sweep away the whole Indian nation, because of the crimes of a few, is as preposterous and unjust, as it would be if a foreign and liberal nation desired to sweep Americans from the perpetrated at the South.

have robbed; of all, giving him in return the vices public in future. without the virtues of civilization; and teaching Mrs. Danforth, of Boston, Clairvoyant Physician, him, the once free and noble son of the forest, the is located at 30 Chesnut street, (which, by the way, use of that intoxicating bane that has led to the is a home for all Spiritualists and mediums.) where commission of the most beingus crimes of civilizate the receives those afflicted by disease, and meets tion. Who knows, but that the Demon Whiskey was with good success in the treatment thereof, by the the chief instigator of last summer's horrible trag- aid of spirit power. edies, and that the hands dispensing the fluid poison were not the hands of white men?

And why do the inhabitante of this State, and the know its truth, yet walt patiently; for if it is a fact, opposers of the Indian elsewhere, forget, that to the we can afford to-wait; if a delunon, as many seem inbrave and self-sacrificing "Other-Day," sixty, or cliped to believe, it is better not to decide hastily. more resqued families owe their lives? Is he not Yet we know the great and good cause is prospercompelled to live afar from his people, for having ing; the bereaved of earth receive consolation from aided his white brethren? Cruol and unjust as is the "ocean of unseen intelligences, that surround the projudice against the negro, is that against the us everywhere," and the people are advancing, in Indian; but God, the Father of all, will redress all obedience to the will of our great and good God, who wrong in his own good time. Lam glad to hear that calls through the voices of angels to mankind to there is a degree of appreciation and honor rendered "come up higher." Bad looks and sorrow-stricken to Other Day, at Saint Paul.

All the poetry and romanog connected with Indian busy on the blood-stained battle fields, gathering the tale and legend, faded out before the sad reality of spirits of our brave and noble sons and brothers into the fold of immortality; and sable garments tell of Alve in the extreme; and dintily repellant were the family circles broken, homes made desolate, and little papposses, with begrimmed faces and unkempt loving hearts torn with anguish because of loved heads, tied upon their mothers' backs, and envel- ones gone to spirit-life by the red hand of revolution. oped in the all-ecreening blankets A. few, old Yet each one lost to earth is a spirit born to immorsquays would have served as models for Macbeth's tality and atheir united voices rise blear and diswitches of the Heath, or for beldame forms such as since above the sighs and walls of sorrow, above the figure in the old romanoes. Some, 100ked dence and din and confesion of battle, and essure us there is no Appwiling stothers, amiling and ambarranged one of deathers but clother of the death and

That our departed friends and all former inhabit encampment, spoke playingly of these outcast chil. sympathy and kindness from the heart of a sister woman, although the tones, and not the words, were alone translatable to her soul. Dogs abounded in the encampment, and cleanliness was not the order of the day. Deprived of home and land, these poor creatures now live upon the bounty of the Govern. ment, and suffer for the misdeeds of the guilty.

The sun had set in that clear orimen splendor Mr. D. Blokford and wife, for a pleasant ride to Fort | that is peculiar to this Northern clime; and the stars shone brightly as we regained the town... I had eight miles from this. Into a very high, comforts | gained a new view of life, and was grateful for the

Minneapolis is separated by a bridge from the were stowed away, snugly enscopeed in buffalo robes. town of Saint Anthony; and the war, combined The country through which we passed was level in with the Indian raid, has plunged both places in a the extreme; but in the summer time, the waving, gloom, and stupor which it will take a season of prosperity and peace to awaken from. Some portions of the Quaker city are quiet, but here the quiet is of the superlative degree. As yet the winter cold has not set in, though the nights are frosty. of stone and wood are comfortable for officers and The air is bracing and invigorating to the body; men. Ferry boats were crossing the stream, and mind would progress further and aspire higher, if, soldiers hieing hither and thither, formed a pleasant as in the more populated regions, the chase for the almighty dollar were not made the supreme object of life. Here, as elsowhere, the material rules the spiritual; and the result is, weary toil, discontent,

ceptions. From the environing stillness I turn often in contemplation to my familiar homes in the dear Quaker city; to the sea-washed shores of Massachusetts; where, still I know, some love me. That we may meet some day, and relate the gathered experiences, and rustic bench beneath. The falls come dashing is the ferrent wish of the friend and learner, who is the rerrent wind of subscribes herself in truth, yours, Cora Wilburn.

Minneapolis, Minnesota, Nov. 25, 1862.

Letter from Laura DeForce Gordon.

DEAR BANNER-Once again, amidst the grand old hills and warm hearts of New England, after an absence of one year, to your friends and mine I send greeting, with words of cheer and kind remembrance.

My last lectures ere my departure from New Eng land last year, and the first on my return this month, were given before the Portland Spiritual Association, and I am able to report an improvement. The meetings bave been sustained, notwithstanding the pressure of the times, and the attendance being about the same as formerly, proves the increasing interest, for many of those who were wont to attend are gone to the battle-field, and their places are filed by those who have asked, "What of the dead? Where are they?" who have received the happifying assurance," We still live, and are with you." A Sabbath School-a most commendable enterprisehas been established recently, and promises great good in the future, by imparting to youthful minds the practical lessons of our beautiful Gospel of Life.

A great interest has been recently awakened in the minds of hundreds in this city, who have previously bestowed scarcely a thought 'upon the subjost, by the wonderful manifestations of spirit power, given through the mediumship of Charles H. Foster, of Salem. Mr. Foster, I am told, has been in the city more than two months, and the satisfaction he gives as a reliable test medium is evident from the fact that scores of people are waiting for an opportunity to prove the genuineness of his profession as a spirit-medium, his time having been so fully occupied as to prevent many anxious inquirers from as

His manifestations are all produced in the light, and every reasonable test to preclude deception is willingly submitted to, and the communications are of such a character as to convince the most skeptical-whatever their explanation may be-that the medium does not originate them. The most of your readers are probably aware of the nature of his manifestations, and I will not refer to them in detail. The most convincing evidence is the appearlong suffering, outraged, and betrayed by them they ance of the initials, or full name, of the spirit communicating in blood-red letters on the medium's arm, often appearing on the smooth white skin while you are looking, and as readily disappearing to give place to other names, both of which refute the charge that the letters are produced by a diamond ring. Spirit-hands are formed and exhibited in the full light of day, or brilliant gas-burner, and the names of spirits are written or spoken as readily as the communicating spirit might do if still embodied, and this, too, when the inquirer and his antecedents are alike wholly unknown to the medium. On several occasions have I seen a ponderous plane forte roll out from the wall, when no person stood or sat within three or four feet of it, often occurring while earth, because the crime and shame of Slavery was Mr. Foster was busily engaged in writing at a table several feet from the plane. I have received some Humanity, justice, plead for the Indian, whom we excellent tests from spirits, which I may give to the

The spirit photographs taken in Boston have awakened considerable inquiry in the minds of both . This is a point to be duly weighed and considered. Spiritualists and sceptice, and all ask earnestly to hearts multiply, for the Angel of Death has been

The hind guard who, walked with up danging the But I have trespensed upon your valuable col-

umns and readers? patience, dear Bannus, to a great extent, so with a God bless your apple efforts in behalf of a suffering humanity and animal profession with medical beautiful medical medi

all grand Librar Da Forces Gornon, and Wi. 80 Chesnut street! Portland, Me., Nov., 1862.

MIDNIGHT WHISPERS.

Here I sit within my chamber. As I 've eat in days of yore.

As I 've eat in days of yore.

When around me forms there floated,

"Forms of loved ones gone before.

With their bright familiar faces

Looking lovingly in mine, And their gentle bird like voices Wakening music most divine;

And the moon beams just as brightly, And the stars their vigils keep And the zephyrs sigh as sweetly Over Nature hushed in sleep; As they did in days departed-Vanished like the slient dead. Ere my childhood's golden visions,
All had faded, all had fied.

And again those forms come stealing Round me as they did of old; And with soft caress they greet me, And with loving clasp enfold;
And I hear a far off murmur— "Sister dear," it seems to say,
Keep within your heart a green spot For the loved ones far away."

And their cometh still another, Like the angel's rustling tread.

And it bendeth as if breathing Out a blessing on my head: And a voice so like my mother's Seems to whisper in my ear— Dearest, though thy way be dreary, Faint not, I am ever near,

Though around thy lonely pathway Foes may lurk and troubles rise. Still keep trusting, loving angels Goard thy passage to the skies. Keep thou in the narrow pathway. Duty bounded, faith o'erspread, Though flerce earth storms, wildly raging, Beat on thy defenceless head.

Meekly bear thy heavy burdens. Life's hot strife will soon be o'er, Then in glory thou wilt join me.
Where the weary weep no more." And my spirit groweth lighter, Stronger, for the comfort given; And a new born joy within me ... Whispereth, "I am nearer Heaven." [California Mercury.

BRIEF REPORT OF THE CENTRE-

VILLE, PA., CONVENTION.

[Reported for the Banner of Light.] The third Annual Meeting of Bradford county Progressionists, or Spiritualists, was convened, as per notice in the BANNER, and was attended by an increased audience, who plainly evinced a deep in-

terest in the proceedings.

The meeting was called to order by H. M. Miller. Mr. Wm. Palmer, of Big Flate, N. Y., was chosen President, who made a few pertinent remake, then introduced his companion-a good trance speaker. Mrs. Palmer spoke earnestly in relation to the best means of human improvement—the while denouncing the tendency of our nation to Material. ism; and urging advancement in interior culture,

Mrs. H. M. Miller said: We came here to perpetuate the World's cause—the cause of Truth. Every religious system had given some truth to the world. All things were steps in Progress. And in time even what is called Spiritualism, might be superseded by higher truth. All that removes suffering, and fraternizes the race, is of benefit. She spoke in an earnest manner of the truths of Spiritualismdeclared that in its light, death was glorious, and growth in reform equally dear; and urged all to look kindly upon those of different opinions, and impartially seek for wisdom, everywhere.

W. H. Johnston, of Afton, New York, made his debut. He gave quotations and remarks, shedding powerful light upon the mysterious origin of the

H. M. Miller spoke of the necessity of an improved literature, and the great need of more active efforts, to circulate progressive books and papers, and literary works of general information—claiming that ignorance was the forte of conservatism, and prainlice a rugged barrier in the way of spiritual adancement.

Rev. I. Gates, of Williamsport, wished the priviege of showing the evil influences of our doctrines, which he very much distorted. He "could prove its tendencies to be immoral, degrading, anti-Christ, . opposed to the Word of God, and the biggest lie the devil ever told."

Our venerable friends, Mr. and Mrs. Palmer replied to him, followed by Mrs. Miller, which put a quietus upon him until the close of the last session. Wm. H. Johnston then offered the following resolutions, which were received with warm interest and

Resolved, That as originality is immortality, and rogress as universal as truth is world wide, therefore he worship and imitation of other men to the neglect of ourselves—as well as devotion to an isolated trath to the ignoring of those of equal importance, which are as yet in the loreground of our advancement—tends belittle the human mind, retard the onward march of the race, and culminate in popularized organizaions, which fear unlimited discussion, agitation and investigation.

Resolved. That while pledged to truth wherever found, we at the same time consider the realm of Nature the holy ground upon which to find it. That as progress is a common law, all written productions, all human natures are as yet but the imperfect reflection of Nature's divinely intelligent principles.

Resolved, That while we recognize and enforce the argent need of that interior and spiritual culture to

which intercourse with spirits prompts, we no less in-culcate the broadest charity for and active energy in behalf of those practical reforms which tend to clevate

He then gave a lengthy and elaborate address in advocacy of the principles of the "Rarmonial Phiosophy," advising the application of its principles

o remove the various evils of society.

This young man has ever diligently devoted himself to the study and investigation of natural prinsiples; has been an extensive reader of history and treatises upon the various sciences, and came well prepared to instruct and entertain those who heard him. He was listened to with an unusual interest, and nearly all who heard him supposed him to have had considerable experience in public speaking. He is self-made, and bids fair to make this age (at least) know and feel that he possesses a mighty intellect and moral courage sufficient to allow him. fearlessly to combat error and unmitigated opposi-. tion wherever he finds it. Neither s: see nor my ability will permit of doing this new speaker ample-

H. M. Miller spoke in favor of every one being reponsible for his or her own conduct, instead of asking another to suffer for that of which he was not guilty. He conclusively showed that no one coulds evade the penalty attached to violated laws. Every one must suffer for the wrongs which they do. There is no power in the Universe which can assist. us to escape the penalty of the least violation of law. Mrs. H. M. Miller invited criticism. She spoke very elequently and at length upon the divine nature. The pleasant meeting closed with an ani-mated discussion between the Rev. Mr. Gates and Mrs. Miller, "from which the former beat an inglerious retreat," in which his own brother lent him good advice and some physical force, to cut loose his bombast and blackguardism, and quicken his page

in glad retreat Adjourned until August, 1863.

H. M. Miller, Becrelary, Nov. 10, 1862, ; " Assisted by Wath Johnston.

The general progress and prosperity of the loyal States, that are not encumbered with slavery, has seldom shown more favorably than at the present time. The Western States, if we except those which retain a remnant of slavery, and from divided lovalty and fluctuating policy have been ravaged by armies and plundered by guerrilla bands of land pirates, have never presented more extensive and flattering prospects of agricultural prosperity and improvement. Scarcely an instance can be found where a farmer has abandoned, or postponed building, or making an improvement on account of the war, unless it was because he could not find men to do the work.

It is rare, indeed, to find a person who has lost confidence in the permanency of our institutions, or the ability of the Government to crush out the rebellion, however much some disappointed politiciars may talk on the eve, or heel, of an election; even these give the lie to their words, by their actions and desire to get into office. The people of the West have the fullest confidence in the ability of the loyal, States to maintain absolute jurisdiction over all the National Territory inside or outside of State sovereignty, and twice they have shown their ability to do their share of the work by driving the rebel armies across two Blave States into the sparcely settled regions of cotton and cane, and have taken and still hold the important cities and strongholds of Western rebellion, and wait for the East to fetch up its end of the army. But the army of the Potomac has faitered and failed, and delayed and disappointed the West and the country at large, and no wonder the people lost confidence in the managing officers, and yet the people, East or West, have never lost confidence in the Government, or its powers, if properly exercised. Notwithstanding the failure of the .campaigns in Virginia, which history will no doubt attribute to the tardiness, timidity, or disloyalty of Generals, (for the soldiers and officers of regiments and companies, have fully proved it was not their fault or inability.) Still there is no lack of confidence manifested in New England or the Middle States. Extensive and expensive improvements are going forward in city and country, as if no war convalsed us.

