

#### TWO DOLLARS PER TEAR, 1 PAYABLE IN ADVANCE, 1 BOSTON, SATURDAY, DECEMBER 20, 1862.

# Titerary Department.

Les Suit to

Written for the Banner of Light. and in **USBAND'S SECRE** 

BY A. B. POBTER 08.45

#### CHAPTER XIV.

"I never will curse him, I never can bless "Tho' if anger were greater, the grief would be less; "I have suffered, and much ere I die must bear yet; "But, cannot forgive, and I will never forget."

; It would seem as if the Judge was determined to make' amends for sunt Hannah's treatment, for though he did not know what she had said he surmised that she had been the cause of my unhappiness of It was unfortunate, perhaps, that he took thin time to show his brotherly kindness, for every demonstration of interest was watched by her with the keenest corutiny. Whether she had influenced Emma I could not tell, but the child showed great averaion: all at once to the Judge. She forgot his chair," avoided his presence, and manifested no interest in tils conversion whenever obliged to be present. If he had discreed her before, she returned it with compound interest now but she had the dislike all to herself, for I do not think he noticed it at all, and if He had, would have been supremely indifferent to her likes or dislikes. I looked on with some amuse ment; her character was still a puzzle to me, and every such expression of it opened a new window lite her inner self. "State the day grant of the

I One day a letter came for her; it was the first she had received since she had come to me, and was a great event. I, was pleased to see her seize it eagerly, and run away into a corner to read it all hy hangelf! then I turned to my own, which she had brought with her's for me, and found to my great delight that it was from Mr. Evans. He had taken the matter? Are you going to have a swamp chill? a long journey, he said, since we met, but was coming to Burnside on business, the nature, of which I would learn; from a letter to a young girl that he was pleased to know was with me.

He had much to say to me when he should come, letter to me, but looked so timid and freightened. that I was puzzled to know, what should work such a change in her in so few minutes ; but I think the letter threw some light upon the matter.

"MY DEAR EXHA-I hope now to be able to attend to the business which Mr. Vinal put into my hands before he died. I am sorry for your sake that it should be delayed so long, for you are clearly entitled to the property which seems to have been

in heaven for me." I became, as I spoke, vary cold., I shuddered, as If out in the open alf, rather than by the warm five, alde ; why, I know not, unless caused by the strange. change that came over Maurice; his usual bland expression passed away, and I saw, or thought I, saw, the face of a demon glaring at me. It was the delusion of the moment, for the next instant he had, turned his face a little one aide, and remarked kind-

I am not without hope; at least you did not reject me utterly. Good night; I start for Boston this evening. Look upon me still as your bother, and let me have a care for your happiness... Good-, night."

He was gone, and I stood there in the dim firelight, leaning my head against the mantle, and weeping bitter tears. What did make me say that? I who am left now so desolate, and lone! What invisible power has such control over me? Some spirit of evil has possession of me, and I am forced o yield. Hannah Price, I fancied, had the power attributed to the witches of ancient date, and had willed me to act thus. I was out of harmony with myself and all the world. Aunt Posey came in as I stood there'; the good oreature always as: sumed a sort of care of everything as soon as she entered the house. My only wonder used to be when she was there, how we ever lived without her.

"There, honey, the house is all safe and I've taken away the candle from your girl, Emma. Do you let her read by candle-light after she is in bed? It is a bad plan for girls' eyes, and dangerous for the house. There she was, in bed, poring over some old papers."

"Why, no auntie, I supposed the child had more, sense than to do that."

"If she has n't, we must put it into her'; now lef me see to you. Why, how you tremble I . What is as we say in Florida."

She ran and prepared some warm drink, and while doing so, her. wits, which were always busy enough, worked as fast as her hands. When she came back, she bade me get into bed, and she would which would be the next week. Emma brought her give me the hot drink then, and rub my hands and feet. A shrewd smile came over her face as the looked at me :

"Never mind; do n't worry about what you can't help. I believe you allers mean right, and so be easy; you hain't done nothing wrong. I'm sure."

The comfort was rather sybilline, and might have been given without any knowledge of what had taken; place; but she could n't have said anything better. Whether it was her medicine, or her soothing words, wrongfully taken from you. I have examined all or something above and beyond these. I know not. the papers which were in your father's possession, but a sweet quiet stole over my spirit and sense. and but must be at Burnside, and see a number of wit. I was soon wrapped in sleep-a sleep from which I nesses. Judge Perry will be a formidable opponent, was suddenly roused at midnight, by the cry of "Fire I" which rung out clear and loud from the to you, and he may perhaps save you any further street. I sprang up and looked out of the window, and saw the west room of the Stone House apparently one sheet of flame. I ran to aunt Posey's room-she was not there, nor could I find Emma. I hurried back to my room where Sidney was sleepshe is !" I said for the hundreth time to myself, ing, with the intention of dressing myself as soon as possible, and going to see what I could do to aid; but the next minute I discovered, by the light of the band were now able to make their last payment burning room, aunt Posey, aunt Hannah, and Emma on the farm, and --- next time I'm going for the bringing things out, and men busily bringing water, to quench the flames.

band. I feel that he claims me yet, and is waiting, | shw it was n't that glory at all, but jest the west seried a clause when he made his purchase that will | age such cases, and either by the morits of the case, room all afire. I ran as guide as my foet would render you safe. Your brother Maurice is made recarry me, and roused aunt Hannah; but it seemed | sponsible for any defect in your title."

as if I haver could make her hear, nor Jim neither ... Now all this was new, and puzzled me exceedingand there was the room stre, and I could n't get in ! ly, for I had never understood such matters, and was But, thank besven, I touther that ist, and we ignorant, as most women are, of all such details, three, with Emma's help, wind have put it all out, "I trust," said our good friend. " that all these and made no disturbance, if that crasy man, as he matters will be made plain, and that we shall have seemed to me, hall n't come Alder soreaming, ' Fire I no trouble in settling them as soon as I can see Mr. Perry. I shall remain here till be returns from the It seems that the Judge had been examining some city."

papers in an old desk, which he had preserved with That night when Emma had left the room, Mr. great care because it had belonged to his father. He Evans told me the history of the family. The pahad a candle in his hand the desk lid was thrown rents lived unhappily, and Mr. Smith became at last back, and not having any place convenient he a maniac. His wife, whose temper was unhappy, thoughtlessly placed the candle in the desk, and for- lived for some years, bewalling her hard lot, an angetting to remove it, had locked it in with the other noyunce to her friends, and no comfort the herself. She would never speak of Burnside, professing to contents.

He did this, it seems, after leaving our house, and believe that all their misfortunes were owing to her few minutes before taking the stage for Boston residence there. Mrs. Vinal, Mr. Smith's sister, He had rode some fifteen miles when his careless- though she loved Emma and was very kind to her, iess occurred to him, and he higd a man to come in never spoke of her mother or Barnside ; and no wonhaste to give aunt Hannah warning. But aunt Po- der, when the child was thrown so accidentally upon sey had seen it before, and succeeded in so far the home of her childhood, the faint remembrance quenching the flames that no part of the house was of which was quickened by her residence with me, injured save the west room.

after, Miles Mary ?" ame, as she used to say " Mirs Plora."

the Judge should be so careless | She never knew could confide. him to be so before." "And this the relterated again i

books, &o, such as would naturally acommulate in a burst and the papers scattered near it inagine my marmon was the only one and the papers scattered near it is in it would acknowledge her innocence. supprise when among them I saw my long-lost page to him I would acknowledge her innocence. per I is the set of the set of the set of the lost and re-There it wis, with the welly, that handwriting covered paper. There was a necessity for under-Perry's exclusively, and no one was ever allowed to heart. open it, for he retained the key in his possession,

and it was well known in the family that here he

or by chicanery, gained his cause. Philip was much irritated, and I suppose this loss has made him more revengeful and bitter toward the whites.

Aunt Posey and Jim are among the elayes that were formerly on his land, but were purchased from him by Mr. Dupont, and followed my brother wife to New England. " Miss Flora," as annt Posey still calls her, was like a rare hot-house plant, trans. planted from the conservatory to a colder climate. She did not live many years, and perhaps did not find in her husband the domestic qualities which are as necessary to make home happy as the fasci. cinations which charm the girl. However, on this point I will be silent. She died when Fanny was a mere obild. She faded gradually, like a summer flower in early autumn. When she first perceived symptoms of consumption, she wished that her sister might be sent for at once.

I shall never forget my first sight of Agnes Dupont. She was standing in Sunset Porch one summer evening, draped in some of those soft, light tissues that make a fair woman look almost etherial-but I cannot, no, I cannot describe her-let it pass, the vision remains with me as one of those beautiful pictures, few and far between, which sometimes make human life radiant.

Bhe was a vision of delight,

When first she burst upon my sight." I cannot tell you when I begun to love her-it seems to me that from the moment I saw her that evening, my soul's allegiance begun. We were thrown much together, and while my brother looked on with apparent indifference. Flora seemed desirous to encourage our attachment. However, as she grew feeble, every other feeling was absorbed in our anxiety for her: but when she was laid in the grave, our mutual love was strengthened by companionship in sorrow. Maurice was at that time engaged in a political contest, and diverted perhaps; from his sorrow.

A few months after Flora's death, Agnes returned to Florida with her father, who came on for her. We were betrothed, and in one year we were to have been married. I worked hard that year, determined to earn the means to place my wife above the drudgery of household toil. I suppose I worked too hard, for my health failed, and after a long and barried busiaces fourney in the month of August, I was taken with typhold fover, and was dangerously ill. My life way considered doubtful, and a letter was written to my brother Maurice, urging bis returnhe had gone to Washington-immediately. This letter was not received for many weeks-it was forwarded to Florida, whether he had again gone.

Now, my wife, comes the part of my story which is hardest to relate. There were three months that I could not write a line to Agnes, but as soon as I

no wonder that she took a fancy to the old house. "Aint I glad them apples of yours needed looking and liked to roam over the garret, hunting the relics of her childhood. Neither could I blame her, sensi-She had got into the habit of balling he by that tive as she was, for not speaking of her parents. Had I introduced the subject, I think she would have Aunt Hannah expressed great gratitude for what opened her whole heart to me; and she seemed she termed the wonderful prestvation of her life pleased to learn that Mr. Evans had told me her but she was constantly saying, "How strange that history, for she longed for some friend in whom she

When I was alone in my room that night, I could and 'again. But this event was perhaps of more not hide from myself the fact that Mr. Evans had consequence to myself than to say of the other spee- doubts of Mabride Perry's integrity. Two days betators of the tragedy. fore I should have resented any such charge, but now Toward noon the next day I went over to the old —what could I think? Surely there was some mys. fore I should have resented any such charge, but now house to see the condition of the articles which had tery in this while affair. At first I longed for Manbeen moved there for safety. There was a pell mell rice to return and vindicate himself-then that pamass of books and papers, plotures, maps, account per ! There was something that must be explained. It was evident now that Emma was innocent of gentleman's study; among other things the broken any thought of wrong as it regarded this. Poor wriling deak, just as it had falleb, with the look child, how glad I was I had not accused her I Mr. burst and the papers'scattered near it. Imagine my Harmon was the only one who knew my doubts, and

apon the outside. I seized it englicity, and stopping standing business matters. That night I never for nothing more ran home to my own room, there slept, and oh, how earnestly I longed for one hour of to sit down and think and speculate. It was very converse with my husband! How bitterly I resvident that it came from the desk, for a small cor- gretted those words of mine, so lightly spoken, but her was still fastened by it. That desk was Judge which must have been barbed arrows to a sensitive

OHAPTER XV.

but I hope when he sees the right he will do justice trouble. I shall see you in ten days."

Now, this letter surprised me, for, until then, I supposed Emma had never heard of Judge Perry till she came to " The Eims." " What a strange child The next week aunt Posey came from her mountain trip, looking fat and happy. She and her huspleasure of it it is he said.

She ht d walked from her home in the evening to see me, and I proposed that the should remain all and sat an hour-an hour I will never forget. He was kind as usual, but there was more tenderness of manner that was none the less respectful, but his own home. low tones and delicate compliments, gave me a new to" Bun back," she said; #do n't leave the child forgol (God forgive mel) my own husband in should ask for ft. It was no goodness of mine, no slear perception of right and wrong that held me In direct; opposition to my own will, for when the Judge; bending low said :

you only as a stater, but a deeper, stronger feeling bas taken postalon of my whole soul, May 1 you by the more endealing name of wife ?" SJI frembled exocedingly he perceived my emotion, and threw one arm gently around me. Can you believe me, reader, when I say that my heart respondweman does not I) for the countries support of that that I know not, but whom I obeyed instinctively, room, and the snow without seemed hit aglow. "" 3 thus that that did, without in the shift did my of a line buow without of the Lord had come.

The house was of stone, with a slate roof ; but the furniture and the curtain draperies seemed to: night, to which she consented. The Judge came in be all on fire. I ran out, but met aunt Posey with her arms full of books, coming to the old house which stood between the burning building and my.

and strange pleasure. I promised the truth, reader, slone. The fire is nearly out, and if it had n't been and i give it you. I thought just then that no man for the screams of that orasy fellow you would n't living was more noble and good than Judge Perry, have been wakened at all. Btop a moment ; you may. if you please, get the key to the old house, and heaven, and my child on earth, as I listened to his I'll leave these things on the steps and go back for honeyed words, a When he rose to go, he took my more." He doe wall as harron weeds helt as harron hand; he retained it; I felt the blood orimsoning all ran for the key, and was busy taking in the cheek and brow and I knew, before he spoke-for books when she returned again, and Emma with woman's comprehension at such times is quicker her, the latter carrying a heavy writing desk, which than man's speech - I knew, and my heart was she let fall as she entered. The jar caused if to ready to yield allegiance to this man; when he break open, and scattered the papers upon the floor. .... Never mind, never mind," said aunt Posey, ; ... we can look everything up till to merrow, "Come on backey I acted, as philosophers say we never do act, now, and see if we can save the carpet." a ination the

But the heat in the room, and the water which Judge bending low said : Siet Stary, it is useless for me to struggle in anything save a part of the books, a writing-dear silence touger with my feelings, I thought I loved the lighter furniture, and one or two oboles plotures It seems that aunt Posey, after her kind attentions to me, went into the klichen, and instead of going hope that you? Will before long, permit 'me' to call to bed took's notion to mix up some oakes for break fast. "It was a new receipt, which the had learned at the Profile House, and thought to give me a pleasant surprise in the morning. Then it countred to her that some fresh apple sauce would be an addition to ed 4 Yes," thet. I longed just then, (and what true them, and she descended to the cellar for some, and to use her own words, "she found so many specked wittong arm, and the light of the intellect to guide ones, she jest thought she d' stop and sort out one the'l 'I'would have said, " Yes," with the lips, as barrel of 'em, for she listed to we em' going so." the bears dictated, that a stronger fower than my This kept her some time, and when she came back to will-a force that resisted the magnetic charm of the kilbhen and sat down by the window to pare the that man who could so easily win woman a master apples, she saw a bright light reflected all over the

Not brother Maurice, this must not be r lever if and part and had no on even a chean apron i the formation of the most in the formation of the sole and had no on even a chean apron i the Noy brother Maurice, this must not be r lever if dropped the apples and had no on even a chean apron i the sole and the sole and the sole of the sole and the sole of t

kept his most valuable papers. The key was of a peculiar construction, and he had once said in my presence that there were two looks in the house that no one but himself could open, and added laughingly, they were those which fastened his heart and his esk. (Had both been opened for me !)