In Lowell, Mass., every cotton manufacturing corporation is making more or less improvements as they are needed for increased business. Two have torn their mills down and built larger and better; the shares of stock have risen, and some of them have made more by rise of goods and shares since they stopped, than while running. Other and lesser manufacturing towns show corresponding signs of improvement and confidence.

The woolen mills are crowding the laborers, and often taking the hours usually assigned to rest. The clothing establishments are crammed and crowded with busy men and women, and still the doorways are lined with posters calling for laborers. The ship-yards and docks are musical with the sound of hammer and saw and derrick and truck, and labor. ers are wanted everywhere. No wonder, then, the volunteers came slow at last, even at high bounties. and the draft brought reluctant men to the army. It was because business was so good at home.

It is true there are some long faces and loud groans on account of the increased prices of most kinds of goods, but such always follow such changes in prices either way; but it is probable more have made money by it, than have lost as yet—the loss will come when prices fall, not when they rise; but this hiuges upon the currency which I will make the subject of another article. I am sure from personal observation, and extensive travel-for I have traveled in sixteen States the present year-that our country is in a high state of prosperity.

WARREN CHASE.

Correspondence in Brief.

One of our esteemed correspondents in Sacramento, Cal. writes: "While you are engaged in the stern realities of war at home, we are, in this distant corner of the Union, doing our best to raise the means to lessen the miseries, the woes, and the pains of those who get sick and wounded in the service of their country. You furnish the men, we will farnish the dollars. California has sent on to the Sanitary Commission \$250,000, and we expect to reach the high figures of \$500,000 before January next. Every city and village, every mining precinct, and every large mining corporation are striving to take all the stock they can get in this heavenly enterprise. Let the praise for her liberality be sung in every land by every tongue. Let San Francisco stand in the front, for her liberality to the distressed. The great heart of the whole people is touched in the right way, and the double eagles come in by thousands from all parts of the State; and Nevada Territory is taking stock in this Temple, by sending in her silver bricks, to build a monument to her liberality. I think her donations will reach to 75 or \$100,000. So cheer up, Mr. Editor; the dark clouds which have sarrounded the minds of men are breaking away, and disclosing to the astonished vision of the world the fact that all men are brothers, and that the heart of man is not descitful above all things, and desperately wicked.' The world is fast purifying itself: and when, after grim war shall have spent its rage, and the mantle of peace be spread over the land, every one will try to see what share of all this is to be charged to himself, that he may repent, and turn from his evil ways. Then shall communion with angels be more fully open, free, and constant, which is the prayer of your humble servant, L. Armstrong."

Extract of a letter from a subscriber in Washington, D. C.:- I notice a call from you, for aid cin paying the expenses of the Free Public Circles for receiving communications through Mrs. Conant. I herewith enclose \$1.00 for that purpose, and I hope you will be responded to by others, to an amount, at least, that will cover the expenses, so that you can continue to devote one page of your sheet for those communications. I know of no means by which such a realizing knowledge of the spirit-world can be obtained—short of being actually introduced into it-as is furnished by these communications. The lowest are no less interesting and important than the bighest, inasmuch as they give us an idea of that part of the spirit-world into which the most of na will no doubt be first introduced after leaving this. And they show us the unhappy condition which may be avoided by our efforts here before the change is made God grant the medium's life may be spared for continued usefulness in this departcanent, and should you not be supported by your subwetibers in continuing the publication of the messages, I beg you will make reduction in your ex-

penses in any other way rather than this." A correspondent at Oleveland, Ohio, in speaking

work, as we consider these circles as the means of great | ing the source to the last extremity, happiness and comfort to spirits (as well as mortals) at the present time, when thousands are sent across the dark valley without having been prepared for the change, and are auxiously, waiting for a chance

M. S. Day, writing from Watertown, N. Y., says:-Let every true Spiritualist exert himself, so that the BANNER may float, and its waves carry sunshine to many hearts. It is a messenger of joy and gladness to your humble servant, and has contributed much to lift the dark curtain which the churches have kept hung up before the entrance to the home of the spirit. Oh, how gladly I thank you for your kind paper. May the spirits in the spheres, and those on the earth-plane, strengthen

E. Scougal writes from Bedford, Michigan :- "If you hear any one say that Spiritualism is dying out in this section, do not believe it. It never was gaining ground faster than now."

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Banner of Night.

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LUTHER COLBY, EDITOR.

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agents. We make this change only in obedience to an im perative necessity, in consequence of the greater post of material and increased expense of publication. We can give no assurance of permanent adherence even to these rates, if the price of paper con tinues to advance.

Look to Your Own.

We must first cherish that which is Our Own, before we shall have it in our power to do aught for other people. In fact, the power to do for others comes only with the certainty of first having done for ourselves. Dr. Bethune-lately dead-once began a discourse by saying that the first duty of every man was to keep his family off the town. This is practical and sensible; as things go, it is as much one of the laws of Nature as anything else is which goes more strictly by that name. As Emerson says, in one of his Essays-"You come to me with a request that I should give half a dollar for the benefit of the poor: are they my poor? I can give them Love, but what right has any man to ask of me my Money?" Not that he deems money the more precious, by any means, but he was positive that that, at least, was his own, and not another's.

Run over the history of the church: or of organzed institutions of any sort: the single fact and lesson that crops out of the whole of it is this, that the Hudson River and Lake Ontario-runs within a in concentration of resources and economy of force the greatest possible results are sure to be reached. So much is everywhere wasted! The economy of God's Universe preaches to us from each mote and from its little pulpit. When we expend our power n vain, we waste ourselves while we part needlessly with our resources; and it ought to be borne in mind much more than it is.

Organized operations are, for the time, as natural as they are necessary. In a confused conflict of opinions and prejudices, it would be next to impossible for any single theory, opinion, or class of opinions, or even for a demonstrated truth itself, to make permanent progress and effect an undisturbed lodgment in the minds and hearts of the mass, without the aid of some part of the great machinery called Cooperation. That seems to be the talisman of the present age. It has given us insurance companies. railways, steamers, coals, oils, gas, and a great numher of other comforts and conveniences, by whose aid the world has gone shead with much more rapidity than it could have done without them; for crown and glory of human existence.

The inference arises very naturally in the mind of all. So long as you advocate, because you believe in the same; should three fourths of the latter ratify, and wish for the success of certain creeds, doctrines, either by their Legislatures, or in Convention, the or principles—it is the most natural thing you can proposed amendments, they would then become a do, and of course the best thing, to turn in all your permanent part of our common Constitution. help to the advancement of your own faith. And such is found to be the case generally. If you be. United States, under authority of these Constitulieve in your minister, you will of course support tional Amendments, to compensate the Slave holdhim; and when you view the matter differently, as ing States for either the instant abolishment of by losing confidence either in him or his doctrines, slavery, or the gradual emancipation of slaves withyou will just as surely withdraw that support. If in their respective limits, the measure to be duly you are fed and nourished with the particular news- consummated by the States themselves before the paper which advocates the great truths by which year 1900, and in such manner as they may think your life itself is anchored fast, you will as soon best. He proposes this beneficent plan to Congress part with your own being as refuse to sustain that and the country, because he deems slavery, in the which brings you such a fund of permanent joy. first place, to be the only cause of dissension among There is a necessity in these matters; and you can the people of the country, and its removal, in a no more escape from them than you can from your- quietly efficient way, will, therefore, remove the

derlying, interpenetrating, all-comprehending law of ing the war and securing permanent peace to the human existence and growth we cannot live unless intion. He argues well, that the burden of the cost we obey its requirements to the last letter. We of this compensated emancipation will not be felt all mean that life can never be real and worth the at once, for the slaves will not be likely to be set free while: it may pass along, but it will not plow un- all at once; and by the time the limit set for their der. And, ob ying this law of sympathy and love, emancipation (1900) is reached, our population will we are called upon by every consideration that can have reached the mark of over one hundred millions. be named, to do for the cause which we individually and that larger number will be much better able, cherish, before we waste our forces on what we have with the constantly developing resources of the conno living sympathy with. We must needs support tinent, to shoulder such a debt, than our present our own speakers, and sustain our own organs of thirty odd millions can be. This part of the Mesthought and sentiment. We must either be positive sage deserves to be carefully read by every patriot in our own cause and our own behalf, or the post- and man of progress. tiveness of others, in their schemes and theories, Well says Mr. Lincoln at the close of his annual will even denrive us of what power we originally communication to Congress. Fellow villens, we possessed. Stick to your own, and so all others will cannot escape history. O the hery trial receive; benefit. Man must be well rooted and through which we pass will light us down, in honor

of our Free Public Circles, says: "We hope that the benefit to another, it becomes us at once to make a friends of the cense will help you to carry on the good practical acknowledgment by enriching and quatain-

TO NOW for a Home, and my had

A couple of weeks ago, we wrote and printed in these columns affarticle on Housekeeping, in which to return and seek comfort as well as give it, of we assumed that no man could be really happy in which we have had good enough proof in our own this world without a happy Home. We continue to strengthen ourselves in that conviction, every day we live. And so, when we see proposals put forth, on this side and that, looking to the chance of every man's having a home in due time for himself, where he may own the fee simple of every foot of rock. dirt, and sod on his estate, we are made newly glad with the discovery. It must be, we think, that the millenlam means not much more than the day when everybody shall have and enjoy a home of his own.

The West has put out a great many attractive schemes to the enterprising men of the East, in the way of offering them land, in large quantities at very low rates; and it is undeniable that it has drawn off to its bosom an immense volume of emigrations. Not less from the East, either, than from nearly all the European nations. Our older States. therefore, have been pretty much overlooked, as well as drained of their vigor and productive power : and rich lands, fat with promises to future generations, still lie unplowed right in the heart of States like New York and Pennsylvania. Were the resources of the great Empire State, for instance, to be duly comprehended by the majority of our people, they could hardly contain themselves for the surprise they would feel at the new discovery.

An advertisement in another part of the BANNER. headed -- CHRAP FARMS NEAR HOME "-lets us into a series of facts which surprise us with their novelty. Our good friend, Professor S. B Brittan, there informs us that there are some forty thousand acres of unimproved land lying in Hamilton, Cattaraugue, Warren, Genessee, Erie, Ontario, Saratoga, and other counties of the Empire State, for the immediate and announditional disposal of which he is the appointed agent; and that these desirable lands, lying so near home, and, when the railroads are finished, within geven hours' ride of the commercial centre of this continent, are to be sold in quantities to suit the purchasers for the low price of from twenty-five cents to ten dollars per acre! The terms are-Cash or approved securities.

Now what of these lands, thus thrown open to the market, at a time when almost every one wants. and begins to resolve that he will have a tract of his own? We learn that there are combined within their limits all the sources of wealth that any State could thik for. More than half the entire tract lies in famous Hamilton County, and fifty miles wide from the New York Central Railroad. the depot being at Amsterdam. The soil is rich and productive; lakes, streams, and forests abound: deer and other wild game are to be had for the mere seeking; the streams offer their shoulders all the way along to water-wheels, and the trout-brooks ent tice all the crack anglers from New York, Philadelphia, and Boston: There seems to be nothing left in that region which heart could ask for, unless it might be more towns and cities; and these will grow up just as fast as the lands themselves are taken.

These lands are some seventy-five miles from the State capital. You can cut timber of all kinds upon the slopes of the hills or plow up the rich intervales, or stock the glades and postures with thousands of grazing cattle. A railroad, already graded-viz. dozen miles of them, and a branch railway, already surveyed, passes directly through them already. When these traveling and forwarding facilities are completed, the tract will be within an easy seven hours' ride of New York City.

It is a good deal, in these forlorn times, to be able to apply directly to a responsible party, who can put one in possession of what he would have, without any sort of duplicity or jockeying. It is presumptuous to connect the name of Prof. Brittan with any two terms like those. He offers first-class lands, right at home, at low rates, and in quantities to suit purchasers. Bend to him for a Circular. No. 407 Fourth street, New York-which will give all the information respecting these lands that you may

The President's Message.

It is evident that the President has spent a great deal of serious thought on his recent Message, and that it embodies on the great subject of the day, an expression of his fullest and deepest convictions. The two chief topics discussed are the National Rinances and Emancipation; to the latter he devotes they have furnished us all with new and more plen- the larger part of his space, and the burden of his tiful security against failure and poverty, and pro. appeals, arguments and exhortations. He proposes, vided for us that degree of leisure which is the very in brief, that Congress shall by a requisite two-thirds' vote, adopt certain amendments to the Constitution. and then recommend to the States severally to do

The President's plan is a simple one, viz., for the trouble itself from our midst; and furthermore, While the law of sympathy is what it is the un- because it is the most economical mode of terminat-

the Union. The world knows how to save it. We, even we here, hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free-honorable alike in what we everyhody in the world. If a man advertises in a give, and what we preserve. We shall nobly save, newspaper, and falls to fulfill his contracts with oneor meanly lose, the best hope of the earth. Other tomers, presto / the persons; who feel aggriered at means may succeed this could not fail. The way is plain, peaceful, generous, just. 'A way, which, if make him a party interested, and threaten him in followed, the world will forever applaud, and God all sorts of ways, if he will not " toe the mark," must forever bless." CONTRACT TILL STATE OF

prayer of all men and women throughout the land.

The Adelphian Institute BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND OHDLDREN. Veri

healthfulness of the climate.

teachers, and has for its object the harmonious de them to be the judges. And thus it is, ad infinitum. velopment of the minds of the pupils committed to of training pursued, adapted as far as possible, to compelled to commit to memory the precise language volved in each day's lesson, and then clothe them in that the pupils shall not be burdened with too many "the man in the moon." lessons, or overtaxed in the division of them; and until they are quite advanced the system of classification is not adhered to, but indivdual recitation is preferred, as more advantageous to the pupil. And He has made a proposition to England and Russia while the moral and intellectual faculties are being on the subject of mediation in the affairs of this unfolded, the claims of the physical to the proper country. It is as cool as anything going. Mr. heartily encouraged, and in pleasant weather fre-Hence, it will be seen that it is not the object of this committed to its fostering care.

The world needs more true women, large-hearted field of usefulness to which they may be called, with that firm reliance on the Father's love, which never fails to bring peace to the soul in the hour of moral atmosphere around us may be fragrant with stitutions of learning springing up, which are degreat work of developing and elevating the character of woman, by a system of education suited to their needs.

It is hoped and believed that such institutions, and such works, will receive the support and encouragement they required to make their success certain; tute would respectfully present their claims to a share of the public patronage, with the assurance on their part that every improvement which may be made in the manner of instructing the young will

board, per annum, \$200; tuition in music, including use of piano, per session of five months. \$20; drawing per session, \$10; painting in oils, \$15. Pupils received at any age. For Cir. culars containing particulars, address Miss Belle Bush, Associate Principal.

The Spirit Photographs.

We recently made an arrangement with Mr. J. W. Black, photographist, of this city, to test the reliability of these pictures. He has had a sitting with Mr. Mumler, but not with the satisfactory results he could have desired. A spirit picture appears on the negative with himself-a card from which we have in our possession-yet the likeness of what purports to be a spirit is so indistinct as not to be recognized as one of his spirit friends, yet sufficiently so to distinguish a form by his side.

As far as he has gone in his investigations. Mr-Black informs us he has discovered no fraud whatever. We cannot assure our readers that Mr. B. will nursue his investigations further; but we hope he will, as we desire definite information on the sub-

We understand that several reliable gentlemen of this city have lately had photographs made by Mr. Mumier, which pictures, purporting to be of spiritual origin, have been recognized as legitimate by the friends of the deceased.

The following affidavit from Mrs. Babbitt, of Roxbury, is a very strong link in the chain of evidence thus far given that these photographs are really genuine spirit-portraits:

MRS. STUART-This is to certify that I, Mrs. Issac Babbitt, have a Spirit Photograph of my husband, taken at your rooms, by Mr. Mumler. It is recognized by all that have seen it, who knew him when upon earth, as a perfect likeness, and I am myself satisfied, that his spirit was present, although invisible to Yours, with respect,
MRS. ISAAC BABBITT. mortals.

Roccbury, Mass., Nov. 19th, 1862.

Church Bigotry.

It is truly astonishing to see with what venom the Church opposes Spiritualism. Its members are raucorous in the extreme on the subject. Why is it, the free thinker asks? We answer, It is because the Church is daily losing its members by thousands. Thinking men cannot believe in " total depravity," as taught by the Orthodox priesthood. It o'plock. is repugnant to their common sense -hence, they are becoming disenthralled, and are joining the ranks of Spiritualism, where they can enjoy the beautiful truths of immortality, as taught by the New Philosophy. We feel that the Church has performed its grounded in his faith, or he stands on sand, and or dishonor, to the latest generation. We say that made his advint they must give the hours for communiting the most line when Ohrlet made his advint they must give the hours for communiting the most line when Ohrlet made his advint they must give the hours for communiting the most line when the hours for the Union. The world will not forget place to the New Hollgon or the Milletonich Conchair pleasure. And if we are conscious of owing a that while we say this, we do not know how to save tury.

Editors' Besponsibilities.

A certain class of people seem to think editors of newspapers are responsible for the short-comings of once, write to the editor about it, and endeavor to If a person runs away with another man's wife, the And may God bless Abraham Lincoln; is the husband holds the editor responsible, if he does not make the attempt to return the "guilty pair." or "expose" them. If a lover jilts his "intended." the editor must "expose" him, or be held, "responsible? for all damage done in the premises. If spirits desire to have their pictures taken on cards-This school is located at Norristown, Montgomery and can come by a physical law but little under-County, Pennsylvania, in a section of the country stood at this time, by the aid of the magnetism of a justly noted for the beauty of its scenery and person of succeptible temperament—and do so, the skeptic insists that the editor should denounce the The Borough is situated on the east bank of the whole thing as a 4 humbug" at once. If he does Schuylkill, sixteen miles from Philadelphia, and is not, and is willing to wait and investigate the mataccessible from several points by railroad, and can ter thoroughly, before giving a definite opinion, he be reached many times daily from Philadelphia, in is accused as a party interested, etc. An editor canone hour. The system of instruction adopted by not be everywhere at the same time. He is often the Principals of this school, is one which has been obliged to rely on the evidence of others, and he matured by careful thought, study, and experience as gives such evidence to his readers, leaving it with

Now we, for one, protest emphatically against all their care. To this end, the disposition, wants, and this kind of "responsibility." If we insert an adcapacities of each pupil are studied, and the course vertisement in our columns, we do so in good faith. presuming that the parties advertising are honest. their individual requirements. They are neither When they prove otherwise, we are in duty bound forced into studies beyond their comprehension, nor to cancel such an advertisement. A man may be good to-day, and bad to-morrow. It is morally imof the text-books emyloyed; but they are rather possible for an editor to keep the run of everybody's encouraged to seek for the ideas and principles in- doings. He endeavors to guard against imposition. This is all he can do. And he is no more responsiwords of their own selection. Care also is taken ble for the "short-comings" of other folks than

The French Proposal. Well. Napoleon has finally put forth a "feeler."

amount of exercise, will in no case be neglected; Seward doesn't see much in it that implies coldbut out-door sports and gymnastic exercises are bloodedness, much less disrespect for us; but it is certainly an unprecedented way of manifesting quent rambles through the woods and over the friendship for a government and country with which neighboring hills are enjoyed by both teachers and it professes to be in peaceful and friendly relations. pupils. Thus is a love of Nature fostered, and the We cannot see it as the Secretary of State does. youthful mind taught to regard it as the beautiful John Bull knows better; he outs with it, and says revelation of a loving Father's power and wisdom. (through the Times) that in case we of America declined their mediation, then intervention would have to school to make fashionable young ladies of those come; and that meant only war. And so it does, Napoleon does not once allude to the great object for which we are at war. He speaks of nothing but the ruth loving women, who are willing to labor in any blood-letting and the tobacco business which has been suddenly brought to a stand. And now, if he

could manage to gain for the rebels six long months. just at the critical moment when the rebel movetrial. Humanity asks for more of these beautiful ment gives the surest signs of its death agony, it flowers to blossom in yet greater perfection, that the would be the final finish to everything like Union on this Continent, or the progress of liberal ideas. The the aroma of virtue, purity, and love-and shall the South could in that time be nicely supplied with cry be unheeded? It is hoped not. There are in goods that would be smuggled into their ports on a scale unprecedented in history, and made all ready signed to meet the demands of the times. There are to go on with the war refreshed and renewed, and earnest laborers in the field, ready to aid in the more certain of victory for their infernal cause than

In his little book-"The American Crisis"-Warren Chase thus strikingly depicts the state of affairs on this broad Continent, when the fighting day has Among these the Principals of the Adelphian Insti. gone by and the spirit of peace prevails once more:

Picture of our Future.

hatred, and no more Southern revenge be cheerfully adopted by them, and every possible the different street against the world—stretching from ocean to means employed to meet the wishes of their patrons in the education of those committed to their care.

Terms for tuition in English and French, with for currency, iron and lead for the useful arts; with prairies for wheat, intervale for corn, hills for lumber, plains for cotton, delta for sugar, mountains for sheep, and meadows for cattle. Everything that a great nation needs, that nature can furnish, is at on when the rebellion is subdued, and labor triumphs over idleness.

When the war is over, and the last battle won, the nation will arise with renewed energy, and stretch forth its arms with fresh vigor. It will make more rapid strides than ever toward wealth and power; and then, more than ever, we must guard the rights of the people against the encroachments of monopoly and combination. Every true Democrat will then have duties and responsibilities requiring all the powers of mind and heart."

Mr. Chase pute it glowingly and well. His sketch is not a whit too much colored, as our own convictions assure as even now.

Sighing and Whimpering. This sighing and crying for happiness is all nonsense. It never comes when the heart is healthy, and the thoughts are properly occupied. Luxuries have no more to do with it than postage stamps have with property. It is ingrain-something belonging to the character, and cannot be begged of or oried after as children bawl and blubber for toys. As a writer says about it, " Those who have the most of it think the least about it. But in the thinking about, and doing their duty, happiness comes-because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the Universe; the heart and mind are brought in contact with the Creator and Buler and Father of all, which is the perfect bliss." That is just about the rationale of it, and it could n't well be said in fewer or more sensible words.

Complimentary Levec.

On Friday evening, December 19th, a complimentary levee will be given to Mr. Colubester by his friends. Tickets one dollar, admitting a gentleman and ladies. The entertainment will include a sitting of one hour, and a half by Mr. C., to give those who wish an opportunity to witness the wonderful manifestations through him. At the same time, in another room, there will be brief remarks by a few good speakers. After which an opportunity will be offered for social exchange of thought.

A good band of music is engaged, and danning for those who wish will commence about nine and a half The Papallet Land of the motion

Lyceum Hall Meetings.

Rev. J. S. Loveland, a most eloquent speaker and philosophical resource, occupies the platform of the Society of Spiritualists on Sunday next, afternoon mission. It has ceased to progress, and like the and evening: Our friends should bear in mind that

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To Correspondents, Sall men (We cannot engage to return rejected manuscripts.) To J. T. Naw York.—We are sorry to inform out brother that we are compelled to lay his communi. cation on the shelf not that we object to the mat ter, for we do not; but we do object to its length And then, again, we cannot spare the room to allow correspondents to continue discussions, that they would keep up for an indefinite length of lime, did we not object. You hold out inducements, at, the oppolation of the article for the person you address broader dimensions, we chould be most happy to con. TIAL WEARNESS OF CHRISTIANITY." tinue such discussions. But at present we are orlp-

Help the Needy.

Let the kind-hearted man or woman who can and would do something to comfort a poor, sick, destitute, suffering family this cold winter, send a dollar. more or less, to Mr. J. C. Brown, Mansfield, Mass. Mr. Brown is nearly gone with consumption, and his wife has the same disease. A. B. C.

We have seen the invalid alluded to above, and have not the least hesitation in saying that we consider this a case in which the philanthropic should interest themselves. The slok and destitute should not be allowed to suffer, surely, when such splendid churches rear their lofty steeples to the sky all around us, betokening wealth in abundance.- [ED-

What we Know.

Mr. E L. Allen, Photographist, 13 Winter street, produces cartes de visite portraits in a superior style of the art. If our friends desire to test the truth of what we say, they have only to call at this office. where they can see specimens. Chas. F. Pay, the superintendent of this establishment, is one of the most polite and agreeable men we ever met, and is quite popular, of course, in his present position.

Miss Lizzie Doten in Philadelphia. This able advocate of the Spiritual Philosophy lectures in Philadelphia during the present month.

We bespeak for her a cordial welcome. The True Benefactors of Humanity.

The rich and the respectable classes are always behind the spirit of the age. They are always conservative, striving to hold back the progress of humanity. They constitute an ease-loving, pleasure. seeking, and fashion-hunting aristocracy. Clinging blindly to hereditary opinions, they are not prepared for new conceptions, and resist all progressive ideas They should, therefore, be the last to be consulted in relation to any moral, religious, or political improve ment, or, in relation to any reform, discovery, or invention. Not to them, but to the aristocracy of labor-intelligent men and women, impelled to hard work, either of body or mind-are we indebted for whatever has improved the condition of humanity.

Nor can we look for improvement to an aristocracy of learning, always satisfied with the acquirements of antiquity, holding lazily on to the things that are behind, and never pressing onward to the things that are before. Our colleges are affected with this conservatism, and few pass through them without being infected with its contagion. The learned professions are so corrupted with it, so sick and feeble, that for ages they have ceased to grow, living entirely upon the old dried fodder of antiquity, and loathing the very thought of the fresh, blooming and living nourishment existing around them.

... Accordingly, the lawyer relies upon precedent, instead of upon the convictions of his own living soul, concluding, that whatever has once been done in the courts, may lawfully be done again. And the doctor goes back to Hipocrates, and Galen, for his prescriptions, instead of seeking out new methods of cure for himself, crying out quack, quack, quack, upon all who labor for progress in this direction. And the priest denounces as devilish, all ideas of Deity more rational than those of the Jews, and all inspiration and heavenly communion, less ancient than the times of Abraham, Moses and Jesus.

FERDERICK ROBINSON.

Marblehead, Nov. 27, 1862.

Late Foreign Items. The increasing distress in the cotton manufacturing districts was claiming more attention. The contribu tions were unprecedently large.

The Princess Clotilde is again reported enciente.

The accounts from Pisa relative to Garibaldi's health

were cheering.

The Prince of Wales and the Prince of Prussia were

The Prince of Wales and the Prince of Prussia were received by the Pope in private audience.

The Emperor of Austria has granted an amnesty to all political offenders condemned by Court Martial, as well as such refugees already returned.

The French mediation project continues to claim the comments of the Paris journals, with the exception of the Moniteur. They generally reproach the English government for holding back, and charge it with discreditable motives. It is reported that there is much ditappointment at the course of Russia. The proposition was sent to St. Petersburg before it was sent to London. The assent of Russia was relied upon and about, are the fortunes of the war" we hear so much landou. The assent of Russia was relied upon and about, are the fortunes made by the army contractors.

"You see, grandmamma, we perforate an aperture" was expected to weight upon the decision of England.

The Times. Daily News, etc., think subsequent events, including the Democratic successes; confirm the apex, and a corresponding sperture in the base; the wisdom of the British cabinet. The morning Post and by applying the egg to the lips, and forcibly in

being that the Democratic Buccesses "sovernment and speked."

4.

The Times thinks the result will bring the word

alarmed the Bourse, all and the Italian Parliament had reassembled. There was no speech from the throne. The state of seige in the Nespolitan provinces and Sicily is subject to cor-A movement in Greece in favor of Prince Alfred of

England gains strength. England gains strength.

It is stated that forty-two Polish officers of the Russian army have been condemned to run the gauntlet; even in the days of Nicholas officers were exempt from

TABLEAU.—A lady was entertaining visitors quite reconstly in this city, when suddenly a little three year
all appeared, her cheeks daubed havely with rouge,
and her garments well streaked with the same ma
terial. In her hand she held an seriben dish
terial. In her hand she held an seriben dish
that there is tablean wis very fine, and the curthat there is tablean wis very fine, and the curthat there is tablean wis very fine, and the curtain fell amidst the most profound seriation. To the contents
was lefaurely discussing a beefateak. The existence
of his division was at steak—and so was he.