Had he -my brother-oould it be possible!

I could n't endure the thought for one minute should have lost no time in reading it, but Mr. Evans was expected hourly, and I therefore laid it away in a safe hiding place, and turned to my household duties.

dearer to me than ever. I was sure I could trust him, and I was amused to see Emma. Her eves brightened at his coming, and she watched his feain them.

After tea, when we were seated in our snug little litting-room, Mr. Evans Introduced business.

"It may be unpleasant to you," he said, turning o me, "but I will be no more severe than is necessary upon some of your relatives. This child, Emma Vinal, or Smith, has a claim upon some property here, and I wish, if possible, to place it in her possession. Her father once lived in the old house yon der \_\_\_\_"

"Stop a minute," I said. "Is this Emma Smith the daughter of Mrs. Smith, who occupied that house some years ago ?"

"The same, I conclude," said Mr. Evans. " Did you know this all the time, Emma ?" "Yes, ma'am ; but my friends told me I had bet-ter say pothing about it. They did not love my mother as well as, they ought, and they made me promise I would say nothing about her here."

"This, then, is the reason why you, liked to wanler about the old house?" 

.Like an open friend I treated, trusted you, When in regultal of my best endeavors. You treacherously practiced to undo me."

I will give the reader, without note or comment, the contents of the paper which absorbed my attention that night.

"My DEAR WIFE-Excuse the Darrative form of this paper-it is less painful for me to write thus. Many years ago my brother, Maurice, Perry, was sent to Florida by the Government, on some business connected with the public lands in that territory. He there became acquainted with two families of Mr. Evans was there to tes, looking kind and good Spanish origin, (though one had intermarried with as ever. I had learned to like his large features an English family) by the names of Dupont and while he was with my father, and now he seemed Ashley. They dwelt near the St. John's, not far from St. Augustine, but joining the lands of old King Philip, with whom they lived on the most friendly terms. My brother was domesticated with tures as he talked, as if there was a wonderful charm the Duponts, who had two most lovely daughters. I need not describe them when I tell you that one was aunt Posey's . Miss Flora,' our Fanny's mother. and the other her silter, of whom you have never heard me speak, nor do I think I could command

myself sufficiently now to utter her name. I have resolved and re-resolved to do so many times since my marriage. Once when you asked me abruptly if I had ever loved before my marriage, I longed to confess that passage of my life's history, on which the name of Agnes -Dupont is indelibly engraved. I told you then, what I fully believed to be the truth. that no one living had heard any protestations of love from me. Not long after. I learned that at the time I spoke, Agnes was alive, but alas, so near death and so full of sorrow, that you, Mary, my own wife, would have been the first to have forgotten the past, and wept to see the wreck of one so young and lovely. Bot'I am anticipating my narrative.

The two families to which I have referred, though bound by no ties of kindred, were very dear to each other. Flora, Marguerite and Agnes, were like sisters, and seldom separated. Maurice Perry could n the old garret. I took, them, for I thought it not fail to become interested in one so lovely as would not be wrong, and everything, that belonged Flora. You know my brother. Nature gave bim an agreeable person, a musical voice, while travel and

to my mother was precious to me." agreeable person, a musical voice, while travel and "Indeed, you had a right to them !" I said, with Intercourse with polished society, had given what taimation. "I only wish you had told me that you the world calls a pleasing address. As for the rest, when you hear all. Mr. Smith bought the proper- soh, named Coscochee, or Wild Oat, and Newhen you near all. Dir, Smith bought the proper- son, named Coassochee, or Wild Cat,' and Ne-ity of Maurice Perry, and paid the amount demand- hab, said to have been in her youth the beauty of ed; but when he was percuased by his wire to sell her tribe. Nehah was much beloved by the two back of flaw was found in the life, and, moreover, families, but my brother was employed in a suit to there was no evidence of his having paid for the recover some slaves said to have run away from original purchase, though he had done so to the last Georgia, and taken refuge with King Philip. They original purchase, though he had done so to the last Georgia, and taken refuge with King Philip. They derhing. In brief, Emmass, only interflance is "Bat Mr. Byans," sail this or raud." "But Mr. Byans," sail is se original purchase included this on which we now as original purchase "but of the original for the original purchase "but Mr. Byans," sail is se original purchase "but Mr. Byans," sail for the original purchase "but Mr. Byans," sail is se original purchase "but Mr. Byans," sail for the original purchase "but of this of which we prove the second purchase "but of the original for the second purchase of the original purchase of the second purchase of the original purchase of the second purchase of the second purchase of the second purchase of the second purchase of track. My brother was shrewd ; he could man-

could hold a pen, I wrote her a long letter. No answer came. I wrote again-it missed its destination, as I supposed at the time, from the inefficiency and irregularity of the mails. Maurice never wrote to me save on business; but we heard indirectly, that he had decided to settle in Florida, where he was buying large tracts of land. He was absent a year, and as our business was connected. I was obliged to remain at home--you can imagine in what anxiety. Once he wrote to me, stating that Agnes had gone to Europe-that accounted for her silence, and I returned to my business with fresh zeal.

But there was something strange in my brother's appearance when he returned. He had always treated me with more reserve than is usually maintained between brothers-but this reserve was now exohanged for a manner as strange as inexplicable to me: Sometimes he was very familiar and strove to gain my confidence; again, moody, and unbearably haughty. He had no information to give me of Agnes, save her going to Europe, as he said ; that he had left there twelve months before, and had been in other parts of the territory, until just before Agnes' departure.

I waited months longer. In those days communi. cation between Europe and this country was not as rapid as now, and I was patient.

Wearied at last with hope deferred, and having some undefined suspicion that all was not right I started for Florida, without making my intentions known to any one. It was a long, wearisome jour. ney, and imagine my feelings when I came to Wahallo, to find neither the Dupont's nor Ashley's there. Their houses were descried, and the planta. tion occupied by a few negroes.

King Philip and most of his tribe were in a dis. tant part of Florida, full of vengeance against the whites. No one could give me any information ton corning them, save that both families had gone to Europe to remain until the Indian troubles were Bettled.

I returned home in a state bordering on despair, only to find the following note in the Burnside Pest Office directed to me :

...Dear Sir-I have heard that you are not dead, an. reported in Florida more than a year since. I do not communicate this information to Miss Agnes. as she was married to your brother last week. Sha leaves home with her father, for Europe, in a few days, where it is understood that her hushand whi meet her, as soon as he has transacted his business in Washington.

Jam a stranger to you, but Agues is a dear sister to me. We were raised together; and I owe my:education to her. She loves our race. I,shall meyer formake hor-but she has been most cruelly deceived. think. Your brother is an enemy to us he has aken away the lands of my father, and now there s nothing left but to fight the white man till his bones whiles the land, any any adaption a stirt I doot t Marguerite layes, Agnes. .. It is she that told me to

## BANNER OF LIGHT.

let you know your brother's perfidy. Blie weeps for Agues; and Coscooches, the great warrior, my brother, says the pale face talker' has bewitched Agues, and that the evil spirit is in hims. She wept many days for you, till we thought she would fade away like the flowers, but your brother was a medicine, and has had power over her. Marguerite says she believed you were not dead. She has gone herself with them, but she will never return. The Great Spirit wants her in heaven. Yours, respectfully. -Nehan."

You cannot imagine my grief and consternation, nor understand my feelings toward my perfidious brother. I carried the letter to him, but I spoke not. He read it through ; not a muscle of his face changed -he wore the same imperturbable, placid expression.

"Well,' he said, returning it to me, 'did n't 1 re. ceive a letter stating that there were no hopes of your recovery? And that letter being delayed for months prevented my returning home to see you. . I supposed you were not living. Can you blame me for wishing to secure a wife like Agnes? Can you blame her for receiving all the consolation which I ≠00uld givē ?'

The cold heartlessness of this speech struck me dumb. I could only articulate :

'Then you are married ?'

"I do n't deny it,' he said, and I left his presence, feeling, my dearest wife, that there was no constancy in woman. Pardon the feeling; I believe I am too sincere, too truly a man, to allow such thoughts long. Aunt Posey, to whom Agnes was very dear, though Flora was her foster child, and more beloved, was very much troubled that we could hear no news from Florida. I told annt Posey, and never did I have purer sympathy in trouble. She knew Maurice. Her keen sense had, even before Mrs. Perry's death. read the hollowness of his heart.

I cannot tell you how I lived for two or three years. Thanks to you, dear Mary, I was consoled, and learned woman's true worth. Agnes was never mentioned in our family. We learned, through Frank Ashley, that the families had returned to Florida. Maurice was gone for some months ; we supposed to bring his wife home, but she never came, and the report reached us that she was dead-that she and Marguerite died of fever in Europe. We had reason to suppose tois, as she did not come to Burnside.

I have erred in not telling you of this, but it was so painful to me to speak of it, and as I could not tell you without accusing my brother of guile which I cannot prove, but which I feel belongs to him, I deferred my sad recital, till a promise, exacted under the most trying circumstances, placed it out of my power.

One evening, as I was leaving the counting-room to go home, weary with the daily treadmill of business life. I met at the door the strange woman whose appearance had sometime before excited you. When she heard you called Mrs. Perry, I think she must have supposed that you were knowing to these facts. When she saw me she drew me one side and said : 'Read this,' handing me a pote.

. My Dear Sidney-I have been terribly, cruelly deceived. God knows my heart. I have loved none but you Your brother told me you were dead. He destroyed your letters; and when I mourned for you, he talked constantly of you and your goodness. He was artful, insinuating. 1 was bewildered, fascin ated, as the snake charms its victim. Marguerite warned me; Nehah knelt and prayed that I would send him away. But he won me, I can't tell you how. I thought all the time that he was like youthat we would dwell together upon your memory. And he said (oh, false man that he was.) that he loved me the better for my attachment to you.

I learned, when too late, that you were living, that you had written again and again. I can't explain how I knew it; sometime, perhaps, Nehah will tell you all. She would have bitter revenge. But now,

which there was some transfer of property, and the the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of opposition of the there is no conceivable beauty of the t mon, to trust in him, as my husband had done be not rival their perfection, nor winter's stainless white fore. I must have one friend. Poor Fanny I Had and azure match their purity and their charm. To

It was difficult for me to be cheerful and like my self at breakfast. I felt like one from whom a strong support had been taken, and I had drooped like the vine that lacked power to sustain itself. Mr. Evans was cheerful and full of aneodote and joke. Emma never had appeared so well; her eyes were brighter, there was some color in her usually pale cheeks, and once or twice she even made a remark without its being elicited by a question.

I found it difficult to conceal my sadness, and was not sorry when Mr. Evans said that he would like to ride over Burnside hills, and proposed to me to accompany him. During that ride I gained some more information of our matters in Florida, which I will give to the reader at some future time.

[TO BE CONTINUED IN OUR NEXT.]

#### Written for the Bannet of Light. FROM THE SUMMER LAND.

BY C. FANNIE SAMPSON.

Ye who form this mighty nation, In the great divine creation, Midst the world-wide perturbation.

Look to God in love: Look to him for endless blessings, Whilst your souls his throne addressing, Hope, bright star, will fall caressing. From the land above.

Mortals turn and trust, believing. Truth, and love, and light receiving, Angels know your hearts are grieving,

Gasping for the light; Earth-friends, then, suppress that shiver, Stay that icy, fearful quiver, Look beyond, and o'er "the river,"

With a faith all bright. Myriad souls on earth are crying, Thousand hearts in gloom are lying,

Countless minds are crushed and sighing, Longing for pure light; Take them from these depths infernal,

Lift their souls to realms supernal. Show them spirit-love eternal Shining through the night.

Mortals turn, and earth-sin seeing, Turn and aid each fellow-being, Know you not that virtue 's fleeing

From the haunts of life! We will aid you, then, to sever Error's chains from earth, and ever Guide you, and forsake you never, While in this dark strife.

Brothers, sisters, cease repining,. Spirit-light is o'er you shining, Earthly trials are refining,

Bouls for work so true: Onward, then, in spirit mission, We will send the true condition; Then, oh then, the spirit vision Will seem near to view.

Catching a Few Trout.

1

toward Maurice Perfy, were those of indignation and contribute. The mark and fallen, and I saw the de-mon face as it had once been revealed to me, but I was then wilfully blind and would not see. Wearied at last with much thought and weeping. I threw myself upon the sofa and tried to sleep. But I was too confused and too troubled to rest, and burden. The letter still lay by my side, and on the floor two other papers which must have been with it, but as they seemed to be merely notes or deeds in which there was some transfer of property, I did not examine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the camine them closely, but laid them away with the not her pure woman's instinct read her father's write them. were it possible, would be to take rank with nature; nor is there any other method, even by music, for human art to reach so high."

Original Essays.

THE LAW OF SYMPATHY. BY JEBOME DBUBY.