ALL: SORTS OF PARAGRAPHS.

THE INDIAN THOUSEES .- A Washington dispatch says the Scoretary of the Interior is satisfied that the late Indian troubles in Minnesots originated in the insurrection of the Southern States, and were aided by British emissaries from Canada. The reader's attention is called to a well written article on this subject from the pen of Mr. John Beeson, the Indian's friend, which may be found on our second page.

A report of Rey. Dr. Freeland's discourse at the New Catholic Church, New York, on Sunday, Nov. to keep up the discussion. Were our paper of 16th, will appear in our next. Subject: "THE ESSEN-

The "liberal" Investigator is full of condemnation pled in this respect. You must take the will for the of us. All the reply we have to make, is in the landeed. We have given both parties a hearing, and guage of its editor-" This is the way that the church this should be satisfactory, so far as we are concerned. treats all the free inquirers who shake of her tram-

> There is said to be a majority of ten emancipationists in the Missouri-Legislature on joint ballot. The result of the late election in that State is of more importance, in regard to the National struggle, than those of Ohio, New York, and Pennsylvania-those three Free States virtually going for Slavery, while the former, a slave State, gives a clean majority for its abolishment. It is very significant.

> WOOLEN MANUFACTORIES IN MAINE.-The demand for woolen goods is not only driving old mills, night and day, but is causing the construction of many new woolen mills. A new mill has recently been built in North Berwick. It will go into immediate operation.

A correspondent writes us -" Your agent in Baltimore is charging six and seven cents per copy for your paper. Is this right?" No, it is not right. If dealers charge more than our advertised price. they have no authority from us to do so. The best plan for our patrons in such cases, is to send \$200 direct to us by mail, and in return they will receive the paper one year. This is the only way the diffioulty can be obviated.

Gen. Ward, the American sailor who took an active part in several battles between the Chinese government and the rebels, displaying such bravery, coolness and generalship that the Government appointed him to a position equal to a Major Generalship, after winning several battles, was killed in an engagement with the rebels near Ningpo in October last.

Nature opposes all attempts at making mankind act

THE UNION SOCIABLES at Lyceum Hall, Tremont street, continue to be well patronized. The next Assembly takes place on Wednesday evening of the pres ent week.

A being, no matter how low fallen in the scale of morality, may often be redeemed by a single word of

A dull and plausible man, like an unrifled gun, is a

What's in a kiss-a simple kisa? Much, very much! More potent than the sceptre. Who has not felt its magic influence? 'T is the lover's tender pledge of undying constancy; 'tis a bond of friendship and fidelity, and not only is it dear to the youthful and ar dent, but also to old age, to the withered heart and

The New York Tribune states that the President lately remarked to a friend that he considered the emancination triumph in Missouri of more enduring consequence than the result of the elections in Pennsylvania, Ohio, and New York. We understand that Mrs, Macumber Wood has re-

cently been sick with typhoid fever, but has so far recovered as to be able to enter the lecturing field again. She will receive calls to lecture as heretofore. FAULT-FINDERS are most always troubled with bad

digestion. The Arabic proverb is a capital antidote. Here it is: " Happy is he who, occupied in correcting his own faults, does not attend to those of others."

Peace is the evening star of the soul; virtue is the sun; and the two are never far apart.

Two CLASSES.—The human race is divided into two classes-those who go ahead and do something, and those who sit still and inquire. " Why was n't it done the other way?"

The cost of a telegraphic despatch of ten words from New York to Oregon, is eight dollars and seventy cents, and for each additional word, seventy-eight cents.

The Emperor of the French, baving found that the students in the colleges of France who smoke are decidedly inferior in their scholastic attainments to the non-smokers, has prohibited this injurious habit in the colleges. It is said that the Emperor has put out "thirty thousand pipes in one day?"

It is announced that Postmaster General Blair has issued orders for the redemption of the solled postage stamps which have served such a convenient purpose as currency.

says the question in view of all three powers appears haling the breath, the shell is enlirely discharged of to be simply one of time.

The result of the New York election was the theme its contents." "Bless my soul." oried the old lidy. of very general comment, the prevailing impression what wonderful improvements they do make 1. Now being that the Democratic successes were a step in my younger days we just made a hole in each end,

THE OPINIONS OF THOMAS PAINE When we con-"nompromise" into very general use in America, sider, for the feelings of Nature cannot be dismissed, The Dally News thinks the Democratic successes signitude of war and the miseries it inflicts upon the calamities of war and the miseries it indicts upon the state old mire of slavery. The Sor thinks the effect may be to protract the war.

The stated that the steamers Saxonis and Hauss, that calls upon him to think I Surely there is some thing in the heart of man that calls upon him to think I Surely there is some thing in the heart of man that calls upon him to think I Surely there is some may be to protract the war.

The Bouthampton, will take out large quantities of struggles to emit in the heart of man arms for New York.

The British and Formion April Slavery Society have The British and Foreign Anti-Slavery Society have issued an address to call forth the public sympathy of England with the emandipation party in the North. The Spanian papers hint that Mexico is being destined for a French Canada. It was rumored that a plot had been discovered against the Emperor's life. A dispatch anto noing an actual attempt on the Emperor had made its way over Germany and temporarily started the Bourse. The spanial papers of the soul a note of source of the soul and the source of the soul and the source of the soul and the source of the soul a note of source of the so

Previous to the reign of Charles VIII., the queens of France wore white upon the death of their husbands, and were thus called " Reines blanches." On the death of that monarch, the mourning was changed to black to black.

LARGE PRICE. - Com. Vanderbilt has a pair of nonies, for which he says he would refuse \$75,000 He has a standing offer of \$50,000 to any man who will match his team for beauty and speed! New York

of his division was at steak and to was he wilding the first in the first will be shown with the state of the

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TRUBDAY EVENING, Dec. 2, 1862.

SUBJECT .- "The Influence of Spiritualism upon the

Dr. Lyon.-The tendency of modern Spiritualism is not to supplant the Church of Christ, but to develop it. The Church of modern times is altogether their destination at once. different from the Church instituted by Christ. Christ held communion with the angel-world; the Church of to-day does not. On the rock of angelic communion Christ built his Church, and the gates of subject us to much expense, those of our friends who take hell and the powers of darkness shall not prevail solicited to aid us in a pecuniary point of view, or we fear we against it. The Church has confounded principles shall be obliged to suspend them altogether. Anysum howwith men; it has put man's wisdom in the place of ever small, that the friends of the cause may feel inclined to angel communion. Spiritualism shall not displace remit, will be gratefully acknowledged. the principles that Jesus taught, but it shall establish them; it shall practically develop them; it stiended them as skeptics, now believe in the Spiritual Phoshall revive and promulgate the misconstrued pre- nomens, and are made happy in mind thereby. Hence we cepts of the New Testament. The darkness now in the Church was distinctly foretold in the book of Revelations, and Spiritualism is the power, in the hands of angels, that shall drive away the dense darkness that now covers the Christian Church. Perfection in inspiration is perfection in Christianity. Spiritualism shall not supplant the Church of Christ, only the darkness that now covers it.

MR. BRADFORD read a manuscript, in which be said of modern times are not the temples of progression, but of superstition. Reformers worshiped without temples, anywhere and everywhere, regardless of the cushioned seats, the pleasant music, and the many luxuries of modern temples made and used for worship. In the churches the few select and elect meet together for worship. In Spiritualism all classes of men and all phases of belief meet together for worship. Spiritualism will banish every shadow of error that does not bear the insignis of truth.

REV. MR. THAYER .- It is my conviction that Spirmore in harmony with reason, and, second, because does not teach that all evil will be overcome—the Harmonial Philosophy does, Spiritualism teaches

MR. ELMER - Spiritualism in the Church has always been all the life the Church has had. I believe that all religious sects have been sustained by spiritual influences. I believe that the little spiritual power that is already in the Church is not to be taken out by modern Spiritualism, but is to be revived, intensified and increased. Modern Spiritualism shall break and burst the shell of materialism that now covers the Church. The darkness now in the Church shall be banished by Spiritualism.

MB. WOODWARD recited a long catalogue of beliefs in which the Church and Spiritualism did not agree. was not modern Christianity, it was true, primitive Christianity-that after it had gone through a thou sand years of persecution, there was some prospect of its killing out the darkness of modern Christianity.

MR. EDSON.—It is easy to look at the creeds of different Churches and tell what they profess to believe, but it is not easy to look at the vast body of differing Spirituelists who have so written and sworn-to creeds, and tell what they do believe. I look upon the Bible as suggestive of all truth. I now, since I became a Spiritualist, read the Bible with new understanding and with new life. To me it is the soul of science. I do not believe that the truths of the Church are to be supplanted by Spiritualism, but are to be brought out by it and be seen with new views in clearer light. Spiritualism teaches the soul to go within itself and there learn to worship october 12th and 19th, 1862. By the Paster, Ray. Edward the God of the Universe.

MR. WETHERREE thought it was not profitable to review the records of Church persecution, and summarily reviewed the conflicts of many great and good men, who have presented to the world fresh spiritual truths. Most of the Onurches are, in a large degree, made up of nominal Christians : of men and women who are virtually infidels to the preaching and the teaching they listen to. I think that Spiritualism will take all such out of the Church and set them on terra firma. These nominal Church members, that constitute the best part of the Church, will be glad, and are glad, to fall into the ranks of Spiritualism. Spiritualism is fast finding its way into the Church, the State, and also into the whole world of sinners. Spiritualism first takes the best people-what the world calls the poorest; by and by it will take all, both good and bad. Spiritualism is not to sweep away the Churches, but it is to infuse a living faith into them all, and also into the whole world. The philosophy of Spiritualism is in perfect harmony with the philosophy of Christ; and for the Church it is getting up a religion that to them shall be new in practice.

ME. PARDER.—I have a great liking for the word Church. Some take great offence and disgust at it. It is the best word that can be used to convey the

Church. Some take great onesse and displayed in the best word that can be used to convey the beautiful idea which it signifies. In one sense the Church signifies the God in man; in another sense it signifies an organized form of worship. What is it signifies an organized form of worship. What is Sometime it will go into an organic form. There will be a larger recognition and expression of spirit in the Church of Spiritualism than there has been in the past. But the Church has been necessaryit has had in it a certain use. But the present time demands a Church of a form more fair and beautiful without that shall conform with the divine and beautiful soul within. There must be a Church born of the skies. If we have, a spiritual and re ligious life, we cannot help the ultimation that must come out in the organization of a new Church. Same subject next week.

Answering Scaled Letters. For the reason that mediums for answering sealed etters are continually changing their residences, thus subjecting those who desire in this way to com-municate with their spirit friends to much trouble and uncertainty, we have made arrangements with a COMPETENT MEDIUM to answer letters of this class. The terms are one dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two weeks after its receipt. We canirely satisfactory, as sometimes spirite addressed hold imperfect control of the medium, and do as well as they can under the circumstances, Address Bannes or Light, 158 Washington expect, Boston.

What three words did Adam use when he introduced himself to Eve, and which read the same, hapkward and forward? " Madam, I'm Adam." hiv (I')

Back Numbers Wanted. We are in want of a single copy of No. 1 of the first vol. of the BANNER; also No. 6 of the same volume. For which copies we will pay 25 cents per copy.

Mr. Anderson's Address. Letters addressed to W. P. Anderson, Artist Medium, care of BANNER OF LIGHT, Boston, will reach

Our Circles. ..

Notice.-As these circles, which are free to the public, an interest in them, and desire to have them continued, are

We are fully aware that much good to the cause has been accomplished by these free circles, as many persons who first hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit-world for the benefit of humanity.

How to Obtain the Banner of Light. We wish it distinctly understood that we have authorized no person outside of our establishment to re-ceive subscriptions and mail this paper regularly to such subscribers. All persons subscribing for the BAN-NER are particularly requested to remit to us direct. Enclose two dollars in a letter, writing plainly the name of the new subscriber, and of the Post office to that Spiritualism had startled the world with its unaccountable manifestations. The Caurch edifices LIAM WHITE & Co., 158 Washington, street, Boston,

> The Spiritual Sunday School Clau-Book. This little brochure is selling rapidly. We have made arrangements to supply large orders on very reasonable terms. Every family should have this book. For price, 25 cents : see advertisement.

> > Obituary Notices.

TRANSPLANTED from earth-life to the more congenial associations of spirit climes, JAMES, only son of JAMES

K. and the late LUCRETIA BAILEY.
This child was remarkable in his mediumistic powers. At the early age of four years, he often described persons who had departed this life before his birth, itualism will at some future period supplant all the many of whom were recognized by their friends. He popular theologies of the world. First, because it is also personated children, whom he had never known. so perfectly as to be identified by their parents or other friends. He has often awoke me in the dark and it is more in harmony with revelation. The Church silent night, and as calmly as if he we e about his plays, described to me persons and scenes for an nour at a time; and he would often talk upon themes and in Harmonial Philosophy does. Spiritualism teaches a manner far beyond his years. This illustrates the that all men shall ultimately come into harmony preponderence of the spirituality over the physical in his organization, and that he was illy fitted for the comparatively low conditions which earth has as yet reached in the progress of her development.

Oh, that all mankind would investigate the beauti-

ful philosophy of Spiritualism, that they might become awakened to the importance of its sublime truths, and receive the consolation which I feel in this hour of my tribulation, and the world thereby become more rapidly unfolded to the millenial conditions so ardently looked for by many sincere souls. J. K. BAILEY. Warren, Ind., Nov. 19, 1862.

Passed to the spirit life on the 26th of November.

CHARLES W. CARVER, aged St years.
He left the mortal form in Sharpsburg, Md., which was brought on to this town by his devoted and suffering wife, to be interred in the soil of his native clime. He gave his life cheerfully to his country, and claiming that there was a great difference between the two. He claimed, also, that though Spiritualism who knew him. It was his oft-repeated request that I was not modern Christianity, it was true, primitive should officiate at his funeral, and I was surprised to learn that the use of a church was refused, wherein to pay the last tribute to the remains of one who had laid down his life for his country. May God and his holy angels comfort the bereaved ones and hasten the day hen God's children can all be permitted to enter their Father's House on earth as well as in heaven. Quincy, Dec. 2, 1862. M. S. TOWNSEND.