The professed, followers of the meek and lowly Nazerene, expressin their exhortations and narra. tions of experience poertain kind of feeling which they allege none built christians enjoy. This feeling, they suppose, attends, them through life, and like Charou's boat, will, give them an easy passport through the valley and shadow of death. They flatter themselves in the happifying but selfish belief that they are the fayored ones of God, who bestows upon them particular graces resulting from a belief in the efficacy of the blood and suffering of Jesus Christ, as an atonemest for sin,

This particular, feeling commences with the young convert, who is persuaded to seek it through the influence of the old soldier of the cro.s, and at last finds himself ip the dizzy maze of this popular hallucination after many days of deep humiliation and mental anguint, which he is taught arises in the natural or corrupt heart, whose natural foun-tains are to be brown up. Then follows the so-oalled "change of heart!" By the incantations of cries and gesticulations of songs and halleluiahs, and of prayers and groans, the convert is led, by a fear of an eternal hell, to take the "anxious seat," where a circle of Orthodox magnetism chills his soul, and drowns his reason. The chain that now enfolds him, is more fearful than the chain of slavery, more enduring than the prison-house of clay. Should he resist and falter, he is told that the devil is the author of it. Thus besieged, he at last yields the last vestage of mental liberty. At this point he is made to believe he has a corrupt heart, and, doing as he is bid, tries to " cast his burdens upon the Lord," who hath died to redeem even him from sin. He now looks to Jeaus as the savior of his soul, into whose arms he must passively fall, relying upon his mercy for his redemption.

If, perchance, the victim is not quite secured, the picture of Christ, upon the cross, bleeding, groaning and dying, is brought before his haunted imagina. tion ; the accursed nails in his hands and feet, the crown of thorns upon his head, the spear-gashes in his side, the mocking of the Jews, are impressed upon the distracted brain of the young convert. Then, to show the tensor meroy of Christ, they re-peat his memory all the "Forgive them, Lord, for they know not what say do ;" to impress his power, the temples were rent in twain, the sun veiled his face, the earth shook like an aspen, and the graves gave up their dead, while he was upon the cross. But if this story, told to arouse sympathy, fails, the death of some noted Christian is compared with the last moments of Thomas Paine, or some noted infidel, whose dying couch is pictured in such a manner as to shock, bewilder, and almost destroy the

First. Before the psychologist has socomplished his entire control, over his subject, the subject may have configure often feels the most serious approbensions for his own welfare. Doubt, dread and fear take possession of his mind, yet he has no power of his own to resist. Frequently he feels as if he was /dropping sist. Frequently he feels as if he was (gropping down, down into a dark; unfathomable guif, till a I have often thought what a good thing it would point of unconsolousness is reached, and a state of be if men and women would try and do their own argument true.

loud shouting and enthusiastic praying when the selves. Others cannot do them for us. presiding elder was stupid and phlegmatic? Then Baptist.

# IS LIFE ETERNAL ?

BY WARREN CHASE.

Among the mooted questions of our philosophy, is the one of endless duration for human, or other life. It is certain that eternity is like a circle, complete without end. It is also certain, that what has one end, must of necessity have two, whether measured in time, or space. If my life has just begun, however long it may last, it cannot in the nature of the case be eternal. We usually conceive of God as eternal, and, consequently, reaching as far in the past as in the future.

We also apply the same law to matter in its simple, or elemental condition. We suppose there is no more or less of matter in the universe at this or any other point of time, and time we stretch both ways, till the conception is an endless circle-so of apace or extension. Then comes the application of this extension to other evident existence, and we ask, What is Life? Is it eternal? I believe it is a simple and subtle element, and of course eternal as matter ; and that, as an element, it enters into the composition of plants, animals, and mortals on our earth, and when it leaves each; (if it does,) each dies, as we term the organic change. We have the best of evidence that it is not electricity, or magnetism, or cold, or heat, or light, or love; but however combined and blended in living forms, yet in essence, distinct from each and all, for by partially or wholly controlling them, all men cannot continue life in an organization, when, by some law to us unknown, it has filled its mission there.

How much this element does of the important



conscious of birth or death, and yet the life of all changes in all forms. WARREN CHARL

## SAVE YOURSELF.

Gitt

sweet passivity absorbs his soul. The same phenome thinking, a part of the time at least, and not trust non is remarked in the case of the poor sinner, as quite so much to others to do it for them. But it is lahe has too long been called. At Methodist camp- mentably true that we have a great many individuals meetings, love feasts, and prayer meetings, persons about us everywhere, who are called bright and inhave what is called " the power." They describe telligent, but who hardly think there is such a thing their feelings just as the subject in psychology does; in this world as personal investigation. This will hence, we conclude our analogy is correct, and our be noticed more, perhaps, when talking with these persons on the subject of religion, than in any other Second. The psychologist has discovered that way. These persons generally think they are shrewd there is a transmission of thought and feeling from enough to perform their own worldly business-to himself to his subject. When he has good control, if think, calculate, experiment, etc., on their own ache weeps, laughs, sings, prays or has any of the men- count. They feel, as it were, abundantly capable; tal operations, his subject seems to sympathize deep- but as soon as you undertake to sound them in their ly with him ; even the passions of hate, love, appe. views on religion and the moral ways of life, they tite, dc. ; as the moon seems to shine by the bor- will at once lop on to some other person's theories, rowed light of the sun, so they seem to beam through which they suspect to he all right without any questhe subject. The same fact may be observed be- tioning. Now this is not exactly the way to live, tween minister and layman. Henry Ward Beecher and to go forward with the spirit of Progress. It is has succeeded well in psychologizing the members of true that we all, at times, need " aid and comfort " his church. They are in close sympathy with him; from others, but we do not need to go to them for and seem to breathe his inspiration. Who ever heard everything. There are things we must do for our We must work out our own salvation, or leave it it appears clearly to be sympathy between the elders not worked out at all. We must experience our own and the layman, that works upon their hearts, in. sorrows and joys, the same as we must satisfy our stead of the power of God. How often we hear own hunger or thirst. As far as lies in our power we brethren complaining that some brother came to must think and not for ourselves. It is a mistaken prayer meeting cold and lukewarm, and destroyed notion to believe that we can hitch our sould to the the harmony by throwing a cloud of gloom over the tails of others' garments and go right along without congregation. Passing strange that the power of any trouble. Those who stain their souls must go God should be thus foiled ! Again, how necessary to work and wash them out themselves. They must it is that they should meet once or twice a week to not throw all their misdeeds off on to Christ, for he get their spiritual strength renewed or in more true is not able to bear them all. Those who believe that words, to get the chords of sympathy renewed. Christ's "blood " is going to be used to wash their The breaking of these chords, is the backeliding of dirty consciences will be mistaken, for he has not the Methodist, and the falling from grace of the "blood" to spare. He needs it all himself. Christ did all he could do to save himself, the same as every

man ought to do, and must do. It never seemed to me that Christ had "blood " enough to "go round ". among his avariations worshipers, even if he had been willing to have had it distributed. I verily say unto you, that if every sinner on the face of the with could wade knee deep, through Christ's " block, it would not save him. It might be the loops of it and the feeling thereof would remind him of his duty to himself; but the main great work of purifying, renovating and elevating his soul to the highest conceptions of Truth, Duty and. Right must devolve upon himself. And we can but believe that he who tries to help himself will be aided by unseen intelligences, which will

| rot service           | a every mought, teering, aspiration and                                                                                            |  |
|-----------------------|------------------------------------------------------------------------------------------------------------------------------------|--|
| ina da Mari<br>Marina | THE DYING BOY.                                                                                                                     |  |
|                       | in the following lines is said to have been been been been by a little boy five years of age.                                      |  |
| Oh<br>O<br>Wit        | long to lie, dear mother,<br>the cool and fragrant grass,<br>nought but the sky above my head;<br>id the shadowy clouds that pass. |  |
| A<br>Iw               | l want the bright, bright sunshine,<br>l round about my bed;<br>l close my eyes, and God will think<br>ur little boy is dead l     |  |
| He                    | He will send an angel<br>take me up to him;<br>vill bear me, slow and steadily,<br>r through the ether dim.                        |  |
| O<br>And              | rill gently, gently lay me<br>ose to the Saviour's side,<br>when 1'm sure that we're in heaven,<br>y eyes I'll open wide.          |  |
| T'                    | I'll look among the angels<br>at stand about the throne,                                                                           |  |

when I am dying, I would say the Lord's Prayer as I said it at my mother's knee, and forgive as I hope to be forgiven. The physician tells me that I cannot live many weeks, and 1 am coming home to tell your brother that I am his wife only in name-that I die faithful to you. 1 must see you before I die, and I would lie near my sister when I am dead. I write this for you lest I should not live to reach Burnside. Nehah has promised to go with me. I wrote to her long since, knowing that she went North to visit aunt Posey. A kind Providence ordered that the letter should reach her after much delay.

I write you as from the grave. If I had ten years of life I would enter a convent, and spend them in penitence. But thank God, he has been merciful, and granted the richest boon I can aska speedy death. Farewell-God bless you, and forgive your brother the great wrong he has practiced apon me. Yours in life and death,

AGNORS.

I had returned to the counting-room, and stood reading by the high desk. Nehah had seated herself on a low stool near the fire, with her back to me. I folded the letter mechanically, and remained standing with my head bowed in my hands, affected, I will honestly say, more by the treachery of a brother than the loss of Agnes. In that hour, dear Mary, you were dearer to me than ever. I felt sure that no cophistry or fascination of Maurice Perry could win your love from me. This was my consolasion in that hour. As I stood thus, in deep thought, Nebah came toward me and laid her hand on my ATID. ... ALC: NO

She is here; come and see her. You will never see her more-she is dressed for the grave. Come with me.'

followed her mechanically, and found Agnes in her poffin. My first impulse was to send for Maurice to see the wreck his hands had made. But no; Nehah said he should never look upon her again. Mr. Harmon was sent for; we buried her by night. I know not why I consented to this, but I believe Nehah controlled it all with her strong will and firmness. Oh, Mary, why did n't I tell you all then ? II am too weak now to talk, but I leave this as my confession of the only secret which I have kept from you. Wou will, I know, forgive me this ; your love is all-anduring, all-morificing; and will continue bewyend this life. . My inst prayer is, to be permitted to watch and guard you from my home above.

"A am weary, and can write no more, but must subsoribe myself, for the last time on earth, trainie a. sie new Your busbabd, " Bronny Party."

"Treat stone at midnight with this paper in my " hand, reading and re-reading it till the words seemed bashed line my soul. Then came the bitter recolaffection of my light, oureless, and oftelmde reprosoh-"Tel words words that must have stung his soul to thest inghod and found" Watefilt "My" foungs

We have many a time tried to describe-not the process, but-the sensations ; let us just read what sanity of the stoutest mind. Major Winthrop throws off about it, as a part of his jolly experiences in the wilds of Maine. We quote niece-meal to save room :

Ayboljockameegus a very pretty stream; and if there is one place in the world where trout, at certain seasons are likely to be found, it is in a beautiful river at the a heart big with human impulses can deny; but mouth of a pretty stream ... Now we wanted trout; it that any man can be saved from the effects of his was in the programme, that something more delicate than sait pork should grace our banquets before Katah-din. • • We threw our files. Instantly at the lacky hackle something darted, seized it, and whirled to fly with the unwholesome bit in its month, into the peaceful Ayboljockameegus. But the lucky man forgot, while giving the capturing jerk of his hook, that his falorum was not solid rock. The slight shell (of a boat) tilted, turned over not quite, over enough to give everybody a start. Our lesson teaches the docile. Cantion thereafter presided over our fishing. She told us to sit low, keep cool, cast gently, strike firmly, play lightly, and pull in steadily. So we did. As the make practical by portraying the great principle spotted sparklers were rapidly translated from water which has been the mighty lever, fulorum and powto a lighter element, a well fed cheerfulness developed in our trio. We could not speak for fear of breaking er of the evangelical church. It is the great law of

velop. From our sliver gleaming plie of pounders, we chose the larger and the smaller for appropriate exed. The delicacy of our food made each feaster a finer essence.

sence. So we supped, reclined upon our couch of spruce twigs. In our good cheer we pitted the Eft of Katah din I he might sneer, but he was supperless. We were grateful to Nature for the grand mountain, for the fair and sylvan woods, for, the lovely river, and what it had yielded us."

#### mit to Out of Doors.

Dr. Johnson used to read books on country matscholar, and the affectionate enthusiasm of a genuwild beauties all day. He closes his article in a soon yield to superior power. strain of rhapeody that would make any one love . In this illustration we have only portrayed the Nature all his days: The soul is like a musical instrument; it is not shall have pricked the central core.

This address is all made to open the deep wells of sympathy in the human heart in favor of the Ortho.

dox religion, and opposes the freedom of thought "The Penobscot was a very beautiful river, and the and worship. That the death and persecutions of Christ were wicked and to be deplored, no man with errors by these sufferings, is a dangerous fallacy. That men may profit by the precept and example of Christ all admit. His example-the noblest on record-is worthy of emulation and imitation. Thus far they are worth all to map ; but make of them a divine sacrifice, they prove too much, and become a stupendous myth.