Killed in the battle of Antietam, Sept. 17, Da. John R. Reads, formerly an independent clairvoyant physician, of Hartford, Conn.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our terms are 10 cents per line for the first and

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miles from the Capital of the State, and the heavy growth of Sugar Maple, Beach, Spruce, and other timber, to say noth-ing of the uses of said lands for grazing and sgriculture, must soon render them exceedingly valuable. The Hudson Elver and Lake Ontario Baliroad, chartered and partially

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Nov 1.

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The author rests his statements and conclusions wholly on Nature, unwilling either to thwart her plans or neglect her suggestions. He shows that marriage makes more people actually wretched than happy, because it is not sought with an understanding of the right principles. He proves the utter selfishness and unworthiness of too many marriages, and charges them with woes untold. And he demonstrates very conclusively that, if society would redeem itself and become fresh and new, it must apply itself to this most important of all topics first of all. Marriage, in his opinion, is something more than a copartnership, or simply in agreement between two persons to try to live together without quarreling. It must be wholly of Love, or it is a failure.

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neceipt of the price and postage. Address WILLIAM WHITE & CO.,

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ITHE REFERENCE OF THE COMING OF CHRIST, AND THE WINDING UF SCREE OF ALL THEOS, AND THE PRACE OF AMERICA WHEN ALL OTHER NATIONS AND THE WAR. BY DR. A. B. DAVISON. This is a very interesting and instructing work on the Bible, and should be in the hands of every one professing to be a Christian. In it will be given past, present and tuture prophesies of times berson earth. It is a book for every Spiritualist; none knows the value of the information in this work, until they have perrused it. It is printed on fine paper, and gotten up in nest style, from sterectype plates, and will be sent to any part of the United States, on receipt of \$8 cents. Address, Dec. 6. Dr. A. S. Davison, Madison, Ind.

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Message Department.

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

them.
These messages go to show that spirits carry the character-tisies of their earth-life to that beyond—whether good or

evil.

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

Our Seauces .- The Scances at which these communi-CHEF MERMICES.—The Beances at which those communications are given are held at the Banker of Light Office, No. 188 Washington Byrsey, Room No. 3. (upstaint) every Monday, Turnbay and Truspay afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

Tussday, Nov. 11.—Invocation: Questions and Answers; John Calvin Orege, of Moutpeller, Vt.; Laura Frances Vose, of Dayton, Ohio; Margaret O'Brien, to Father McPhail, of

New York.

Thursday, Nov. 13.—Invocation; Questions and Answers; Miphalet Roberts, of Boston; Annie V. Kendall, to her father in New Orleans, La.; Jack Emmons, late of the New York Fire Zonares, to his wife, in New York City.

Monday, Nov. 17.—Invocation; Questions and Answers; Albert F. Waite, 15th Mass Reg., Co. G; Bam. Bolton, a colored man; James Glidden, of Charleston, S. C.; Isabel M. Graw, to her parents in Hallfax, N. S.

Tuesday, Nov. 18.—Invocation; Questions and Answers; F. H. Rogers, of Beverly, Mass.; Frances Elizabeth Gordon, of New York City; Hattle A. Burroughs, to her mother in Cincinnati, Ohio.

of New York City; Hattle A. Bartongus, to her interior in Cincinnati, Ohio.

Thursday, Nov 20.—Invocation; Questions and Answers; Ool. Thomas Jones, of B. Carolina, to his son; Hulda Drew, of Bangor, Me., to her two sons; George Briggs, of New York City, to his mother, in Walter street.

Monday, Nov. 24.—Invocation; Questions and Answers; Ned Rendall to his friends in Boston; Lavinia B. Mitchell, to her friends in Columbus, Ohio; Michael Sweeney, to his wife in Nel River.

wife in Vall River. Mass. wife in Fall River. Mass.

Tuesday, Nov. 25.—Invocation: Questions and Answers;
Capt. Banuel J. Locke, of Ryo. N. H.; Horace Mason, of
Hagerstown, Md., to his mother.

Invocation.

Oh, Holy Spirit of Reform, we would cast aside the stone from the sepulchre of humanity, and, in the progressive voice of thy Great Life, would call human souls from death to life. Oh, Spirit of the Hour, we would roll away the stone from the sepulchre of humanity, and give that life to thy children which they have so long been deprived of. Our Father, we feel that human souls have too long slumbered in the past, have too long rested in their graves, and we, by thy power, we by thy love, desire to bring them to life again. Oh, thou Holy Spirit of Reform, we feel that thou art marching with the nations, that thou art writing by power, by love, upon all human hearts. And oh, Holy Spirit, in unison with thee and thy law, we would work now and forever. Nov. 6.

Questions and Answers. QUES .- Will the slaves gain their freedom by this,

Ans .- Most certainly they will. Q .- Is it of much longer duration?

A .- According to your measurement of time, it will last much longer. There are many elements in your human conditions that must be crushed out ere you are established upon a firm and enduring basis of peace.

Q -Are we to understand that slavery is the principal cause of this war?

A.—You are to understand so, if you can look into the mirror of life and see what a dark and unsightly picture is there imaged. You have nourished a festering sore with you for many centuries, and it were high time that the Almighty poured his healing balm upon it. It were high time that you were a free people. I know you have written freedom upon your walls and inscribed it upon your banners; but in your hearts you have felt no freedom, no right to liberty, no right to pursue the dictates of your

Q .- Will foreign nations interfere in this war? A.—It is quite possible they may. You need not be at all surprised if you receive intimation of foreign intervention at no far distant time. However, that will depend in a great measure upon the condition of their own people. If they are active to throw off the yoke that binds their peasantry, they will not in all probability meddle with your affairs; but if they do not rouse themselves to activity upon their own shores, then they will be very likely to take advantage of your present distracted condition to interfere in your national affairs.

Q .- Will you give us your name? A .- I have no name. 'Tis enough that I am with you to-day as a free and independent spirit. The name I had on earth rests with my body. The name I now bear is not the one I was known by when an inhabitant of the earth. You may call me Truth, as I shall endeavor to give you truth.

Q.-Do I understand you to say that you have changed your name since taking up your abode in

the spirit-land? A .- You are to understand that the earth-name I bore is no longer mine in spirit land. That slumbers with my body, and I desire it always may. Q -Can you tell us why the magnetic pole shifts

from place to place? Spinit.-Are you sure that it does change its

Q.—We are told so.

8.-We do not think it does; but the conditions of life encompassing it, or its surroundings, are in reality what change, and not the magnetic pole itself. True, it does not so seem to you. Q .- Of what does the magnetic pole consist?

A .- Of that subtle gas you understand to be electricity, positive and negative.

QUESTIONER .- I believe that is not in accordance with the books of philosophy. A .- True, it is not; but to our mind it is plain

and honest truth. Q.-Why do those spirits that communicate at

this place locate their friends at such a distance from us as to render investigation concerning the truth of their statements almost impossible upon

-We are not aware that this is so. On the contrary, we believe that nine-tenths of the spirits communicating at this place have friends living in such close proximity to you that you can readily ascerthe correctness or falsity of their statements. True, there are many spirits who visit your circle that have friends living in distant cities and towns; but it is our desire, our purpose, to give place and time to all who visit us, provided they do so with a désire to promote the good of humanity, and to identify themselves to their friends in mortal.

Q .- Is it not true that one is as much to blame as another in this civil war of ours?

A.—It is, most certainly. And if man would but consult the God within himself, the holy monitor that dwells within the souls of all God's children, he would scarce be found taking up arms against his brother, or seeking in any way to injure the interests of his fellow-creatures.

Q .- Are there any spirits hovering near, who wish to communicate at this time?

A .- There are thousands, many thousands. Q.-Are there any from our recent battle-fields? A.-Yes, many thousands, who have been sent to the spirit world almost without a moment's warning.

and before their proper time. Q-is the idea true or false that in the spirit life we are to feel those same family ties that we do here

A.--We believe that you will feel those same ties of affection in the spirit land that were yours upon the earth and that which is a child in intensity with you here, is a full-grown person with you in the spirit-world. This feeling of affection you now feel for one apother here is but an infant, and strengthons and enlarges itself with the growth of the spirit. Q.+Dow hot the mother love other children as well

as her own, in the spirit-land? A. Not the love which the mother feels for her own child in that has its birth in her own being, and grown with her growth; and thus it were more | there, and everywhere. I spent most of my time itual and Divine, because it is not as yet possessed

natural for the mother to feel a greater degree of affection for the own child than, for the children of another. She lives, moves, and acts in accordance with the laws of her nature, and therefore will ever be magnetically drawn toward her child in love before all others.

we not selfish? A .-- Whatever is of Nature is of God, and therefore impartial and unselfish. A Jesus of Nazareth was possessed of a divine organism, to which and through which the higher intelligences were attracted and constantly manifesting themselves. He felt the fall force of the law of love, and through him were disseminated large forces of love; and it would seem that he could give of his love to all humanity: his mantle of affection was large enough to afford a covering to all God's children. But this was but a peculiar condition of his spiritual and divine organism, and not in any way the result of his own individual efforts as a mortal.

Q-What is meant when it is said that the sever had her to wife, and whose wife shall she be in

A .- " In the resurrection, therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife." The answer was, " For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven," and seeking their proper mates, not after the fashion of mortals upon he earth, but according so spiritual and divine will. Therefore that which is united upon earth, shall be

divided or broken in the spirit land. Q -I suppose you refer to the legal, and not to the

real. A.-We do.

Q.—Do you consider our marriage law a good one?
A.—We consider it the jest that the time and your present condition will admit of, and would enjoin obedience to that which is the law of your time. And though there is much that is more glorious, more beautiful than this self-same marriage spirit-land;" and he wants her to know about it belaw of yours, still we would have you render strict fore she comes, here, and I'm coming to tell her obedience to that which is the law of your time, for about it. It was in the night when I died, and it in so doing you in a measure render obedience to was snowing hard, and my mother was most crazy.

Q.—At the same time should we not seek to know

and understand self? A .- Most certainly. Seek to know self, to become better acquainted with the God that dwells within here. Eddy is his name. [Do you remember your your own being, and if you understand self you will sister's name?] Yes, Elizabeth, or Lizzie.

My mother can't pay for my coming. [We do n't laws that bring you only sorrow instead of happiness. But if you cast aside all fear of public opin ion, and demand of Nature's God enough of happi ness to serve you while you shall dwell upon the earth, believe us, you will receive it, for God never denies his earthly children those gifts which he feels

fare hereafter. without possessing any qualifications for rendering

to be absolutely necessary to their comfort and wel-

each other happy a A .-- We should pity them and deplore their sad condition. But the furnace fire through which such unfortunate ones must pass will cause them to be your hands, regenerated, repurified, and be the means of making them more perfect, more fit to enjoy the glories of the spirit world. We would suggest that such unhappy ones turn within the closet of their own being for counsel, and if the Almighty tells you to continue under those marital relations, which are the relations through death. But if that voice says, can afford you, apart from each other, then by all means do so, for the precepts of God are right and

Come, when you are in doubt, and reason with the Come, when you are in doubt, and reason with the of either, but I am here solely to commune with my God of your nature, and believe us, that God will family and friends. I cannot say what I may wish make all wrong right. We know there are many thousands writhing in agony under the yoke of the marriage law, but we know at some time they have violated that law, it may be unwittingly, doubtless s, but the visitation of punishment is just the same as if they consciously sinned against that marriage law. If there were no penalty for laws trampled upon, whether civil, political, or spiritual, there would be no peace, no harmony, for through sorrow you learn wisdom, and by wisdom you march

up the steep of life. Nature has given you an index to the capacities of the human spirit, or the soul of man, and if you learn to read those indexes, you never need make any mistakes, never need fold a serpent to your bossom, or walk hand in hand through life with your enemy. The time is coming, yea, is even now with you, when the angels will assist you in reading those indexes aright, and in unfolding that which seems to lie closely wrapt in the mantle of mystery. Seek the aid of those who are close around you in spiritlife, and some one or more of that angel band, whose mission it is to attend you through life in mortal, will give you strength and power to read those indexes of the human spirit, and soon, instead of living in the tomb, you will find yourself standing upthe bill-tops of Liberry and Freedom, and surounded by the light of Almighty God. Nov. 6.

Michael Sullivan.

I find it somewhat hard to speak here for I've not got much insight into these things. I've been told it's here we was to come to get a chance to go home, and I was told, too, that you trate with respect an Irishman as well as a Yankee. [Certainly, we make no distinction here]

My name was Michael Suliivan. I was a member of the 19th Massachusetts Regiment, Company D. I got killed they say it is, but somehow or other I can't find myself killed at all, and just now I be death? more alive then I was when on the earth. Well, I was killed at Fair Oaks, and I think myself lucky speak upon this afternoon. to be able to come back so soou, for I'm told that many are obliged to be here in the spirit-land for years, before they get a chance to come back. Well. the staging, and let them down, why, then I am. I'm happy enough in the work, but the thing is to know how to set about it. I've been told that when once the first step was taken in this matter, I'd not find the task so hard a one, after all. So I take the step in coming here to-day. I did n't know what kind of a place I was coming to, and I thought it was like a confessional or so, but I find it is n't, and that you can tell what you like here, and are not

medium.) [I think they il know you if you only when the individual who dies upon the battle-field mention some circumstances of your life.] Faith, is first brought into rapport with death, or that I've got it now. I'll just tell what I said to my change which is called death, he believed that the family when I was going away to war. "If I live whole universe hath been suddenly, or violently to come home I 'll have this house painted: but you shocked; that the shock is not alone due to him as can't get anything out of me now to have it done." an individual, but that all the universe hath felt it. The bouse will go unpainted a long time, I'm think | Immediately after such a death has taken place, a ing, if they wait for me to paint it. [Can you give dense darkness overshadows the spirit, and that

[Yes.] He knows me. [Did you drive a track for him?] Yes, a cart, or anything there was to be Q .- How, then, can we be Christlike, and why are done. Well, say I'm happy, and should like something of this sort to go home in. [You'd like to have your folks call upon a medium, would n't you? Well, I want them to call on something. I should like a body like this to talk through. Nov. 6.

> Engene B. Tyler. Father, Mother, though now I live On the mystic side of life, Yet I've ne'er forgot the dear ones, Who still dwell mid mortal strife.

like a body like this to talk through.