But what we have left inferential, we will now the spell; we amiled at each other. Twenty-three sympathy which has revolutionized the world, caused times the mile went round. Twenty-three trout, and thrones to totter, and empires and kingdoms to pass not signay among them, lay wour feet. Then, oh Walton 1 oh Davyl oh Sorope I ye fishers hard by taverns I luxury was ours of which ye know no more than a Chinaman does of music. Under the noble yellow birch we cooked our own fish. We used our scanty kitchen better with with we used Lot us examine this key, and learn its claims to our our scanty kitchen battery with skill. We cooked Lot us examine this key, and learn its claims to our with the high art of simplicity. Where Nature has done her best, only fools rush in to improve; on the salmonids, fresh and salt, she has lavished her creative refinements; cookery, should only ripen and de, clergy on the young convert, can be exhibited by the psychologist, then we have not only a key to the re sult, but a true index of the cause. By the science periments; we tasked our examples, success. And suc, suit, but a true index of the oause. By the science cess in science proves knowledge and skill. We feast- of psychology, one mind may be brought en rapport with another in such a manner, that the feelings of the positive mind may be transmitted to that in a quiet or passive condition; nor does it matter how many persons are in the passive condition ; the re.

music has a potent effect to aid the operator. To illustrate the close analogy between the sub iect of psychology and the young convert of revivals, we have only to make a simple substitution. ters in the winter time, and on winter comforts in | For the psychologist, substitute the clergyman ; the the seething summer time. There is philosophy in subject of the former is synonymous with the latit, and he showed that he was a master of at least ter; if the will of the latter must all be absorbed some of the moods of the human soul. The late Dr. in Christ, so must the former be in the operator. Beihune, of New York, who edited Walton's "Com- Each must have a singleness of mind upon some inplete Angler," with the care and lodustry of a true dividual, whether it be Ohrist or Solomon, or a silver colu, it matters not, if the mind only remains at ine fisherman, used to say that the task compensat- ease upon it while the operator throws his will force ed him very well for being shut up within brick and upon the subject. The position of the young conplaster walls, and really made him feel as if he had vert is, part of the time, kneeling, and part sitting; been at the brooks while he was writing. To take each has its advantages in gaining control. While up Father Walton, was to him very much like fol- Rneeling, the eyes are in darkness, nothing disturbe lowing the procks, themselves. We have just been the tetins of the eyes consequently a greater ab-reading a fresh paper from Higginson's per, on the straction or singleness of mind is attained; while "Procession of the Flowers;" and it consoles and sitting, the face of the operator or glergyman is retreates our heart almost as much as if we had been fronting the converts. In this case the will force of off on the hillsides and in the woods, hunting the the former overwheims that of the latter, who must

work, in the germinal starting and growth of plants, animals and mortals, I know not, nor do I know whether it acts as a whole, and consciously, or in particles, and unconsciously, or as a whole, unconsciously, or in particles consciously. I know some thing of consciousness in myself and other mortals, but I know not how far it extends, as a faculty or property, beyond mortals. I cannot detect it in plants, or animals, as it is in me.

If life is conscious as a whole, or in parts, I do not believe it would ever have any consciousness of death; as we understand the term and apply it, nor could it feel any break in its chain of existence. when a form dropped to pieces in decay. How far it could recognize a change of form and expression, I know not. If life is really a substantial existence, that it could increase, or decrease, begin or end, is absurd to a philosopher, and of course it must be eternal, if it has any real existence: 1 . Bath calle .

But the question hinges elsewhere, and many believe it is a peculiar expression of certain combina tions of matter, although seen in great variety, yet always requiring certain peculiar arrangements of matter, and when this or these cease. life of course is extinct. An external and superficial view of the subject leads us legitimately, to this conclusion, as external observation of the heavens does to, the theory of a flat earth, the sun and moon passing around it. But closer and more thorough observations lead to widely different theories and systems in both cases. Secondary and primary change places, forms become secondary, life primary, the latter working out the former.

· Consciousness, whether pertaining to life of itself. or only through forms, remains subjective, and if an eternal condition of life, seems not to be so in plant, or animal. or human forms. In us it is not permanent, even during life, for we seem to lose it in sleep, and often, at other times, while life continues in the body, and yet I do not consider this as evidence that it is separated from life.

But another question arises here. What are we and what our connection with life, either as a principle, or not? This, I must leave for another time, but in due time may give my views on that also, and close with my answer to my question. Yes, life is eternal-all life is, eternal, and all forms I have seen, through which it is manifested to my senses, are ty, with that of Mr. Emerson. ephemeral, secondary, transitional, and mainly, un, conscious of themselves, or the life in them, while if may, or may not be conscious of them, and its own sex opposite to their own, that shall be the embodipart in their existence and changes. I do not suppose that a mosquito in its growth

is conscions of the number of feelings it goes affaily. through before it can fly, either before or effer it passes through them, or at the time, and yet the vital element may be. I do not suppose the evening primrose is conscious when it throws open so bean iffally its potals, and so suddenly, but the life in it ing its model appendage to be obsolous of loc ing its model appendage to be obsolous of loc ing its model appendage to be obsolous of loc ing its model appendage to be obsolous of loc ing its model appendage to be obsolous a frog, but he iffally its potals, and so suddenly but the life in it ing its model appendage to be obsolous of loc ing its model appendage to be obsolous a frog, but he is sometimes have your own, or a comrade sile.

For I know she must be one. And when I find her, mother. We will go away alone; And I will tell her that we've mourned a to be at All the while she has been gone ! and Papel Oh I I shall be delighted States us of all as To hear her speak again-Though I know she 'll ne'er return to us - due; ! To ask her would be vain t So I'll put my arms around her. And look into her eyes, And remember all I said to her, And all has sweet replies And all her sweet replies." And then I'll ask the angel And then I 'll ask the angel To take me back to you He 'll bear me, slow and steadily. Down through the ether blue. And you 'll only think, dear mother, a state of And have been out at play, And have gone to sleep, beneath a tree, This sultry summer day. And y Links and but

Soul Affinity. mad a the Las

DEAB BANNER-I have read "Soul Affinity," and, with your permission, would like to ask Dr. Child, the author, if by "Spirit Bride," or "Bridegroom," he means a personal individuality, distinct from each one's self? Emerson says " the universe is the bride of the soul." Does this conflict with the Doctor's idea? Is our soul's affinity a person or a principle, an ideal, always subjective and not objective? short, does Dr. Child mean that after death, or when we are fit for it, we shall find a companion of the opposite sex, the perfect embodiment of our perfect ideal? or is that ideal itself the soul's affinity? If he will answer these questions as plainly as possible, he will be blessed by one soul, at least. Baldwinsville, Dec. 1, 1862. MARY BEALE Baldwineville, Dec. 1, 1862.

10111111 10001 DR. OHILD'S BEPLE TO THE ABOYE OF TIDOT

The affinity of each soul is a perfinal individual identity, distinct from each one's self but with each the affinity of each is blended in iove and tharmony. Mr. Emerson has beautifully and trathfally said that " the universe is the bride of the soul ". of man, and, it may be justly, added, the universe is the brideproom of the soul of woman. All the Weliness of the universe that a man has capacity to comprehend and appreciate shall be embodied in, his snift bride - all, the loveliness of the universe , that a wor man has capacity to comprehend and appreciate shall be embodied in her spirit bridegroom. So the idea does not conflict, in the little book on soul affint

I do mean to say that after death, or when, fit for it every child of earth will find a companion of a ment, in spirit, of each one's perfect ideal, and this shall be for each and every one, which is the powfe

To Many a man has bled to death upon the battles field, whose life might have been saved by & hand

## DECEMBER 20, 1882.]

# BANNER OFLIGHT.

Written for the Banner of Light. · solution it WORTH AND LABOR. 14 A. 16 BY C. S. WOODBUFF, M. D. 2012211-3 fda sdi D AND BEACHT F

Worth is labor; of God the better part; is along w Evolved by toil from the great Divine Heart; Wrought out through laws divine, of love and life, The product over of care, toil and strife. a mont Contentions rule this world of love serene, work Between atomio particles most seen, The positive powers and negative draw This to that, that to this, and make the law Of worth; no mishaps rule the lordly sphere, All is labor. justice, mild and severe. To the order of economy Divine, Man but poorly; through fate, adheres in time. No good proceeds his acts of life to crown, 10 59 But by arduous labor, hard and brown. Life's stern necessities are all supplied From needy labor, and to worth alled; For all the comforts of life, brought through art, Honest toll plies the better, manlier part. Ere of worth and true good become the things Those very necessities of life bring. Nature labors constant our wants to appease, To give us life, health, happiness and ease; From her universal storehouse of good We reap, with toil and sweat, our daily food, The fabric we wear our frail forms to hide, To give us warmth, to please our wealth and pride, All their worth and use gain from labor's hand; Good crops grow only from well-tilled land. Worth and labor twin brothers are, and share In giving to time its value and care. This life would be a monotonous waste If, through labor, it were not given caste; Disciplined, moulded, and made beautiful Through trials and troubles, which beset each soul, The passage from time to realms oternal, Is, by toil and worth, rendered supernal. No joy of worth to him is e'er denied. But to greatness is he the most allied. Who labors on, and labors in the right. With truth his brave shield of power and might. Real, true worth springs ever from patient toil, Which serves to enrich the uncultured soil Of human life, and give unto the mind Expanse of thought, to soar free, unconfined. The rich school of Nature our lessons give, And they know most who best and wisest live, Who study her just, mild, unerring laws, Learning of effects the primordial cause. True worth lies hidden ever in Nature; A thing of the past, present and future; Always fraught with truth from God, the giver, To low, arrant man, the slow receiver. Sloth is no condition of human life, But constant action, effort, and hard strife. Inertia rules no portion of the world; By motion is worth's hanner e'er unfurled. Worth sleeps deep hidden in the flinty rock. On the mountain side, in the fleecy flock; -Is found in every wood, and glen, and stream; The worthiest crown 's most worn by labor's queen To Him, who the creation vast designed, All things are of worth, and all share His mind; No thing so vile, so low, and meaner still, But what serves its use in the Divine Will. So infinite and just His firm decree, That each and all are given their destiny," in And help to make and fill the mighty plan, From the lowest atom to noblest man. Relatively we see a wrong displayed; But had all mankind Will Divine obeyed, Loye, health, and happiness had arisen, Instead of discords, hates and confusion. To better worth man's future progress tends. To higher, better aims, and better ends; Revolution revolves its wheel of time, by and south -To falfill:Deity's sublime design. If far years ner Troy, N. Y., 1862.

THE ESSENTIAL WEAKNESS OF CHRISTIANITY. Stand Oak in

A Discourse to the First Congregation of the for the exercise of Faith. New Catholic Church, in New York City, November 16th, 1862.

ing to the last degree and testing to the most fanda-ministal prepositions. It is in the balanced harmoniza tion of these opposite mental drifts, the Intellect in terpreting the Intuition, and this latter infusing warmth, glow, and magnificence into the former, that we achiev a Trinismal mental development; the crowning Intellectual faculty of the Race

It was in the infancy of the world, when the Intuitional faculty was alone, to any extent active, that the Beligions of the earth had their origin. The great truths which, incorporated in various sacred books, constitute the basis of the different ifaiths, were gorgeous conceptions of mighty Principles, dimly per-ceived through this indistinct faculty, and expressed in equally indistinct and mystical language. Hence the difficulty in understanding the sacred writings, on account of the various interpretations of which they are susceptible, from the nature of the various analogies used to express the general aspect of trath which the Intuition apprehended. The first discoveries of the Race, made through this mystical mathod, when the Intellectual faculties were yet undeveloped and the mode of acquiring knowledge through these was unknown, were accounted the truths of the Universe or of its Creator or of God; and, were supposed to be the whole of what was essential for the guidance and right conduct of man. When, therefore, the Intuitional faculties ceased to bring man into rapport with the grand verifies of the world, he imagined that, the communication of the laws of creation so far as man was concerned to know them, was concluded, and that anything which added to, or militated against, these,

In the course of time, however, men discovered a different method of arriving at truth;--by Observation and Reflection, gathering the facts of the Universe and deducing from these the Laws thereof. Thus gradually arose the Sciences-the collections of the complimentary Word of Revelation, enabling man to grasp the secrets of the Universe, and to interpret the grand and magnificent general truths of the first or in-uitional Revelation. The Science of Universology is therefore an essential and integral part of the first Revelation, completing and accurately expounding it, thereby furnishing a basis for a new and Universal Beligion, incorporating in itselfall the grandeur, spirit-nality and affectionality of the existing Religions, the Unismal, and adding to these that knowledge or Doismal element which is essential to a complete and harmonious structure.

All institutions of the past in State, in Church, or elsewhere have been either of the Unismal or of the Duismal kind. They have been, therefore, of necessity mutually antagonistic, each deeming its own Prin-ciple the only true one, and combatting as entirely erieous the opposite. In government the pendulum has swung alternately from the side of Despotism; more or less modified, to that of Democracy; ending in Anarchy. But no government save the Pantarchy, ever attempted the harmonious reconcilation of these two drifts by admitting each out to its logical ultima-tum, and achieving thereby composite harmony. In church affairs we have Unism, represented in the Cath-olic Church, and Duism in the Protestant; but no church save the New Catholic ever recognized the essential truthfulness of the two Principles, represented in these antagonistic organizations, and reconciled them in Trinismal Unity. Religion and Science, the one Unismal, the other Duismal, have been sworn from the foundation of the world. It is in this partialism this one-sidedness that the error of the past has lain. Everything and everybody has been upon one side or the other, and each one has supposed that truth of his side necessitated the falsity of the Whereas the fact is this: both sides were true; other. each a half truth, and the two sides, properly adjusted, become the whole truth. Either alone is a practical error, and it is in such half truth errors that the whole world has blundered on up to this time. Nowhere is this so well illustrated as in the Church of the past. A passing glance at the course and results of the Christian Religion in one or two particulars will show the practical untruth of half verifies, and direct us to the weak point of Christianity its exclusion of Science or exact knowledge. The first application of the Principles of Unism and

Duism to the individual being, gives us a two-fold di-vision into Body, and all that is not Body, which we will call Mind. Applying these Principles to the Mind, this divides into the Affectionality and the Mehtality. The 'Affectionality' corresponds with Inism, and the Mentality with Dnism. The Affections Latin ad, to and facio, make; to make to) are in all ways alies to the conjunction, togetherness and interblending of things. We clease to those we love; we sympathize with them; and the language of affect tion is the embrace, the gathering of the individuals into close proximity. Affectionality is in the emo-tional aphere what Faith is in the Religious. Faith is reliant, adhering, persistent. Those whom we love we trust. Faith does not ask questions. It believes because it has confidence, and having that it dispenses with investigation. It is indeed the very opposite of knowledge; for where we know, there is no opportunity

always been opposed to the advance of knowledge. It would, at first sight, seem belitting so false a life and is this excluded of its essential counterpart which so crues a deception. It would seem, at first blugh, to be the bounder duty generation of the world, and fulfilling the purposes of an all-embracing, perfectly complemented Religion. All that Christianity from accomplete in the cultivation of remain without the practice of dupicity. If it were the heart is good and necessary. But a new element is compared in the cultivation of commindement of whet was the two of file according to he avaluate the instruction of the second of the s heir standard. In the absence of that recognition, persecution, burnings, cism, moral, condemnation and political exclusion in are mostly of a material nature. The demand fur later times.

It is impossible, in the absence of broad intellectual conceptions of religious trath, that this should be oth rwise. So long as one's idea of goodness is mea-gre, narrow, cramped, small so long as it is only large enough to take in the Obristian standpoint, or which argues and the obristian standpoint or which argues and the obristian standpoint or which argues and the obristian standpoint or which argues arg that of some sect of the Christian Church, so long must the individual or ndemn as erroneous all other degree resp positions and exclude from his sympathies that which cupations, positions and exclude from his sympathies that which alone creative of supplies which are in demand by the non-second strike to everthrow that which when, therefore, a Christian Clergyman, or a Christ he assail, combat and strive to overthrow that which is the enemy of goodness and the foe of truth. The position of the Inquisitors, of Calvin, of the Puri-tans, of all fervent religionists of whatever sect or have the same faith. Bigotry is only devotion to the bruth use hold. If our trath be but a fragment of the great whole, as all perception of truth in the past has been, then our devotion is none the less commendable. but the confinement of it to a mere segment is that which makes it unlovely. Goodness is being faithful to that which we account the bigheat truth. But goodness does not inform us what the highest truth is ; and until we apply our intellectual faculties to the dis overy of truth, and then devote ourselves to that which ve know to be true, we may have abundant goodness of past, to eart ; but it will lead, as it has done in the that Christian sectarian hatred which has no fellow in the catalogue of crimes. If the religious denomina-tions of the day had power equal to their will, the liberty of humanity would be crushed out of existence. The same spirit which tries to bring into social condemnation and under moral ban the classes who claim the right of free thought in matters of religion as well as elsewhere, would gag the lips, as it strives to do the thought, if it were able to do so. The dungeons are not crowded with religious dissidents, only because the power is departed, from the Churches. Devotion to the truth must make the Clergy narrow minded and igoted, in its odious sense, so long as there is any truth which they will not or dars not investigate. Today their position is necessarily that of opposition to truth, because its discovery must modify or explode pretensions which they are committed to uphold. The nen who are fighting the battles of truth and right, in a preeminent sense, are those who from a devotion to Humanity are bringing the arrogant claims of the Christians into disrepute, and are stripping from Christianity itself its assumed sanctity. Until Chris-tian men and Clergy are ready to investigate every question which pertains to human welfare, from the standpoint of Scientific Exposition, and not from an authoritative infallible religious standard, ssumed hey must stand ranked with the enemies of truth and of Uhrist himself. who was indeed a truth-seeker. So ong as men judge of, new truths by the rank they asign to Christ or to the Bible, and not by the question actual fuct, so long falsehood must be rampant and truth overslaughed.

The position of the Christian Clergy of this day is ndeed a sad one. Teachers set to make known the way of life to a dying world, they have been forced by their position to shut the door upon their ability to find out that way. The Religion which they are preaching has proved a signal failure in its attempts to secure peace and good will among men or harmony and happiness upon the earth. Because it has thus a happiness upon the catal. Because in the third and because the growth of the age is demanding a more manly and practical Religion, their Faith is failing into open discepute, and schlam and infidelity are rife among the Bishops, Priests and Deacons. The world of thinking folks does not attempt to conceal the disrespect in which it holds a once cherished be-lief, and the decay of Christianity is apparent and

to the material, spiritual and intellectual salvation of own judgment of what was right; this would be strict, mankind. Mere goodness, how great soever it may be, ly true. But such is not the case. A man may indeed is incompetent to the practical, actual rescue of the Base from misery here or hereafter, and the confusion accomplish and for which he feels a call, but unless it and many indeed to the practical actual rescue of the go to work at the thing which he is best adapted to Base from misery here or hereafter, and the confusion accomplish and for which he feels a call, but unless it Bace from misery here or bereafter, and the confusion accomplish and for which he feels a call, but unless it and misunderstanding, with the terrible disasters con-sequent thereon, which hecessarily occurred from the want of a scientific basis to Christianity sufficiently bility to procure the means of sustaining life. Every confirm this. The course of this religion, like that of man is compelled, by the inexorable conditions of the all others, is marked by the most atrocious outrages wretched social and commercial war in which we are on individual rights and the most bigoted and tyranni-cal encroachments on human liberty. Each Christian curing his own livelihood. In order to effect this, the south that sufficiently attroace which as seet has, with that supergillous arrogance which es | work undertaken must be, not that which is most in Beor has, with that superior year of generation which use in our taken must be not take which is most in pecially distinguishes zealous of the individ-past, assumed their own position to be that of supreme us, but that which is productive of something which goodness, and insisted upon all others recognizing will, supply a want in the community. In a rightly adjusted or regulated society these community wants banishments, deaths, have and the individual capacities should be and would be been the portion of the weaker party, in the days correlative. But in the present inverted order of when physical force was the arbiter, and social ostra- things, in this chaos of life, the wants to be supplied creations, for the refired pleasures of life, for spiritual food, is beginning to be felt, but, as yet, in no suffi-

which surround them, and for which they are in no degree responsible, to engage in some one of a few ocwhich alone are life sustaining, because alone creative of supplies which are in demand by the

tian Man, or any calling, becomes convinced that the occupation in which he is engaged is one for which he position of the inquisitors, of calvin, of the Puri. Occupation in which he is engaged is one for which he tans, of all fervent religionists of whatever sect or is not adapted, or one that requires a faith, or belief, party, is logically correct from the premiers with which is not vital with him, the first question which they start. If we believe that the Roman Catholic presents itself for solution, is, what method shall church is indefed the only avenue of eternal salvation. they start. If we believe that the Roman Catholic Church is indefit the only avenue of eternal salvation, then in proportion as we are deeply in earnest in our desire ro save men, will we battle for the overthrow of everything which tends to the weakening of the power or influence of that Church, and will consider ourselves justified in the use of every means to secure the ealves tion of the soul through it, although at the cost of any physical suffering. So of the Presbyterian, the Episcopal, or any other especial Sect in which we may have the same faith. Bigotry is only derwiting to the Shall I remain in a position for which I am not fitted. only choice which presents itself to him is this, then: Shall I remain in a position for which I am not fitted, but in which I am secure of support, for those who are dependent upon me; or shall I abandon this for some calling for which I am equally unfitted, and in which I have no security of success and of consequent ability to sustain a helpless family? Not only practical com-mon sense, but practical religion, would find but one answer to this question.

Still another course presents itself to one in this perplexity, which I have chosen to consider by itself; that of pure and simple devotion to the things which are true, regardless of the ponsequences which may attack to such devotion. This is what is strictly enjoined by the Christian Law of Right, and what is everywhere preached by the Christian Clergy, as a matter of duty and rigid theorists insist upon this as the only true Rule of Right Living. In obedience to this rule, a clergyman must boldly proclaim every iota of akepti-cism which torments him, and take the consequences. although they be estracism and starvation. Against this rigid Rule of Right two objections obtain, 1st, That it is not a true proceical Rule of Right; and 2nd, That if it were true, it is nevertheless impossible in the present Order of Society, for individuals to live ac-eording to their ideas of the highest Truth and the highest Right.

Every question of practical activity has two sides to it; one the side of Right, in what is oftenest called its abstract, absolute of per se view; the question of what would be the true thing to do, if it were possible to do that which was just the best; in other words, the question of Right, removed for the moment from all connection with the particular exigencies of the individual case. It is by this method of aspecting a subject by discovering the Principle, or Law underlies it, that we are enabled to obtain a standard of Right, to know what is the Highest Truth on the subject; what would be the right thing to do, if everything were so constituted that the pure and unchecked of Absolute Right could have free course. Having obtained this standard, we are then called upon to take another view of any given subject. For we are not living in a state of Society where things are adapted to the doing of the Absolute Right. On the con-trary, the attempt to do this would become the high est of Wrougs. It is, for example, the first duty of man, in the present order of life, to take care of his own household: if, however, an individual, knowing that the Law of Absolute Right is, that he should do unto others as he would have others do unto him, and knowing that if he were hungry and cold and shelter-less, he would have others feed, clothe and house him. should forthwith, in accordance with this teaching of Absolute Right, proceed to feed, clothe and shelter all who needed this, his means would be exhausted, his business destroyed for want of capital to carry it on, and himself not only hindered of doing anything more for the poor, but he would be reduced to their level, and be incapacitated for taking care of his own

join hands with their practical brothers in mutual and dependent cooperation. The right of every human be-ing to life, liberty and the pursuit of happiness. Is unleniable; but when that Standard of Liberty is freely admitted, questions of practical import arise, in rela-tion to the time, way, means, and instrumentalities which shall be employed in the enfranchisement of an euslaved race, and of their future disposition so as to scoure their own best well being and that of others around them, which the largest benevolence and the highest wisdom of philanthrophy will find it no easy task to happily solve.

The Rule of Right by which one is to determine his conduct in any given case, is not, therefore, simple, but compound. It involves the Standard of Abstract. Truth and the possibility of approach to this. It is by this Compound Standard that judgment is to be given for or against any given step, by a Christian Man, or Minister. In decling his course. When then a Cler-gyman is convinced that he has lost faith in his Reli-gion, and that he cannot longer consistently uphold it. or labor in it, the duty of abandoning this and taking up some other pursuit, presses upon him and demands consideration. I have already said, that where it is possible for the individual to pursue the bent of his own genins, and to perform those functions for which he is best adapted, there can be no question as to his duty. But where this is not so, where he has only the choice of abandoning one occupation for which he is not litted, to take up another for which he has no better, perhaps not as good qualifications, the diotates of common sense are clear and unmistakable.

The question of one's duty to Absolute Right, re-gardless of consequences, still remains. Each teparate case requires, in this respect, a different adjudica. tion on the part of the individual. We are bound to do the best thing possible under all circumstances. What the best thing is, can only be settled by investigating all the surroundings of the particular instance. That it is not possible, in any given case, to do the abo-lately right thing, in the science, order of society. lucly right thing, in the existing order of society, is clear. That every profession or occupation must be, in the present state of commercial regulation, full of dupitcity, of fraud and injustice, will be equally plain, upon moment's reflection. In the absence of any Scientific definition of Equity: while there is no Scientific Stand. ard of Labor-remuneration; while all traffic is founded upon the principle that Value is the measure of Price. there CAN be nothing but injustice, fraud, robbery, in business of all kinds. A thing is worth what it will bring, is the received axiom of all trade, the basis upon which all business is done. Yet this is only another expression for saying; that perfectly just and equi-table traffic is to wring from your neighbor all that his necessities will induce him to pay. This is precisely the basis of all Commerce in the world at this day; the fundamental principle upon which merchants, lawyers and ministers trade; and good and bad alike are implicated in it. We must be so involved in mutual injustice and fraud, until a radical change is effected in the Principles of Commerce. The evil results of this false business system are everywhere apparent. The men who work hardest, who earn most, are at the mercy of those more knowing, who are enabled by superior dex-terity to draw from them their earnings and accumulate their legitimate wealth. Nor is this the work of dishonest men, intentional cheats; but it is the result of the method by which business is conducted, and is the inevitable concomitant of a false commercial system In this system the mere desire to do right is of no avail. We cannot do businers at all in the present social order except upon present principles, by which we became all alike dishonest, mutually robbers and robbed, fliching others' earnings or being deprived of our own.

That a Christian Man or Clergyman, under these circumstances, being in a situation where to do the right thing, to employ himself in the right way, was clearly impossible, and where, do what he will, he mut do wrong, should prefer to remain doing that wrong in a profession to which he was bred and in which he could secure & livelthood, is neither censurable nor wicked. Nor is it-worth while for any of us, who are alike im-plicated in errors which the nature of our social condition forces upon us, to single out any one class as erpecially deserving of blame. It has been inevitable in the past that we should not be able to do right; it is in-evitable in the future that we shull not be able to do right, until the instinctual fabric of Bociety-which right, until the insunctual labits of Society-which has thus far fashioned our course-should be dis-placed, and a New Social Order, the product of Re-ligion and Science, takes its place. In the past this New Social Order has been impossible, from the want of Science to inaugurate it. The discovery of Uni-versology removes this obstacle and opens the door for the interduction of the middlef Social Menuney the the introduction of the period of Social Harmony, the long-predicted Millennium. With the ushering in of New Order comes a new Standard of Judgment. The errors of the past have been for the most part, the inevitable result of social incoherence and ignomethods is now unfolded, and the way for the intro-methods is now unfolded, and the way for the introduction of Social Harmony is made known. All the strifes, struggles and disharmonies of social chaos, all the crushing effects of poverty, all the cruel injustice of false systems of trade, all the blighting influences of ignorance, may be dispensed with. Men may no onger have the choice between one wrong or another; but the *Right* and the *Wrong*, the *True* Method and the *False*, are brought face to face, and Christian Men and Christian Ministers are called upon to decide

whom they will serve, God or Mammon. The decision of this question involves heavy respon-sibilities. A Sect or a Class avowedly devoted to the salvation of mankind should give but one answer;

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#### [Reported for the Banner of Light.]

A resume of these will form an appropriate introduc-tion to the present subject of consideration.