Though your spirit sometimes falters. And your vision grows less bright, Soon will come the morn of promise. Soon the darkness fade in light. Then mid strains of aerial music.

Sounding forth from souls of Joy. You will meet no more to part with Your Eugene, your spirit boy. . EUGENE B. TYLER.

of Madison, New York. Sarah Jane Packard.

I went away from my mother last winter, and she's mourned for me ever since. My name was Sarah Jane Packard. I did n't live here in Boston, but in New York. [New York City?] Yes, and I died with the scarlet fever. I've a sister left on the earth; and I've a brother here in the epirit-land. I was seven years old when I died. My father drives a hack, and we live on Columbia street. I do n't

now, but used to. My mother's father is here in the spirit-land, and he helps me come today, and he says for me to tell my mother, "that when the storms of this life are all over, then; she'll find it very pleasant in the You will tell her I came back, and tell her not to cry, and tell her to go where my grandfather can talk with her, and then I and my brother will come. He wants to talk with her alone. He do n't like to,

make very few mistakes in life, and seldom be found My mother can't pay for my coming. [We do n't lamenting over an unhappy marriage. When Jesus ask anything here | Can I come here again if I was questioned by the chief priests and scribes in the to? [Yes, I think you may.] I can tell her the temple, as to whether it were lawful for them to a good many things. I can tell her about my fathgive tribute unto Cosar, he called for a penny, er; he's away now, but I do n't want to, here. Will What it is the said to the said to the superscription? And the answer was, it is Cape [No] What it I have? [Nothing, You'il pass sar's." And he then advised them to render unto away.] That little boy what was here just before Crosar the things that were Cosar's, and to God the me, you know? [Yes, Eugene Tyler.] He did n't things that were God's. Now we would advise all live in New York City, but he lived in Madison, and mortality to render due obedience to all civil or mor- he was twelve years old; older than I am. I can tal law. It is easy to do this while you are happy make poetry when I've been here in the spirit-land in all the relations of earthly life. But when unas long as he has; He do n't know how to talk in as long as he has; He do n't know how to talk in happiness is your lot, you stand trembling, and fear to go forth and grasp at the realities of Nature, hardly understand how to render obedience to the says. His folks live better than mine do. fore. I never did. His folks will know him, he eays. His folks live better than mine do. Nov. 6.

Captain Joel Winthrop.

Mr. Chairman, what do you required [Merely that you identify yourself to your friends. I am Captain Joel Winthrop, who fell at the battle of South Mountain. I am from Virginia, sir, and I propose to send thoughts across your lines. Are who have come together under the marriage law you willing? [Certainly.] I have a wife and two desire to inform them that I am a spirit, and am happy and well. I understand they have been informed that I was wounded and am a prisoner in

I ask for the privilege of communing with my wife, that I may give some advice in reference to my sons. I do not feel acquainted with this method of communion, and I do not know what advice to give my wife in regard to the medium. I do not know where they are located. I would also be happy to commune with my brother, who, at last accounts, your duty to adhere to those vows you have taken upon yourself, until God shall see fit to dissolve those lines. But along the relations through doors. term it, broke out, I have had no intercourse with man and wife, and seek such happiness as the world him. He saw fit to take one step, and I another;

I have nothing to say in regard to the position of either army, or with regard to the right to do after this is accomplished. I was forty-two years old at the time of my death. [Did you belong in Richmond?] Yes; I may say I hailed from there. My wife and boys are in Norfolk, and I desire to commune with them. If I have been rightly informed, you extend enough of your sympathy to your rebel friends, to aid them so far as seems to be your duty. Have I been rightly informed? [You Nov. 6. have.] Good-day, sir.

Invocation.

Oh, Source of Strength, in our weakness we would come unto thee. Thou who art the everlasting Fountain of Wisdom, to thee we would come, drink and grow strong. Uh, Father and Mother of Life, we would touch the hem of thy garments and be healed. We feel that there is great necessity for mental strength; that we may bear the crosses of life to the goal of eternity, and receive there an unfading orown of mental gems. Oh, Father and Mother of Life, we would lay upon thy altar all the thoughts, all the desires of thy children who are gathered here to-day. And we thank thee that that altar is in the midst of humanity, and that the sacrifices made unto thee thereon will be now and forever, acceptable unto thee, oh, Holy One. Oh, our Parent, thou who art ever guiding us, we thank thee for the glories thou hast showered upon us; we thank thee for the sunbeam, we thank thee for the shower, we thank thee for that which seemeth dark, and for that which is radiant with light. Oh, our Father, we ask for strength, and we feel it must come in accordance with our demands. Nov. 10.

Questions and Answers.

Ques.-Does the soldier who dies upon the battle-field die a natural death? And what are his sensations at the time of and immediately after

These are the questions we have been desired to Ans. There are no natural deaths save those

which take place in ripe old age. Then the spirit is gently sundered from its physical body, or its rela-I'm here, and I got folks in Fall River I'd like to tions with its mortal body are so quietly dissipated, talk to, and I don't know about my overthrowing that there is no perceptible change; there is but a their religion; but if I'm to be the first to knock away passing out of the relative condition of life, and entering upon another, which is more spiritual and more divine. Immediately after such a death, or rather birth, into the spirit-land, the spirit becomes free; and, being in full possession of its faculties, at once realizes intuitively its condition in the world of spirit or soul. When the electrical lamp of life nath burned up the last of the material forces, and that lamp hath gone out quietly, then we perceive a natural death, or natural birth into the spirit-world. obliged to spake of things you do n't care to.

But whenever there is any violent sundering of reI've friends in Fall River I'd like to talk to, if I lations that exist between the two bodies, then there bould. Well, it's a small chance I get to be recog is perverted law; the conditions are unnatural, and

us the name of the man you worked for in Fall spirit is lost in unconsciousness to outward objects. River? P Yes, I worked for a man by the name of or in other words, it has no knowledge of its conditation. I worked here, tilous as a spirit, no stronghold upon the world Spiritage.

of a body that is requisite to its growth and progress in spirit-life. And that body is just as necessary to it and its appritual unfoldings and its recognition of its surroundings, as your physical body is to the spirit while dwelling upon the earth. Without it, then, you are not able to recognize or grasp to round your as a spirit, and upon a knowledge of sity remain in a quiet condition until the Divine ture of that change, forces, or Nature, furnishes it with a body adapted to its use in that world of spirit to which it came that I was wanted by God—that I had a mission to an immatured being.

ganism. is unable to become fully related to your sphere of life, consequently it most pass out of that splife and go into those primaries from which it had ph habitants of the spirit-world experience only sorrow. before their proper time, or in other words, because be so, they met death by violence. But it is no more so. Shor spirit in spirit-life.

speaks largely in favor of death in infancy, although the lips of your popular teachers often enunciate I ve got in the spirit-world. things that they honestly believe to be right, never. I ve many dear friends he aside all forms of right and wrong that are established in art, and live in strict accordance with the aws of Nature, if you would be happy and contented n that future world that shall never know an endnaturally into the spirit-would; that you do not go work upon the earth, and then, by the force of ne-cessity that is ever backed up by eternal law, be obliged to return and walk over those same rough paths of life again, in order that your mission upon the earth may be fulfilled, and that peace and hapniness may at last he vours in the world of entrit The soldier who falls upon the battle field dies no

that bind the spirit to the physical body, are vio lently sundered, rudely out apart, and think you the that has so long encased it? Verily, we tell you, it does. When the unnatural

spirit in spirit-life hath become possessed of its spir- present many times since then. tual body, which is to enable it to grasp the condi

pray that you may die naturally.

Q.-Do those who pass on to the spirit-land withiren ?

And yet they who are childless here, are not so of or portions of thought emanating from the spirit, would not die at that time. for thought is the child in spirit-land.

Q.—There seems to be a discrepancy between what yon say in regard to the length of time the spirit Please explain this difference?

remain unconscious after having passed through the change called death, by mortals, for three days, the burden, and we must bear it until we can get rid another might remain unconscious for three years, of it by natural means. and still another one might not perceive any time at all between its separation from the body and its enlaw governing the birth of the spirit. Individual, spirit at the exact time of its separation from the mortal body. If there is an intense activity pervading the spirit, an intense desire for wisdom, then such an one will awake speedily in the spirit-land. But if the spirit is sluggish, and perhaps demands or requires more rest than was allotted to it while the disembodied spirit, and it may slumber for months, and even years, before it awakes to the in feeling, because had T lived here on the earth as realities of spirit-life.

Q .- What is the sphere of the individual spirit, or

We do not mean a localized condition of the spirit; we mean the mental capacity. It may perhaps at have attributed my death to neglect and ill-treatwe mean the mental capacity. It may perhaps extend around the universe, and it may not. That de ment upon the part of my husband. Indeed, they pends upon the internal perceptions of the individual spirit. The sphere again may be called the peculiar atmosphere in which the spirit lives, moves, and by which it acts, and to which it is accountable foring that I had heaped upon myself because of my for its every act. The spirit cannot step outside its own ignorance, I should have told them; then, th law as immutable and fixed as is the external uni- was answerable and accountable for my death. verse upon which you can gaze. Perfect law unit order are the conditions of spirit-life. The individual spirit is capable of perceiving only through its own sphere, because it cannot live in the sphere of another. Should the spirit attempt to wander outside its own sphere, it would be at once lost in the great ocean of Life, and the term individualized life, would be a mere sound without a meaning. Nov. 10.

William Bawin.

They say that knowledge that do n't, come from experience is no knowledge at all. If that is true and I believe it is, I suppose I may consider myself possessed of knowledge in one certain direction, at

went out to war with the three months' volunteers, in the early part of the rebellion. I was a member of the Boston Light Artillery, and while we were in camp, I, through carelessness, lost my life, or lost my body, I should say. I had stepped upon the gun carriage, for the purpose of adjusting some portion of it. I do n't remember, what when my administed all sorts of pistol, from same cause or other, fell out of my gambling as he would poison. A poor man or boy pookbt, strock against something hard, causing its should not allow himself even to two mins or boy pookbt, strock against something hard, causing its should not allow himself even to two man or boy should not allow himself even to two man or boy should not allow himself even to two man or boy should not allow himself even to two man or hop pookbt, strock he had been and the playing the first passing through the passing through the passing through the hop had been and he is sure to win. A seemed to whisper, you are shot, and if he should wis.

must die." Just then it seemed as if I was suddenly crushed between two great bodies that had come and denly together. After that, I appeared to float in the brightest atmosphere imaginable. It was more is to the spirit while dwelling upon the earth. With-out it, then, you are not able to recognize or grasp to seemed to fade away, and I seemed to fall into dark, any extent the conditions of immortality which sur-ness. Then I did n't care where I was. The feeting that I had was one of total indifference, and alwhich your happiness and comfort du' the eternal though I realized that I'had passed through some future must depend. Thus the spirit must of neces- kind of a change, yet I did not comprehend the ne-

to perform. I found myself in possession of a body The infant, who is ushered into your mundame ent. that so bore resemblance to the one that I had owned istence prior to the full unfoldment of its tiny or upon earth, that I could hardly believe that I had owned is the could hardly believe that I had owned to the could have been also been that I had owned to be the could have the coul changed worlds. But I soon discovered that this spirit is body was not the exact counterpart of the physical body I had so saddenly been deprived of its origin, until the time arrives for its birth into but that I was henceforth to use that. Then I the spirit land. You are told that many of the inin the spirit world, and that I had come to that that they are exceedingly unhappy and dissatisfied world too quick, and must, in consequence of my unwith their condition as spirits. Now this is so from natural birth, experience much suffering and sorrow, the fact of their having been sent to the spirit; world No one told me so, but I seemed to feel that it would

Shortly after this, I seemed to desire to follow the with regard to the soldier than with the suicide, or voice that was calling me. I put forth an effort to with those who die in early youth. And again we tall you, we know of no natural deaths among more been called for your or in your was an tality, save those that take place in ripe old age; carnest believer in Spiritualism. As soon as I for when the physical body has finished its work, came within the sphere of his magnetism, I began when the spirit has drank therefrom the last force to perceive that he was a kingdom, or a world, or a of vital life, and it is no longer necessary to the universe himself; and this suggested the thought growth and development of the spirit of man, then that I, too, might be one. So I turned to examine the change which you call death takes place, and self, and I found that I was no less a kingdom mythere is scarce a moment intervening between the self than he was, and that if I was ever happy or conscious spirit in mortal life, and the conscious content in the exact way of doing my duty anywhere, it must be by helping others, and by using the If there is any gift, of Nature you ought to pray forces and capacities I was endowed with, as a spirit, for more than all others, it is that you may die a And as quick as I took up this work, I began to be natural death. Although popular theology sometimes happy and contented with my condition, because I found that I had something to do. That's as far as

I've many dear friends here on earth that I'd theless, we declare unto you that you are to set like to meet and to commune with, and for whom it seems sometimes that I'd be willing to forfeit almost anything; but when I see that I cannot meet them only half way, that I can only do my part, and that they must do theirs also, then I begin to teel ng. Seek to die naturally, that you may be born content to wait until they are so far spiritually advanced as to know how to do their part. [Will you to the spirit-world before you have finished your give me your name?] William Sawin—that 's my Nov. 10.

Willie Lincoln

. If you please, sir, I wish to send something to my father and mother. [Say what you choose.] First, I wish to tell my father and mother that, I was present when they stood looking at my body the day natural death. The fine and delicate cords of life after I left it, they wondering where I was, and If I could know how bad they felt at my departure. I was there, in company with my grandfather and other vibrations of that shock are not felt by the sensimembers of my family, and if my father and mother tive spirit? Think you that the spirit of the soldier will only provide me with a body like this through does not suffer deeply in consequence of its sudden which I can come, and through which I can speak, and unnatural separation from the physical body, for I can't write through a medium yet, I will come and will give them all the evidence they ask for to prove that I was present that day, and have been

My graudfather says it will be very difficult for tions of eternity, it at once recognizes that it hath me to reach my parents under existing conditions. come to the spirit-world prematurely, and deplores I do n't think so; though perhaps it 's because I'm a with more intensity of remorse its condition as a little boy, and do n't know so much about these spirit than it is possible for mortality to conceive of. things as he does, but I can't help thinking that my Oh, these wondrous machines of life are alike hu- father and mother will furnish me with a suitable man and divine! They contain within themselves medium. I could tell them many things to prove the vast volume of immortality; yea within your who I am, if it were in any other place except so own being is a fountain of eternal life. Then read public a one as this. And my grandfather recompulsions one as this contains the contains t of its pages, drink from its fountain, and earnestly mends I should reserve all these things for a private interview with them.