Two Principles, and the combination of these into a trine, which may be regarded, as a new Principle or We have seen in a previous discourse that the He-not, govern the evolution or development of all things brew and Christian Soriptures were the conceptions of whatsoever, whether in the domain of Matter or c state hereafter.

diversity, difference, separation; and is the exact op-posite and counterpart of Unism. It destroys the adhering, clinging to, is that of the Aflectional, primitive or simple Unity, and exhibite an object as to Faith-giving, or Religious element. The woman Two, representing all Plurality, the opposite of Unity; [the only, truth it admins, the Mother, reasoning only and the third. Trinism, with the number Three, the in through her love, would cuidle, the oblid close to her tegration of One and Two. Unism is illustrated, in bosom and sheld it from all harmi. The wise physi-the motions of the heavenly bodies, by the centripetal class, judging through his intellect sends, it out from force, which tends to draw all things to a contre and mingle them in one indiscriminate mass. Duism by the centrifugal force, tending to fling the planets from the centrifugal force, tending to fling the planets from harm by string to keep harm eway. The Intellect the Sun, and send them into the realms of space, thus destroying all unity and individualizing all the planet from the solicitude to encounter harm manfally and grow tare badies. This mark a processing of the solicitude to encounter that manfally and grow the control of the solicitude to encounter the mark and the planet of the solicitude to encounter that manfally and grow tary bodies. Trinism is represented by the harmoni: stronger from the contest. Love accomplishes, by ous adjustment or compromise between these opposing sacrificing in blind devotion, itself instead of its idol; forces, securing the systematic progress around the sun intellect saves both by judicions wisdom. The wife, in the graceful curve of the orbit. In the sphere of ith her overpowering sympathy, cannot bear to see her Government. Unism is illustrated by the Despote of the band suffering; and thinking only to save him the Government, Unism is illustrated by the Despotic or Monarchical Principle, centering the whole authority upon a single head, and extinguishing the people in one interblended, confused, obsolic mass. Daism in the Democratic Principle, which breaks up the unity of simple agglomeration and individualizes, the imembers of which bactety is composed, giving freedom, the oppo-site of despotic control. Trinism integratiss the liber: ty, selfasserion and individuality of the Democratic Principle, with the Unity and centralization of the Monarchical, represented in voluntary submission to the guidance of a single Lead, for the greater good of the whole.

preponderates and gives character, fo the special state any given case, in this is expressed by the formula of or object. When the proper quantum of each Princi. "More Preponderanes." and on the proper quantum of each Princi. "More Preponderanes." and other any gives case, in this is expressed by the formula of or object. When the proper quantum of each Princi. "More Preponderanes." and other any gives case, in this is expressed by the formula of or object. When the proper quantum of each Princi. "More Preponderanes." and other any gives case, in the preponderanes. The other and the proper quantum of each Princi. "More Preponderanes." and other any gives case, in the integration of the intervent of the intervent of the intervent interve

The growth of the human Mind has been in accord. The growth of the human Mind has been in accord adoe with these Principles. The Inthiton, the first inexact, unreflective, instinctial, in both broken broken by the principle is active, and a minor share inexact, unreflective, instinctial, in both broken broken by the principle is active, and a minor share inexact, unreflective, instinctial, in both broken broken by the principle is active, and a minor share inexact, unreflective, instinctial, in both broken b adoe with these Principles. The Intuition, the first

monstration, but which are expressly stated to be without the pale of human comprehensibility, and are to be taken upon Faith alone. "The things which are impossible with Man are possible with God." is the In two preceding discourses several important and only answer vonchsafed to the inquirer into cardinal fundamental truths have been stated and expounded. articles of Christian belief. "Believe on the Lord A resume of these will form an appropriate introduce Jesus Christ and thou shalt be saved," is the whole essence of Christianity. Faith is the element which is to redeem the wretched world.

trath obtained through the Intuitional or Unismal faculty of the Mind. The Christian Religion stands Mind. The first of these Union, from the Latin unus, faculty of the Mind. The Christian Beilgion stands one) is the Principle of agglomeration, conjunction, togetherness; simple aggregation, without regard to the nature of the parts or the law of their correlation. therefore opposed by Nature to the Unismal, the Reli-its representative of a state of mixed or confused in-glous Principle. The Intellect (from Latin inter, beterblanding, wherein all the elements of an object are | tween, and lego, choose) is the separating. dividing, present: but in an indistinguishable, indefinite, in-termixed way. It is simple Unity, as distinguished and chooses after judgment. It takes nothing on from composite Unity, the nature of which latter I will trust, is not partial, tests all assumptions to the last

tate hereafter. Dutem (from the Latin due, two) is the Principle of in accordance with feeling. Analysis, the 'taking of diversity, difference, separation; and is the exact op-posite and counterpart of Unism. It destroys the subscript of unism, it is composed, does not analyze the character of the man she loves without reference however to their conjunction as a whole. Trainiem (from the Latin tree; three) is the in-tegration of these divergent drifts into a composite or harmonlous whole, making a new Unity, which emi bodies the Principles of Unism and Duism. These rential with the number One, representing unbroken, simple Unity; the second, Duism, with the number of program with the anumber of the second, Duism, with the subscript the restand destroys is consisted of the second destroys is the second destroys is and regard the source of the second destroys is the in-tegration of these divergent drifts into a composite or harmonlous whole. The second destroys whole emi bodies the Principles of Unism and Duism. These restance of the second, Duism, with the number one, representing unbroken; step ressons, facts; and dedung in promy is the demanding at every the only, truth it admits. The Mother, reasoning only,

at any time. exists everywhere and at all times; and Neither Unism for Daism are over found entirely shat the difference in things consists in the proportion separated in actual existence. The one or the other in which one Principles is developed, over another in

tality and Affectionality must not be understood, therefore, as affectionality must not be understood, therefore, as affectionality must not be interformed and the the opposite element. The intellect has a minor pro-portion of the Unismal element and its own synthetic

epresented is indeed retained, but its lofty assump lion of exclusive divine origin, its claim of a per-liarly inspired Word of God; the only one, its arro these foundations upon which it has builded its lofty and domineering spirit have been struck from beneath t, and Christianity stands to-day the most signal example of its own teaching, that pride goeth before destruction and a haughty spirit before a fail. To the Christian Clergy in this dilemma but one of two courses is possible. Fearlessly to investigate all new truth and follow its direction, or to cling to that seg-ment which they have and battle all new discovery which would add to or in any way modify this. The first course must lead them irresistibly to the adoption f new opinions, which would essentially alter their stimation of the old: and the congregations not beng ready for the adoption of such modifications. nuv iving up to or promulgation of these is equivalent to loss of position, if not to an expulsion from the Sect. Thus in addition to a loss of place, the loss of the means of support for wife and children must stare he honest investigator of truth in the face. It is no wonder if, in this dilemma and in the midst of the struggle which environs all of us, men, who would fain be true to themselves and to God, deny Christ, turn away from the investigation of new things which they know must lead them to a repudia-tion of that by which they live, and stifle the new truth dawning in their scale, by the miserable attempt to deceive themselves into the belief that they are ready and willing to know and live the truth, but that their power to do good, their influence depends upon their making friends with the mammon of unrightcousness, with their keeping back the advancing knowledge and feeding the people with stale husks.

It is by such self deception that the advanced minds of the English and American Clergy have belogged bemselves, until the occupation of a pulpit has come most universally to unfit the individual for the inrestigation or acceptance of newly discovered truth. The very last class of persons to whom a new truth can be presented with any expectation of its cordial reception, are that class whose pretentions to good-ness, piety and love of truth are the greatest. No ersons will feel the verity of this statement more orolbly, and more freely admit it, to themeelves individ-willy, than the Clorgy. It is said that the Roman Augurs, during the last days of the Roman Worship. head hardly perform their functions without laughing n each other's faces, so puerile and fonlish seemed hen the ceremonies which had once sai fied and aborbed the human mind. The more advanced members soroa the human mind. The more duranced members of the Christian Clergy are to day in the same con-scious. Encoded of the puerlity and inadequacy of Christianity to the wants of the Race. But like the Augurs, their interests and their positions are linked with the existing religious. Order, and imposes upon them the not pleasant task of hiding the light and sceping up yet awhile longer the mummery of effoto

iniversal. The segment of truth which this Religion

A new view has to be taken, therefore, of every question with reference to the approximation which it is possible to make to Absolute Right. Can we do in reference to any given subject, just the Right thing; if not, how near can we approach to this? These are the questions which must be asked in order to solve practically any problem, after we have discovered what is the Absolutely Right thing to be done. It is from a failure to perceive that there are these two sides to every question, and that they are by nature contradictory, one affirming that this is the Right, and should there fore be done; the other, saying: it is impossible to do the Right, and, therefore, we must come as near to it as may be, that men quarrel and antagonize on all practical questions. Une party, eminently the prac-tical representatives, refuse to listen to truth per se, or abstract, absolute truth, affirming that all truth ex-ists in connection with things, and hence can only be judged of along with these. They, therefore, plunge into questions of Right without any knowledge of the abstract, fundamental Principles of Right, with-out knowing what would be the true thing if it were practicable, without any exact standard of Right, hence they never go right; because they do not know they never go right, because they do not know where they wish to go. They are feeling around blindly in the dark for something, they know not what, striv-ing to go somewhere, they know not whither. On the other hand, stand the representatives of the Absolute Right, insisting that whatever is *true*, is expedient, and that any attempt to do less than that indicated as Right by their Standard, is wicked, and worcated as Right by their Standard, is wicked, and wor-thy of utmost condemnation. These men know where to go, they see the goal to be reached, but by refusing to adapt themselves to the conditions of society, by insisting on spending their energy in the attempt to do impossible things, they accomplish as little as those who rush into the practical work, without thus Standard of Absolute Right. Each of these parties is representative of a truth, which is, however, but a balf truth, and which insisted non, as the *vehcle*, is a half truth, and which insisted upon as the whole, is a may truth, and which insisted upon as the choic, is a practical falsehood. The Absolute Standard of Right is necessary to point the way; but its actual realiza-tion is only possible in a society which is organized upon an absolutely right hasis, and in which individuals live according to the dictates of actual right. To insist upon this Standard, therefore, in an inverted and completely wrong state of social life, is to attempt to produce results impossible in the nature of things. and practically erroncous. On the interior of values, and practically erroncous. On the other hand, to attempt to achieve practical amelioration, in the ab-sence of any correct knowledge of what the true con-dition of mankind should be, is to run the risk of do-ing more harm than good. It is only when these two sides of aspecting are both recognized, and understood for what they are, that there is chance of working to good advantage. It will be from the full and loving copperation of the representatives of the abstract and practical side that the final harmonization of sothi olety will accrue; and until such cooperation takes place, all hope of successful reform, in any department, must be abandoned. In the bistory of the Blavery agitation in America.

Receiping up yet awhite longer which inder yor choice in the problem of hight, they became wearled of the endear of the state which is processed by the sector of the state which is processed by the sector of the state which is processed by the sector of the state which is processed by the sector of the sector

should give that on the instant of conviction; should give neither sleep to their eyes nor slumber to their eyelids until they had satisfied themselves of the truth of this glad tidings of great joy. The decision which they make as a body and as individuals will array them on the side of the enemies of truth, of the foces of progress, and of the deniers of Christ, or upon that of truly religious and good men, the lovers of their fel-lows. It will cause them to side with the devoted workers in behalf of humanity, the Christs of the Race; or with the Phariness of all time, the lovers of heir own side of truth, and the enemies to all that is new, . Christ himself calls anew to all his followers at this time, and all must side with him and with this work or with Anti-Christ and the false teachers who, professing his name, are crying, Lord, Lord, but hom he never knew.

Especially to men engaged in business upon the present cruel and unjust basis does this new social pos-ibility call loudly. Hitherto there has been no knowlthere was no known method of changing it. But all that is altered. The rank fraud of our commercial I hat is altered. The rank fraud of our commercial polity is exhibited, and all men must see themselves as participants in actual robbery. We can none of us live without buying or selling; and we can neither buy nor sell without being liable to the commission of frand. We have no means of even knowing; upon our present methods, when we cheat or when we are elasted. While this is no practice commerces heated. While this is so, practical common sense eaches us that, as we must trade, we must still coninue in the old way until a newer and better one is naugurated. And while the same guide may tell us that it is not our special duty to abandon our present callings, to take prominent active part in the work of reconstruction, yet it is clearly apparent that the only ustification which an individual can find for remainng a moment in the vortex of a commercial system se very essence is anti christian and dislicitest, is that he is aiding to the utmost stretch of his ability those who are actively laboring to rescue humanity from the awfal whichpool in which they are being ucked to destruction, and are striving to introduce plenty, peace and justice, in the place of oppression

and robbery. We see, then, that Christianity has failed to secure social conditions in which men may live according to right methods; and has likewise failed to unfold to as what those methods are. In the absence of knowl dge mere goodness has been of no avail; and procloal ralvation has necessarily delayed for the discoveries of Science. The simple fact, that the Christian Clergy in being true to their religion, are obliged to be the op-posors of newly discovered truth is sufficient of itself to show its unfitness to be a Universal Religion, to shamp it as merely fragmentary. The Religion which shall guide the future must be one into whose embrade all (ruth can flow, and whose highest purpose shall be to continually apprehend new realms of knowledge and apply them in practical activities for the increased enjoyment and happiness of Humanity. Such a Re-ligion is already inacgurated, and demands the ald and assistance of all who love God and their neighbors to promulgate its principles and to embody them in prac-tical expressions for the salvation of the world. Many promulgate its principles and solution of the world. Many tical expressions for the salvation of the world. Many the called, but few are chosen. And the chosen are those who hear the voice of one crying in the wilder-ness of our compacted materiality, amid our selfsh-ness and solidity, urging to prepare the way of the Lord's side? They who in this age of social inqui-etude, of powerty, of conflicting opinion, of commis-ing all things to beautiful order, of, introducing com-fort, health and happiness; in the stead of, misery and degradation, and 'shall introduce the Millennium; the Reign of the Prince of Peace: 'This work is already begun. A few are struggling pobly for this parpoes. Meiga of the triangent of access in their hands. The with the instruments of access in their hands. The harvest is plenty; but the reapert are faw. (Who is on the Lord's side ? ... Who will, come to the help of the Lord against the Mighty.

# BANNER OF HIGHT.

## This Paper is issued every Honday, for the week ending at date. Banner of Light. BOSTON, SATURDAY, DECEMBER 20, 1862. OFFICE, 158 WASHINGTON STREET. BOOK NO. 8, UN STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

#### To Agents and Clubs.

The price of the BANNER is Two Dollars a year-One Dollar for six months. .. No discount to clubs or agents.

We make this change only in obedience to an imperative necessity, in consequence of the greater cost of material and increased expense of publication. We can give no assurance of permanent adherence even to these rates, if the price of paper continues to advance.

#### What is the Practical?

One has to stop and ask bimgelf that question seriously, now and then to know if he is drifting altogether into cloudland, or may be running into drudgery; rather. So many times do we hear persons-and hasty, careless, imitative writers, especially-declare with all possible emphasis that life is nothing unless it is practical, and ridicule without mercy such as they choose to style dreamers and idealists. Now the question is-who are the practical persons, and are the so-called dreamers unpractical? Do ideas precede action, or follow in its wake? Is he the larger man, and the best developed spiritually, who discards silent meditation and turns his back proudly npon the approach of contemplative moods and moments, that he may hurry to pick up coppers or fill himself with the bread and wine which the land produces?