I am Willie Lincoln, son of Abraham Lincoln. out children, live eternally without having chil. [Do you remember ever coming here before?] Yes, The natural reproductive forces that origi-know you told me your father was sick, and that he nate in blood and brain, are not necessary to the was n't going to die?] And I told you true. [Do was it going to die! And I told you true. I be existence of the disembodied spirit, or, in other you know that your mother is in town? Yes, sir; words, the possession of children is not essential to that brings me here. Tommy is here, too. Good-by, the spiritual unfolding of the disembodied spirit. This little boy came to us, one day, through the necessity in the world of spirit. But the children of the mind and of the physical form differ someof the mind and of the physical form differ somefather was slok, even before we were made acquaintwhat. The individual dwelling in the spirit-land, ed of the fact through material sources, and told us may possess as many children as there are thoughts, that the angels were guarding him, and that he Nov. 10.

Charlotte Williams.

remains unconscious after death, and what Andrew Jackson Davis says upon that subject. He tells us that the spirit, after its separation from the body, re- williams. I was thirty seven years old. I commains unconscious for the space of three days. mitted suicide. I poisoned myself. Twas said, by some of my friends, that I was influenced to commit A.—The space of time, or condition of unconsolousness that belongs to one, does not of necessity in the spirit-world, that no suicides become such exbelong to another; and whereas one spirit might cept through conditions pertaining to their own nature. So back upon ourselves is thrown all the censure, all

I left a little one five weeks old on the earth; and a husband, who was kind, in his way. For months I trance into the spirit-land. There is not a general had been melancholy and unhappy. I knew not law governing the birth of the spirit. Individual why. But after the birth of my child, this melanlaw is the law of spirit land. There is no rule, either choly amounted to insanity. And my insanity was in this condition of unconsciousness or any other not caused by the Ill-treatment of my husband, and in this condition of unconsciousness measure more. I am here to contradict such a statement related to spirit-life, by which we can measure more. I am here to contradict such a statement state and was than one individual. The length of time a spirit sanity had its origin within my own being, and was than one individual. The length of time a spirit sanity had its origin within my own being, and was than one individual. death, depends somewhat upon the condition of that stand the laws governing my own being, and so in consequence of ignorance I became insane, and through insanity was prompted to commit suicide.

Many suppose that we are not accountable for acts committed during insanity, but the penalty is just the same as if we had sinned consciously, or knowingly. If we trespass upon any of the laws of our in the flesh, then that desired rest will be granted being, whether ignorantly or otherwise, the penalty is the same. So I suffer as a suicide. I suffer long a time as Nature designed me to, I might have done much and fulfilled my natural mission here; but through ignorance. I became insane, and how is it circumscribed? And is there anything here; but through ignorance, I became instane, and analogous to it in Nature?

A.—To the capacities of that individual spirit. world, that, I might work out a hard salvation here:

went so far us to meditate instituting legal measures in regard to the affair; and could I have then spoken of my condition in spirit life, and of the and-

I do not pretond to say that that Individual was all he might have been to me, nor will I pretend to declars that I was all I should have been to him when on the earth; but this I will say : that he had no hing to do with my condition as a suicide; that the cause was with me, and was developed, as I said before, through, my ignorance, and should be in no

way attributed to my husband. I desire my friends to talk wi h me privately, and I will then unfold to them more than I can here. When I was questioned by my friends with regard to what I had done, and what I took poison for I could not tell them, for at first I was unable to comprehend my condition, But as I neared the spiritworld my brain became clear, and I then knew what they said; and if I had had power their, I should have said, a Blame no one but me." But I had not the power; I sould not speak, If you il publish my feeble remarks, which are truth, I il thank you for It is all I can give, what knine of the Box. 1000

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Bearls.

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

TOVE ALL. Love all-there is no living thing That God hath not created; Love all—there is no living thing That God hath ever hated.

Love all, for hate begetteth hate. And love through fore increaseth; Love all, for hate shall faint and fail. While love, like God, ne'er ceaseth.

Love is the law, the life supreme, The goal where all are tending; The hate shall die, the strife shall cease, But love is never ending.

Good words and good deeds are the rent we owe for the air we breathe.

> FLOWERS. They come like spirits of the morn, With pure celestial ray, As angel visitants just born To hail the coming day. They are tokens sweet enshrined-To mortals here they 're given. As links of glory sent to bind Our fallen earth to heaven; And when the bues of life have fled. Their perfumes on high ascend. Like the loved spirits of the dead, With brighter skies to blend.

To love God is to love all sublime and beautiful

TRUE PRAYER. True Prayer is not the noisy sound That clamerous lips repeat. But the deep silence of a soul

That clasps Jehovah's feet. Never deceive, or break a promise with a child.

> THE HERO. 'T is sweet to sleep at glory's call. 'T is sweet upon her field to fall; But sweeter far his sleep shall be

Who falls defending Liberty ! Wisdom is always at home to those who call.

THE PECUNIARY VALUE OF A LIBERAL FAITH.

A Lecture by Miss Lizzie Doten, before the Society of Spiritualists, in Lyceum Hall, Boston, Sunday Afternoon, November 30, 1862.

[Reported for the Banner of Light.]

Miss Doten closed her course of lectures before this Society on Sunday, November 30th. The hall was crowded to its utmost capacity, afternoon and evening. As usual, she gave two able and interesting discourses, which were listened to with marked attention. At the close of her evening address she The subject of the afternoon's discourse was

" The Pecuniary Value of a Liberal Fuith." " And he said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abandance of the things which he possesseth." Perhaps the most sensitive part of a man is his pocket. Itis a trite saying, that "if you want to find out a man's nature, put your hand into his pocket." Many men are so sensitive that the moment you touch their pockets they will start up like a galvanized dead body. What is the religion of a man. if it is not that which he worshing most And if he looks upon his worldly possessions as the dearest objects and aims of life, are they not the objects of his worship? It is a lamentable fact that there are more worshipers in the Temples of Mammon than there are in the Temples of Saint

There are sincere worshipers in the Temple of Mammon: those who believe in the Almighty Dollar; those who believe in the principles of trade. and endeavor to carry out those principles by buying low and selling high; those who believe in the expression, that "charity begins at home"-and the assertion is no exaggeration. But where does the devotes of Mammon find the religion of the soul? That certainly needs nourishment, that it may expand and grow strong for its eternal mission beyond the vail. Deprive the soul of its spiritual sustenance, oh worshipers of Mammon ! and what an unenviable and miserable condition you create for yourselves!

But you ask of what pecuniary advantage is a faith which relates to a man's own soul? There is something sublime in the nature of man that will not let him he bound, and because of this nature he must become a progressive being. A man's life does not consist of the amount of wealth he possesses, but the spiritual attainments he may acquire. As man developes, he takes on liberal forms and engenders liberal sentiments.

The Unitarians date furtherest back in the sdoption of liberal sentiments, and the truths which they discovered have been borne down to the present day. The Unitarians are liberal, oultivated and refined: but when Theodore Parker presented to them the Bible, and exhibited its demonstrable errors, and saled them why they persisted in offering it to the world as a work of infallible truth-of Divine in-piration-they became alarmed, and oried out: Our is in danger—it is well to be liberal, but we ment not open the fold and let out the poor, ignorant sheep to wander in the fields of error."

Next in the order of liberal sentiments comes the Universalists, with their belief in the entrance of the soul into eternal happiness immediately on its exit from this world. John Murray dared preach liberal bentiments, notwithstanding the violent opposition raised against him, and so have the apostles who followed him, and they have made many converte, each sect claiming that theirs is the most liberal faith, for they are no longer obliged to buy absolution. But with all their liberality of faith there came limitations, and come outers arose in large numbers.

But Spiritualism seems to have come as the lastborn daughter. Its broad, liberal and spiritualised faith, free from all shackles and ordeds is fast drawing all unto it. The alarm is sounded throughout ledem, that their people are flocking away from the faith given unto the sainte, and, accepting this new herethal dettrine fil They are alarmed lest they "Will not have saough lift to pay the salaries of their ministers, or build more high-steepled churches.

But the Spiritualists reply: When we can have the against it is Then will you not support your meetmilk and honey without money and without price, lugs ? Oh, beware of covetousness! why should we pay for your high salaries and lofty If this truth is precious to you, then support it, churches ?

truths in a crude state; but, crude as they are, they ton, you ascend the spacious steps, and pass along come home to the hearts and souls of humanity, the corridors and halls, filled with the works of art Spiritualism oried with a loud voice, "Come forth !" various specimens of mechanism, revealing the wonand it did come forth, saying, "Loose me and let me derful skill and genius of man. You look upon go; let me break from the old creeds which have so these gems of genius with wonder and admiration. long held me fast." Spiritualism has gone forth You pass on through the spacious building till you into the world, shedding its new light into the hearts come to the rotunda, and then you look upward and of the people, and they are exclaiming, "Thank behold the clear, blue sky-for the dome is incom-God!" and are taking courage. It is renovating the plete, the funds giving out before it was finishedentire mind of the social system-permeating and and there is no appropriation to finish the noble edibringing to earth, through its inspired oracles, the means to carry it on. As the light given you by the wisdom and teachings of the higher life—the world loved ones from the other world pours in at the winto which we are all wending, and of which we have dows of your souls, may you feel an earnestness and heretofore known so little. It is bringing the light desire that tothers may enjoy a like blessing. So and truths of the divine kingdom to our very doors, give whatever you have to spare, and then the work The whole human family feel its effects. It is revo will go on, siding and blessing all. lutionizing the whole world. And all this we have for comparatively nothing. Then, we ask, is there not a pecuniary advantage in a liberal faith?

Ministers of the Gospel are beginning to throw same inspiration, give forth, free and spontaneously, which they themselves do not yet fully comprehend and these inspirational efforts are far more acceptable to their auditors, who are hungering and thirsting grew into persecution, imprisonment, and banishthe higher life moves them:

Spiritualism is even now making rapid advances in the sciences on known laws, as well as discovering new ones. It says to solence: You know a great deal, but I know a great deal more - the inspiration which is pouring through me is giving me light and suggestions which challenge philosophers to account for or gainsay.

"Is Spiritualism worth anything to humanity?" To it we are indebted, for a change in every depart. ment of thought and labor. We need not now build costly temples-God dwells not in temples made with through the organism of Miss Doten : hands, but is everywhere, and Spiritualists can worship Him in the broad temple of Nature, or under the humble roof. We do not have to send missionaries abroad to convert the "Borraboola Gha." the Hindoo, the Hottentot, or South Sea Islander, for we think we have enough at home who are far less advanced in spiritual light than those untaught " heathen," who are so free from doctrines and creeds that their souls partake more freely of inspiration.

It is true you support a sort of missionary system in your mediums, who go forth thito all parts of the land, spreading the inspiration which is imparted unto them, but this is not a very expensive item, for the poor medium barely receives sufficient remuneration to supply the necessary wants of life.

Then there is the tract system, which does not fall on us as an onerous burden, for each one of us is a tract distributor-a living oracle-to dissemi nate the truth. It is not so with the other denomi nations, for they are heavily taxed, and pay freely, that their peculiar dogmas may be broadcast over the world. Truly, is there no pecuniary value in a

Look, for a moment, at yourselves here in Boston. You are not obliged to pay a high salary for a popular preacher, and yet you receive more liberal senand spiritual truth from this pulpit than is sent forth from all the other pulpits in Boston From this relatform the truth is sent directly home to your hearts. The windows of heaven are opened. and the rays of divine light are poured in upon you, and you are privileged to partake freely of the spiritual repast. Yet some of you complain that you pay your mediums too much-fifteen dollars a week -for their services. But the mediums do not average that sum; for they are oftentimes sick, and obliged to give up their engagements, and then their pay stops. It is not so with the high salaried min. ister; if he is ailing, he is sent on a tour on the Continent of Europe, while his salary goes on the same and often his traveling expenses are defrayed. But who ever heard of a medium being sent abroad for his or her health! Do they ever inquire if her every day wants are met? Do they ever say, Rest, sister, from your labors, and we will pay your expenses the meanwhile? And yet the mediums have hard work to feed and clothe themselves decently and pay the doctors' bills; and many of them have to make and mend their own olothes. Pheodore Parker, with all his genius and towering intellect, never made a coat or pair of pants; nor do, we ever hear of the brilliant Beecher doing his own washing Yet your medium lecturers are obliged to do these things for the want of means to pay for its being done for them t and yet some of you complain of their too high salaries, and too rich dresses.

Your meetings are not expensive. Let us see if they are at these rates: Pifteen dollars for a speaker, fifteen for a hall, and ten dollars for all other exp penses-making forty dollars a Sunday. Surely that is not very expensive. If you average your andiences at four hundred-and they range beyond that number-it would amount to but five cents aplece for each lecture! Can you not afford to pay that amount, and still see that there is a pecuniary saving in a liberal faith?

Some of you think mediums have no cultivation, and that there is no need of it, and this expense is saved to them. God forgive you for your ignorance If they have no cultivation, as mediums they need it all the more. How often do, we hear the English language outraged in the efforts of an uneducated lecturer? The more educated, refined and intellectual the medium, the more pure comes the inspiration. There was once an effort made to establish a Spiritual College for the purpose of educating mediums. Had this plan been carried out, it would have been a great benefit to Spiritualists. But it failed three h covetouspess.

When a Baptist or an Orthodox contributes to the support of his Gospel, he does so with the conscientious belief that he has made an investment in heaven. These contributions are made so generously, that some of the churches have to cast about them to see where they can best invest their surplus funds.

Are you willing to go back to your old churches?

hurches? that the world met be benefited by it, for it will do Spiritualism! what has it done for humanity? good. If you rease to sustain your mediums, the Let us draw a comparison: Humanity in the church- | wealth of the heavens will be cast at their feet, and es was like a dead Lazarus in the sepulchre, fast the gold which you have retained will burn into your falling to decay; but Spiritualism rescued it from souls! Spiritualism is mighty in its influence upon the tomb and placed it among the reforms of the the human race. It brings to earth the beauties day. Spiritualism comes to man presenting its of the spirit world. Like the capitol at Washing-While humanity lay like Lazarus in the sepulchre, brought from the shores of the old world, and the reconstructing the whole fabric of society. It is fice. Let not Spiritualism give out for want of

MO ... EVENING LECTURE.

In the evening the subject was, "A Medium of the Sixteenth Century," being an account of the medium aside their own written productions, as Yar inferior ship and life of the pure and pious Madame Duyon, to the inspiration of mediums, and, invoking the who lived in France in the sixteenth century; of the astonishing tenacity with which she adhered to the thoughts fresh from the spirit-world, uttering truths spiritual ideas of her belief, amid the storm of opposition which was raised against her by her friends, her family and the church, which opposition finally for the Bread of Life. This is proved by the fact that ment, till Death, the Angel of Mercy, came to her the most popular preachers of the day are those who rescue, and took her to the better land. The story speak just as the inspiration of the moment from of her wrongs seems almost too incredible for belief, among the most villanous of which were the slanders perpetrated against her by the wily Arch-Bishop Bossuet, because he could not silence her either by arguments or threats.

> We shall give our readers a full report of this interesting lecture as soon as the crowd of other matters will admit. The poem which follows is very applicable to Madame Duyen's case, she having been most egregriously slandered.

> At the conclusion of the discourse the following satirical poems, composed in spirit-life, was given

MISTRESS GLENARE.

A virtuous woman is Mistress Glenare— Or at least, so the world in its judgment would say-With an orderly walk and a circumspect air, She never departs from the popular way. Every word that she speaks is well measured and

weighed; Her friends are selected with scrupulous care: And in all that she does is her prudence displayed, For a virtuous woman is Mistress Glenare !

th has departed, and with it has fled pulse which gives to the blood a new start, m oftentimes turns from the reasoning head. To trust to the wisdom of God in the heart. Thus the robes of her purity never are stained. And her feet are withheld from the pitfall and snare. Where nothing is verificed, there nothing is gained. O I a virtuous woman is Mistress Glenare !

She makes no distingtion of sinners from sin; Her words are like arrows, her tongue is a rod;
She sees no excuse for the svil within,
But condemns with the seal of a partialist God!
On a background of darkness, of sorrow and shame,

Her own reputation looks stainless and fair; So she builds up her fame, through her neighbors, bad

O i a virtuous woman is Mistress Glenare I

eeps and sho listens, she watches and waits, Nor Satan himself is more active than she. To expose in poor sinners the faults and bad traits, Which she fears that the Lord might not happen to

When the Father of Spirits looks down from above, On the good and the evil, the frail and the fair, How must be regard with particular love. This virtuous woman—good Mistress Glenare !

O, Mistress Glenare! in the drama of life You are acting a very respectable part; You have known Just enough of its envious strife, To deceive both the world and your own foolish heart.

But say, in some moment of clear common sense. Did you never in trath and sincerity dare To ask the plain question, saide from pretence. How you looked to the angels, dear Mistress Glen

The glory of God has enlightened their eves: No longer, through darkness, they see but in part, And the robes of your righteousness do not suffice To cover the lack of true love in the heart. You look shabby, and filthy, and ragged, and mean-E'en with those you condemn, you but poorly com-

pare l Go! wash you in Charity till you are clean; You will change for the better, dear Mistress Glenare

Your thoughts have been run in the popular mold, Like wax, that is plastic and easily melts.
Till now, like a nondescript, lo and behold? You are neither yourself, nor yet any one else. Of tender compassion, forgiveness and love, Your nature has not a respectable share: You are three parts of serpent, and one of the dove-Very badly proportioned, dear Mistress Glenare.

Your noblest and purest affections have died. Like summer-dried roses, your spirit within; Your heart has grown arid, and scarce is supplied With sufficient vitality even to sin. But would you be true to your virtuous name,

There is one we commend to your tenderest care. To deal with her wisely will add to your fame; That poor, sinful woman is-Mistress Glenare.

The Vermont Quarterly Convention of Spiritualists will convene at Bridgewater, on the first Friday, Saturday, and Sunday of January, 1863. It is hoped that amid the din of war and turmoil of conflicting eleamid the din of war and turmoil of conflicting ele-ments, that enough of the spiritual can claim its iden-tity, to induce all lovers of reform, who can make it convenient to attend, that we may have a soul-cheering season, giving and receiving.

Good accommodations can be had among the friends, and at a good hotel mear the church, for all who will

attend. Speakers in and out of the State are cordially attend. Speakers in and partake of the feast. Bro. Austin E. Simmons, and Sisters Horton, Wiley, and

Austin E. Simmons, and Dissent.
Works, are expected to be present.
CHARLES WALKER, I. E. POWES.
NATHAN LAMB. G. W. TOPLIFF. J. E. WILLIS, MYRON M. DIMICK, G. W. BAYMOND, E. B. WILLIS. I. M. Hoir. Bridgewater, Nov. 29, 1662. 1156 119 1196

A very precoclous young man, blessed with the name of Isaac, says that if he is drafted, Abraham will be Your answer is, "No; God forbid; our souls rebel offering up Isaso as a pacificulation

NOTIONS OF MERTINGS.

LYCHUM ORUGOR, LYCHUM HALL, TREMONT BYRNET (Opposite head of School street.)—Meetings are held every Sunday by the Society of Spiritualists, at 2.1.2 and 7 x, x, Admission Free. Lecturers engaged:—J. S. Loveland, Dec. 14; Mrs. Fannie Davis Smith, Dec. 21 and 26; Mrs. M. S. Townsend, Jan. 18 and 25.

COMPERSION HALL, No. 14 BRONFIND TREET, BOSTON.— The Spiritual Conference meets every Tuesday evening, at 71-8 o'clock,

ORARLESTOWS.—The Spiritualists of Charlestown hold meetings every Sunday morning at 10 1-2, o'clock, and 7 in the evening, in Seminary Hall, Union street, corner of Lawrence. Every arrangement is made to have these meetings interesting and instructive. Spiritualists and all others in

peakers engaged: —N. Frank White, Dec. 14; Mrs. M. B. Cownsend, Dec 21 and 28.

Townsend, Dec 21 and 28.

FOXEORO'.—Meetings in the Town Hall, Speaker epgaged:
Mrs. Mary Macumber Wood, Dec. 14 and 21.

TAUNTON.—Meetings are held in the Town Hall, every Subbath afternoon and evening. The following speakers are engaged:—Hon. Warren Chaze, in Dec.; Leo Miller, Esq., Yob. 1 and 8.

Lowell.—The Spiritualists in this city have removed from Wells' Hall, where they flave so long met, to the church, corner of Central and Merrimack streets, where they will continue their Sunday services, afternoon and evening, at 3 1-2 and 6 1-2 r. m. Speakers engaged:—Mrs. Fannie Davis Smith, Degember 14; Mrs. A. P. Thompson, Dec. 21 and 28; Mrs. Laura Degrore Gordon, Jan. 4 and 11; Mrs. A. A. Currier, Jan. 18 and 25; Mr. A. E. Simmons, Feb. 1 and 8; Mrs. E. Annie Kingsbury, Dec. 14 and 21; Miss. Linzie Doton, March 1 and 8.

CHICOPER, MASS.—Music Hall has beenhired by the Spiritualists. Meetings will be held Sundays, afternoon and eve-

NEW BEDFORD,-MusicHall hasbeen hired by the Spirit-NAW BENDYON.—Musicial has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening.

POETLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forestoon. Lectures afternoon and evening, at 3 L4 and 7 o'clock. Speaker for Dec. 14, Mrs. A. A. Currier. PROVIDENCE.—Bucakers engaged:—Mrs. E. A. Kingsbury or Dec. : Warren Chase for January.

LIST OF LECTURERS.

Parties noticed under this head are requested to call at tention to the BANNER. Lecturers will be careful to give ug notice of any change of their arrangements, in order iat our list may be kept as correct as possible.

J. B. Loveland, will speak in Boston, December 14 Address, for the present, care of Bela Marsh, 14 Bromfield MISS LIESIE DOTER Will lecture in Philadelphia through

Mrss Emma Handings will lecture in Springfield, Mass., in January, and desires engagements for the present, only in the vicinity of New York City. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass. Letters will be

H. B. STORER, inspirational speaker, may be secured for undays in this vicinity, by addressing him at 30 Pleacant

MRS. M. S. TOWNSKED will speak in Quincy, Mass., Dec 4; in Marbichead, Dec. 21 and 28; in Randolph, Jan 1; in Boston, Jan. 18 and 25; in Philadelphia, Pa., in May. N. Frank Whitz will speak in Marblehead, December 14 n Quincy, Dec. 21 and 28; in Taunton, Jan, 4 and 11; Put lam, Conn, durag Feb.; Philadelphia in March.

WARREN CHASE speaks in Taunton, four Sundays in Dec. in Providence, R. L., during January. He will receive aubscriptions for the Banner of Light.

A. H. Davis has returned from his lecturing tour to his home in Natick, Mass., and will answer calls to lecture on the Sabbath, for a month or two, at any place within thirty or forty miles of Boaton. Address as above. MISS ENMA HOUSTON, will lecture three months in Ban-

gor, Me., commencing Nov. 16, and continuing until Feb. 13, 1863. Those wishing to engage her services week evenings, or Sundays after that date, can address her there. MRS. S. A. HORTON, will speak in Huntington, Vt., Dec. 14. MRS. AUGUSTA A. CURRIER will speak in Portland, Me., December 14; North Haverhill, N. H., Dec. 21 and 28. Address, box 815, Lowell, Mass.

MISS MARTHA L. BECKWITH, trance speaker, will lecture in Willimantic, Conn., Dec. 14; in Bomera Conn., Dec 21 and 28; in Stafford, Conn. Jan. 4 and 11. Will answer calls to lecture during the winter. Address at New Haven, care of George Beckwith. Reference. H. B. Storer, Boston.

CHARLES A. HAYDEN will speak in Bradley, December 14; in Kenduskeag, December 21; in Bradford, Dec. 28; in Except, the first Sunday in January, 1863. Address an above or Livermore Falls. Me.

LEO MILLER will speak in Springfield, Mass., the four Sundays in Dec.; in Potnam, Conn., the two first Sundays in Jau.; in Taunton, Mass., the two first Sundays in Jau.; in Taunton, Mass., the two first Sundays in Jet. Mr. Miller will make engagements in New England for the last of Jau., and the last of Feb.; also through the month of March. Address as above, or Springfield, Mass. MRS. MARY MACURER WOOD will lecture in Foxbord Dec. 14 and 21; in Putnam, Conn., the last Sunday in Dec

Address West Killingly, Conn. Mrs. A. P. Thompson will speak in Concord, N. H., Dec

Mrs. E. A. Kingssuny will speak in Providence, R. I., dur ing Dec.; in Lowell, Feb. 14 and 21. Address accordingly. MRS. LAURA DEFORCE GORDON will lecture in Portland Me., during Nov. and Dec. Address, care of box 403; at Lowell. Mass., Jan. 4 and 11; at Providence, R. L., during Feb. Address as above.

O., in Dec. Will speak week evenings in vicinity of Sun-day appointments. Address accordingly. Mrs. S. A. Coonl ey can be addressed at Newburyport, Mass., until further

W. K. Birley will speak in Camden, Me., the four baths of December. Address, Box 505, Bangor, Me. J. M. Allen, N. W. Bridgewater, Mass., Inspirational Speaker, will answer calls to lecture in Plymouth and ad-

joining counties. MRS. BARAN HELEE MATHEWS, of Lowell, Mass., v cely, calls to lecture in towns in the Western part of New Hampshire, or Southern and Contral Vermont. Address East

GRO. A. PRIRCE, of Dover, Me., Trance Medium, will speak to the friends of Spiritualism, in towns in the vicinity of his home, occasionally, if the friends of the cause request, for two or three months, or till further notice.

Mr. and Mrs. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsylvania or New York. Also, attend funerals, if desired. Address, Elmira, N. Y., care of Wm. B. Hatch, or Ridgebury, Bradford Co., Penn.

Mas. B. E. Warner will answer calls to lecture abroad two lundsys in each month. Is engaged the remainder of the lime in Berlin and Omro. Post office address, box 14, Berlin,

Mss. C. M. Brows may be addressed till further notice, care of T. J. Freeman, Esq., Milwaukes, Wis. Onas, T. Inian's address for a few weeks is Ledyard, Conn He will receive calls to lecture in the neighboring towns.

M. A. Hunnal, M.D., will receive calls to lecture. Address, box 2001, Rochester, N. T.

Mrs. Pannin Burnaum Felron may be addressed at Wordenberr, Mass., care of James Dudley. E. Whirring is lecturing on Geology and General Reform Address for the Fall and Winter, Kalamazoo, Michigan.

DR. H. F. GARDERE, Pavilion, 57 Tremont street, Boston will answer calls to lecture. P. L. WADSWORTH, CATE of A. J. Davis & Co., 274 Canal

Miss B. Anna Byder, 49 Hudson street, Boston, L. Judd Parder, Boston, care of Rela March, Dr. E. L. Lvon, 15 LaGrange Place, Boston, Mass. MRS. MARY A. RICHER, Obelson, Mosion, Mars.
MRS. MARY A. RICHER, Obelson, Mass.
MRS. SARAH A. BYRNES, 87 Spring st. E. Cambridge, Mass.
Rev. Strehen Fellows, Fall River, Mass.
MRS. Jennes G. Budd, Taunton, Mass.
B. J. Butts, Hopedale, Mass.

B. J. Butts, Hopedale, Mass.
WM. F. Whitman, trance speaker, Athol Depot, Mass.
ISAAC P. GREBHLEAF, Lowell, Mass.
N. S. GREBHLEAF, Lowell, Mass.
MRS. J. PUFFER, HARSON, Plymouth Co., Mass.
FREDRICK ROBINSON, Marbichead, Mass. MRS. E. A. BLISS, Springfield, Mass. J. J. Logers, Greenwood, Mass. MRS. M. B. KERREY, Lewrence, Mass. Y. T. LAWE, Lawrence, Mass. MRS. E. A. BLISS, Springfield, Mass.

REV. M. TAYLOR, Stockton, Me. Mas. Clieton Hutchinson, Milford, N. H. Frank Chase, South Button, N. H. GRO. B. NELSON, Concord. N. H.

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