All these things are comparative, of course; and are to be spoken of with that fact continually in mind. You may set yourself industriously to work out another man's plan, theory, or idea, and flatter yourself that you are the practical man, and he is the dreamer; but in point of fact, he is your master and maker, and without him you would be as without wits. Dreamer as you call him, he is the divine man, and you are but the mechanic-the tool in his hands, stimulated by none of the spirit that awakens him to the glory of discovery or the secret joy of invention. What would you do without him? Could he not very well exist without you ?

A good many hasty persons prefer to read, in papers like our own, racy, and perhaps wrangling, discussions of topics that are of fleeting interest at best, simply because they have not yet been developed to that point where they can see a principle, or an idea, and apply it with all its pregnant meaning to their own course of action. Hence they call for slashing editorials on the war and the generals. on the President and politics at large; they want things peppered high, or they possess no pungency for them ; every article must intoxicate them with its stimulating fumes, or it is too dull and heavy to be worth the reading. Now, Mter making due allowance for what is really prozy and tiresome to read, it is not saying what is altogether untrue to assert that a good part of the trouble rests with these fault-finders themselves, and with nobody else under the sun. They are as yet only at their alphabet; they will read presently.

It is better to receive a general idea, and then make a good use of it in your own conduct, than to have some one outside harangue you about your action directly. That is like learning to swim with floats; remove the floats, and where are you? We believe we are doing more good by repeating, from week to week, and month to month-though with as much variety as we can command in our power of expression-the general truths and principles, such as love, justice, and charity, which underlie all healthy policies, and all flourishing states, than if we were ding donging all the time into our readers' ears about the worth of this public man and the utter worthlessness of that. Men and measures change, but principles and ideas are abiding. If we can grapple with thoughts that are good to atimulate men to deeds of the right sort, we esteem ourselves happy in being useful beyond what we could, were we to split hairs continually over the merits of measures and the policies and popularity of men. What do the self-styled "practical men" perform, or execute, in the world, that they are so much better than those whom they sneer at as idealists? What would they be themselves, what would they do, but for the other class to inspire them? Each in his own place-is a good enough motto. All cannot have the whole. The tasks are to be allotted, Some take one part, and some another. It will never do to sneer at any man because his particular work does not happen to be your work. We should have but a tiresome world, were matters to be reduced to the monoteny which limited minds would deem the

A Little Charity. The Plymouth Memorial contains a very unchari- WENT TO KANAAS. Being a thrilling account of an table and bitter attack on the medium, Mr. Colchester, which, although it may be based on truth, would hardly be allowable in ordinary cases. It charges that Mr. O. went down to Plymouth to hold a scance, and became too much intoxicated while there to be able to falfill his engagement. Very well; even if it all be so, it would not author ise any public print to assail a great cause with which a derelict professor happens to be connected. Did the Memorial never hear of a temperance lecturer's getting too drunk before his audience assembled to go on with his performance?-or.of an Orthodox clergyman so degrading his vocation as to unfit him for his parochial and pulpit duties? If so, did it vent its spleen and rage upon the temperance cause,

or upon the tenets of Orthodoxy? We think it is perfectly easy to detect a toothsome sort of malice in an article like that which appeared in the Memorial, as if it were glad of a chance to assail a great truth through the weakness of one of its unfortunate professora.

The cause of Spiritualism will stand, and will flourish, and continue to bring happiness, brother Memorial, to thousands and tens of thousands of saddened and weary spirits in the form, though there were individuals connected with it who should become obfuscated and oblivious every day. A mediam is no more to be, supposed perfect than any other human being; perhaps not so much so, in con sequence of his peculiarly susceptible organization. A doubter would do far better if he would give his attention to the manifestations themselves, rather than to the character or habits of the individual through whom-for good reasons, and in obedience to the law of things-the manifestations are made. At all events, such savage critics as the Memorial, in assuming 'to condemn Spiritualism as he does and on the lame grounds he does, betrays a pretty poor style of religion himself, which he pretends he would put in the place of Spiritualism. Christ's religion teaches charity, more than anything else; the Memorial's religion, as evidenced in its recent article, is a slim sample of the Christ doctrine. We commend the writer to the perusal of a message on our sixth page, entitled ..... "Efforts to Resist Evil." It may give him some of the light he so much stands in need of.

#### Our War Boster.

Running over in our mind's eye the other day, the familiar personelle of those once with us in yarious station's in our office, and employed on our paper, who are now in the country's service we were led to the conclusion that the BANNER Office present war.

William Berry was on Lander's Staff, before the General's death, and shortly after received his commission as First Lieutenant of the First Massachugave up his life on the bloody field of Antietam.

Oliver C. Cooper left our office when the war broke out, and, refusing a non commissioned officer's billet, enlisted as a private under Captain Carruth in the Chelsea Company of the First Massachusetts now left in the gallant First, which left Boston a year and a half ago a thousand strong.

Patrick Tivnan enlisted in Capt. Wardwell's company of the 22d Mass., and won good report in the battles of the Peninsular. He was, we believe, wounded in the famous "seven days' fight."

John William Day, after surving for a time in the Mass. 1st, and discharged for ill health, on recover. FHY OF THE MIND." It comprises thirty-three pages, ing, re-enlisted as a bugler in the 1st N. E. Cavalry,

#### New Publications.

ill fated expedition to that fairy-land, and its sad results ; together with a sketch of the life of the author, and how the world goes with her. By Mrs. Miriam Davis Colt.

We have been profoundly touched in reading this brave, but unfortunate lady's narrative of her trip to Kansas, with her husband and little family, of her misfortunes while living in that unsettled land of her final return, and her subsequent experiences. Those who would get an insight into the trials, and pleasures too, of ploneer life at the West, will do well to purchase and peruse this little volume ; and all whose hearts are human, moved to pity by the story of a sister's or a brother's troubles, and who would obeer an unfortunate, but ever true soul upon feel specially called on, in such unfortunate cases, to her way, will be glad to know that no better opportunity is presented them than in the case of Mrs. Colt

> Her beloved husband and little boy died in Kansas, leaving herself and her little girl alone in the world; a life inaurance policy for about two thou sand dollars provided her with the means of protecta

> ing herself from absolute want for a time; she loaned the larger part of it by advice of friends, to western people, on farm mortgage securities, and coming home to New York State, bought five acres of land, and erected a little cottage on it; her western mortgages have slipped through her hands in consequence of prist mortgages eating them up on foreclosure and forced sale, and now she is in danger of being obliged to give up even the little refoge of a home which she bas ! She is a lady of refinement and education, and her husband was a successful teacher. We sincerely shope, and presume to ask, that all who read this brief sketch, especially if they happen to personally know her besides, will take secret pleasure in aiding a noble sister, and a long-tried, but patient woman.

> Her little volume is a real note book romance, full of pathos and real domestic tragedy, lightened occasionally with bright passages of pleasantry and hu. mor, and interspersed with instructive pages of description. We hope she will meet with success in selling the same, for its proceeds will enable her to redeem her little mame. Such as are willing and happy to do sweet deeds in a world that none of us could well live in, but for these things, can enclose a dollar to " Mrs. Miriam Davis Colt. West Stockholm

> St. Lawrence Co., N. Y.," and receive a copy of her book in return. It is well worth the dollar, only to read her account of the manner in which she is la boring with her little girl, to carry on her place and save it to her own use as long as she lives.

We have received the Twenty-Seventh Annual Report of the Directors of the Society for the prevenhas done its good share in finding muscle for the tion of Pauperism. It is a well printed pamphlet,

from the press of John Wilson and Son, Boston. This Report shows many interesting facts to all minds and hearts of a philanthropic tendency : such as that, within the year past, two thousand four setts Sharpshooters, in which capacity, while leading hundred and sevenity eight persons have entered his company against the enemy after the death of their names at the Boelety's office for the procure-Capt. Saunders, he was shot through the head, and ment of work, of which number four hundred and seventy-six were males, and one thousand nine hundred and eighty two were females. Eleven hundred and eighty-six of these applicants were supplied with permanent employment. The year's income has amounted to \$2197, and the expenses have been Regiment. He was wounded before Yorktown, but \$2681-or \$184 over the receipts. The late Moses is again with his Company-one of the ninety men Grant left a bequess of \$500. The invested funds are slender, and will not be likely to last much longer. A society of this sort is genuinely humane, and should be helped to means freely by such as are

#### blessed with the ability to bestow.

We have from the author, Geo. Pendleton Wilcox, a pamphlet, entitled "AN Essar UPON THE PHILOSOand is to appearances a thoughtful production, The language, however, might he simplified for better

#### Written for the Banner o Light. A SONG FOR THE ABMY OF HNITTERS.

#### BY BELLE BUSH.

Here's a pair of warm mittens for some one---A stranger it may be to me-Yet I call him a friend and a brother, Whatever his title may bein surgery a Man Dian

A colonel; a captain, or private, As equal in honors 1 view,

141 ............ For they are the heroes of Freedom, Who prove themselves valiant and true.

And I send to them ALL the kind wishes

That spring from pure sisterly trust,

And ask in return that our banner May never be trailed in the dust.

But sloft with its starry adornings. Unsullied and bright may it wave:

O'er the land that is sacred to Freedom. Baptized in the blood of the brave.

I'm knitting more mittens for some one-The task is a pleasure to me :

Yet I cannot help thinking: while knitting. Ah I who will that some one be?

And I fancy the one who receives them Will shout to his comrades in glee :

"OI some one has knit me nice mittens-Ah, me, what a comfort they 'll be ! "

And then, as he hastily tries them, Their merits the better to see,

I fancy he 'll silently query : "OI who can that some one be?" Then over the chords of HIS spirit, The fingers of Fancy will stray, Till the pulses of music awaken,

And throb with tenderer lay.

Ah 1 then the dear image of some one In brightness and beauty will come, A guest to look smilingly on him,

And sing of the loved ones at home : And the heart of the soldier will listen.

Entranced to his joy highest themes. Till hushed is the moan of the river That rolls by his palace of dreams.

For he 'll know there are hearts in the home-land. Who pray for the brave Volunteers.

O, bright to the soul of the hero

Each labor and peril will be ! While his heart o'er Love's token is singing : "Ah, some one is thinking of me !"

Thus toil we, an Army of Knitters, Encamped by Life's murmuring streams,

While Hope with the thread of our fancies Keeps knitting us beautiful dreams.

Adelphian Institute, Norristown, Pa.

The Invention of a Terrible Weapon of Destruction.

Our readers will remember we published Novem. ber 15th, an extract from a letter written on board the U.S. steam sloop of war Kearsage to the Boston | path to a new hemisphere. The sharp necessities of Traveller, announcing the discovery of a terrible weapon of destruction by Engineer Whittaker, of that vessel, sgainst which even the most formidable Duty restrains the passions, only that the nobler iron-clad would be no protection. Mr. Whittaker faculties and affections may have freer play, may was sent home to report to the Secretary of the ascend to God and embrace all his works Parents Navy, and it would seem from the following state- impose restraint, that the child may learn to go ment that his invention had been approved and was about to be tested :

Iron clad steamer Ozark, 2, now in course of construction at Mound City, eight miles above Carlo. Ill., is about 110 feet in length, will have four propellers. and a turret, twenty feet in diameter, for two large The boilers are in and the armor put on for cuns. about sixty feet on both sides. First Assistant Engl. neer, James W. Whittaker is examining the vessel with a view to apply his new invention for the de-struction of iron-clad boots of all kinds, having been nature of this invention is: suffice it to say Mr. Whittaker has letters from shief engineers in our navy and other scientific men, including Capt. Eriosson's prin-oipal engineer, wherein they express their utmost con-fidence in the plan, and recommend a trial speedily. Commander Porter is said to be highly delighted with esting it first.

## [DECEMBER 20, 1862.

The Pawners' Bank. This is a highly useful, as it is a very convenient institution of Boston. We have had booasion to speak of it before. It stops the swindling tyranny of the old pawnbroking system, and reduces the whole business to a solentific basis, making it as much a regular business as any other. From a recent annual Directors' Report, we observe that the concern is in a sound condition and continues to actisfy the conditions on which it was established. It has thus far loaned, on personal securities of a small nature, nearly half a million dollars, and earned in its business very nearly fourteen thousand dollars, since the issue of the last report. It declared a six per cent. dividend in 1861. The number of articles loaned on are upwards of a quarter of a million. Sixty-four per cent. of all the loans made are to the amount of \$10 and less. The average length of oredit actually taken by the pledgers is three and a half months; six months' credit is usually given, and loans may be renewed on payment of the interest due. No loans are considered doubtfal. There are no bills issued by the bank, and it has no deposit, accounts. It proves itself to be a truly charitable concern, and exactly adapted to the needs of the time. It is thoroughly a "Boston Notion," and a good one.

Bulwer on the Spiritual.

In his powerful little novel-"A Strange Story" -Bulwer remarks of the soul, in its various moods and occupations, from an experience truly profound. for no man could say such things of the soul, except he had real experience himself. "The soul," says he, in one place, " has need of powers of reposeintervals of escape not only from the flesh, but even from the mind. A man of the loftlest intellect will experience times when mere intellect not only fatigues him, but, amidst its most original conceptions, amidst its proudest triumphs, has a something trite and common-place, compared with one of those vague intimations of a spiritual destiny which are not within the ordinary domain of reason; and, gazing abstractedly into space, will leave suspended some problem of severest thought, or uncompleted some golden palace of imperial poetry, to indulge in hazy reveries that do not differ from those of an innocent, quiet child i The soul has a long road to travelfrom time through eternity. It demands its halting hours of contemplation. Contemplation is serene."

#### What Are Trials Good For?

To wake up; our faculties and, put us on our best exertions. But for these, it is questionable if we should make scarcely any effort at all. Says Dr. Channing-than whom few men looked more deeply into the recesses of the human character-" Nature's powers around us hem us in, only to rouse a free power within us. It acts that we should react. Burdens press on us, that the soul's elastic force should come forth. Bounds are set, that we should clear them. The weight, which gravitation fastens to our limbs, incites us to borrow speed from winds

and steam, and we fly where we seemed doomed to creep. The sea, which first stopped us, becomes a life-cold, hunger, pain-which chain man to toil, wake up his faculties and fit him for wider action. alone, may outgrow authority." Could it be so well said in any other way? Henceforth, let us welcome trials as our truest friends. A. L. NOT

#### A Meeting of Friends of Progress.

A Quarterly Meeting of the Friends of Progress was held at Union Hall, Lockport, N. Y., on the 6th and 7th days of December, instant. The meeting ordered there by the Secretary of the Navy for that purpose. It would not be proper to explain what the Chairman, and H. O. Gregory. of Locknort. Secretary. Owing to the inclemency of the weather the attendance was not as large as usual, but the audience was very attentive, and deeply interested in the cheering and appropriate remarks of George W. Tayit, and gratified that he is to have the opportunity of lor, of Collins, Giles B. Stebbins, of Rochester, Eliza C. Clark, of Eagle Harbor, the Chairman, and others. who fearlessly and earnestly advocated the right of every human being to elevation by giving him freedom and opportunity to cultivate his God given fasulties, and showing that those withoppose this grand idea of the elevation of our race are more or less intimately connected, by sympathy and otherwise, with the gigantic rebellion that threatens to destroy the government of this great nation. Vocal music, accompanied by the melodeon, added much to the interest of the occasion. The next Quarterly Meeting will be held at the same place on the first Saturday and Sunday in March next, and the Third Annual Meeting in June following. Speakers who may be passing this way can make arrangements for attending these meetings by addressing H. O. GREGORY, Lookport, Chairman of Committee of Arrangements.

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ler, to ha the free ] come do paying f RENU of Battle Wadawo nounced preachin

Then bright o'er his pathway of peril, Will glimmer Hope's beautiful star. And his heart will grow braver and stronger To follow the fortunes of war. For our country, her freedom and honor,

# He 'll triumph o'er quick-coming fears.

best. The " practical "-as we view It-is just that which each feels himself qualified to do. You may by able to write verses, and I to swing the adze. Very well; am I, then, more practical than you? or you any less practical than 1? God forbid. These things are not so conventional as all that. They have deeper root, belong to the nature, and enter into life, rather than profession merely. Life all tends to one end and result; you may reach it in a bailoon of fancies, while I have to plod along on the tow-path. Let it be so, then. Only let us receive the truth as it is-not as our little whims would fain have it. We cannot change radical laws by laughing at them, or ridiculing them. We find. at length, that we all have to stop our nonsense and quietly obey. When we come to that, there is hope for us; and not much before. 1 1 1 2 1

| Donations in aid of Our Free Ci   | reles. |
|-----------------------------------|--------|
| Willard Wheeler, Boston,          | \$5.00 |
| L. W. Biske, Pepperell, Mass.,    | 5.00   |
| -A-Subscriber, Washington, D. C., | 1.00   |
| William Durfee, New Bedford,      | 1.00   |
| HIF. Coolidge, North Chelses,     | 3.00   |
| Hi Anderman, New Phila, Ohio, -   | .60    |
|                                   | 1.00   |

an an an a' an aite a thatair Mr.M. Kingman writes .... I suclose four dollars for two copies of the BANNER, and one dollar for the expenses of the spirit post office, in response to the Inte appeal in the Banune. I should be very corry to line the Messige Departmine of your excellent paper.

2.25

and is now attached to the person of the Colonel. James S. Dearborn was with the Boston Light Ar-

tillery, which "did the State some service" for three months, in Baltimore, last summer. He enlisted in the 8th Battery as a private, was promoted for gallantry at the Antietam fight, and wore home the chevrons of a sergeant of artillery in one of the best batteries that ever left the Hub.

Wm. M. Robinson was a gunner in the same battery. He was in four battles, and was promoted for bravery at South Mountain and Antietam.

Fred. S. Davis went to Newbern in the 24th, Col. Stevenson, as a private, but has been detached. and s now a compositor on the Newbern Progress.

Charles H. Crowell is a gunner in the 11th Battery, Capt. Jones, which has just been ordered to the front, and we may soon expect a good account of him. These are all we can at this time recall, but we know there are others, formerly with us, now in the war. But we think we have 'supplied our quota, and so have no fear of the draft.

#### Good Sleighing.

We are having excellent sleighing in the more northern portions of New England, and right about Boston we have had a very fair store of snow, with weather sharp enough to turn every venturesome peron's nose into something as blue as a Nova Scotia whetstone. Well, it is high time we had permanent eleighing, if we are really to have it. Last winter, a capital flooring of glare ice was laid early in the seacold spell. ' It was rather unusual; we may not exwas to be an "open winter," little snow and less what we got last year.

The Banner of Light in Washington. We have the satisfaction of informing our readers -also those at the seat of war who are fain to reach after the inspiration of the spirit world, and those denizens of the Capital who are asking for "more well conducted ; bookstore of Charles H. Anderson, No. 458 South street, nearly opposite the post office, in Washington. His orders are constantly increasing, and the readers of the paper, he says, are among the best citizens ; so we may infer that the leaven is working in the society of the Capital.

#### Lyceum Hall Meetings.

Mrs. Fannie Davis Smith is under engagement to speak before the Boulety of Spiritualists worshiping in the above named Hall, in this city, the remaining Sandays of this month. - 1 March Garage

stillely all thist follow, to extra stills a start and any

adaptation to popular use.

#### The Church of England.

The London correspondent of the Chicago Journal, sends over the following remarks in a recent letter, relative to a state of things in "Mother Church," which augurs any but a millennial arrangement for the future of that gigantic ecclesiastical establishment:

"Trouble is evidently brewing in the Church of England. Bince the publication of the famous "Es-says and Reviews." the whole body of clergy has been morally, if not openly, divided on the various ques tions they discuss, and all the trials that have ensued and the penalties to which their writers have been subjected, have failed to heal the breach that open wider day by day. The whole kingdom, was roused from its apathy, the other day, by the announcement that one of the regular bishops—Coleuso, of Natal-had written, and was about publishing a book, prov-ing that the five books of Moses, instead of being the work of inspiration, are merely historical fictions. On the top of this announcement, came speedily another, that the Rev. F. D. Maurice, whose name is well known in our country, had resigned his prefer-ment in the Established Church, on the ground of the latter incompatibility of his theology with the formu-laries which he had pledged himself to maintain Several other clergyman, of minor standing, have also been compelled from conscientions motives, to dissolve their connection with the Church. There is evidently a wide spread heresy, of some sort or anoth. er, existing in this bloated institution, the end of which is yet to come."

Doubt leads straight to discussion, and then come new and larger views and conceptions; hence all chades and styles of ecclesiastical authority virtually. son, and then snows after snows were sprinkled and forbid freedom of inquiry, and hedge even doubting peppered down upon it, keeping our favorite New around with penalties calculated to frighten every-England institution in good repair all through the body away. But When doubt and inquiry takes possession directly of the leading minds of a Church, actly expect such luck this time. Indeed, we have like the Church of England, it is necessary for the already heard many an old person prophesy that this ecclesiastical authorities, if they would save themselves whole, to cast about them and try some other sleighing ; it might not be so strange, considering remedy. It would seem as if hereby had so deeply tainted the Church of England now that there was no probability of the venerable old Establishment ever getting back upon the ground it has so long held. Like all other institutions, founded for tem porary ends, it has performed its whole task, and must speedily give way to something better.

Spirit Photographs in Literature.

Already has this new development in Spiritualiam begun to show itself in the literature of the day, literature which the people facitly accept as more real than granite stone or earthly dust. In Ballou's Monthly for January, 1868, there is a story by Francis A. Darivage, called "Mysterious Occurrences in-East Houston street, N. Y." It tells about the wicked life of a young man, who sat for his photograph, and there came with his own picture the spirit picture of an old man he had murdered for his money, with one hand pointing to his out throat, and the other to the ploture of the young man, who was Te is easier to suppress the first impure desire than to the guilty murderers! When he saw the ploture he and the destate the destate the second part of the second s

"NECESSITY IS THE MOTHER OF INVENTION."-We made mention a few weeks since of several new inventions which the necessities of the war had brought out, and here is another, of which the New York Iribune says: "An ingenious and very simple contrivance, invented by Lieut. John B. Waring, of the 4th Missouri Cavalry, appears to meet the requirements most effectually, for something better than the ordi nary spike for disabling guns. Any effort on the part of the enemy to remove the implement from the gun will certainly burst the picce, and scatter destruction among those who make the attempt."

The scarcity of material for the manufacture of paper has become so general that various ingenious methods are being resorted to supply the demands. An ex change says that Mr. Oakly, the proprietor of the Salisbury paper mills in Orange county, N. Y., is manufacturing a strong brown paper from the fibre of the cat tail, or Typha. He is also experimenting upon white paper, and hopes to succeed in obtaining a valuable fibre from the reed.

We also see it stated, that the mauufacture of namer from the leaves of Indian corn, is becoming extensive in Austria. The paper is said to be tougher than any ordinary paper made from rage, while it is almost wholly free from silica, which makes paper produced from straw so brittle.

The "rag-famine" is beginning to stimulate ingeuity. Numerous other experiments are being made to find a sub-titute for cotton in the manufacture of paper. Sorghum, corn stalks, jute, flax straw, and other articles are suggested. Paper can be made of all these: but none has yet come to market, so cheap, handsome, and so desirable, as that made from rags or cotton. Until some substitute is found, paper must command a higher price.

#### **Paper** Enterprise.

The New York Herald, in remarking upon the extraordinary price of white paper, says :

"The newspaper proprietors of this city contem-The newspaper proprietors of this city contem-plate starting a company, and either purchasing or es-tablishing several paper mills, where they can manu-facture their own paper, and thus protect both them-selves and the public from extortionate rates. Such a company will be no more-and even less-trouble to manage than the Associated Press arrangements, and will be equally efficient."

The following advertisement appears in the New York Tribune :

#### TO CAPITALISTS AND PAPER-MARERE.

The undersigned, a committee appointed by and acting for THE ASSOCIATED PERSS in the city of New York, will receive PHOPOSALS for the supply of the whole or any part of 300,000 lbs. of PAPER per week, for five years from the first day of Unnuary next for an soon thereafter as the necessary arrangements can be perfected). M S BEACH. Sun Office, cor. Nassau and Filton streets. Bun Office, cor. Nassau and Filton streets.

Tribune Office, Sor, Nessel and Sprike Wreets.

The Spirit Photographs. Several persons having doubted the genuineness of Mr. Joseph B. Hall's letter, published in a recent number of the BANNEE, in reference to the pictures he had taken at Mrs. Stuart's, we state for the information of all such people, that it is genuine, and gives a plain, unvarnished statement of the fact of spirit photography. Mr. Hall is a reliable man,

holding the office of Secretary of the State of Mathe-Yet such evidence is counted as nothing, and several of our cotemporaries "marvel" that we we can be so easily imposed upon."

## To Correspondents,

[We cannot engage to return rejected manuscripts.]

H. M., TIBKILWA, ILL. -- Go to any good olairvoyant medium, and you may get the information you so much desire. We know of no other method for you to adopt.

Much correspondence is laid over for lack of room. It is utterly impossible for us to accommodate all our correspondents. Many excellent articles are laid aside for the reasons assigned above.

The Great Battle Commenced. General Burnside's Army has made a forward movement, and on Thursday last attacked the onemy at Fredericksburg, and on the following day drove them from their fortifications and took possesmion of the city. Second Bar Star Bur all

The BANNER is mailed regularly to the Lowbow SPIRITUAL MAGAZINE. Why it has not been received is a mystery to us. A the set of the fill of the bind dies.

The hearth-stone is the cornerstone of the Republic. lang multipagkat harangin (disili) adi domirtani m

INDBM followin Adams, •• The other ha the steam these de violation ple notic by you that you to the n proofs in lected a

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## DECEMBER 20, 1862.

# BANNER OF LIGHT.

## ALL SORTS OF PARAGRAPHS.

Secretary Chase in favor of general remancipation as the subject of a bunday School. She was nonly sec-the price of enduring peace. He recommends strongly agement the school has been auccessfully started, and the emancipation not alone of the slaves in the rebel. We hope and intend shall be well sustained."—Herald Hous States, but the emancipation of every slave on of Progress. the continent. That result must be reached, he thinks, before we can have permanent peaced

A report of the Conference on Wollasday evening of last week, intended for publication in this laster, is unavoidably postponed until our next and

William Denton's lectures on Geology are being fully, reported in the Montreal Gazette, He is pronounced ... a lecturer of great ability, who never fails to make his subject clear, intelligible; and highly entertaining to ins additions. Is is how about time for New guines," said one, "that you don't know what this Yorkers and Bostonlans to obtain the services of Friend Denton ? 11.00

In The Spirit Messages on'our sixth page are very inter esting. We desire that the minister of the Gospel al luded to in one of them will write us on the subject matter. We will ald him all we can to accomplish what his spirit friends so much desire to effect.

We are under obligations to S. W. Eells, Manafield, Ohio, for copies of No's. 7, 8, and 9, of Vol. XII, of the BANNER.

P. T. Barnum, a man who with all his humbug has cast his influence on the side of sobriety, is reported up his horse to the enemy? Not he. He sung at the as having once said in a temperance meeting that, as top of his voice, . A horse, a horse I my kingdom for a a great showman, he would give more for a drunkard who had been prosperous in business, than for any and he drove the British from the field, and secured other ouriosity.

That was a very pretty conceit of a romantic hus band and father whose name was Rose, who named his daughter "Wild," so that she grew up under the ap pelation of "Wild Rose." But the romance of the name was sadly spolled in a few years, for she married a man by the name of "Bull."

If you were to lose your nose, what kind of one would you get? The first that turned up.

The law is a pretty bird, and has charming wings 'T would be quite a bird of paradise, if it didn't carry such a terrible bill.

A million of dollars in gold weighs 4,479 pounds, or nearly two tons and a quarter.

The new statue of Franklin make by Powers in Rome, has just arrived at Washington will is opened in the House of Representatives all cost \$20,000, is eight and a half feet high, and is one of the finest works of art ever made.

CLEAN OUT YOUR ATTICS .-- In a chamber at Salls bury, N. H., was recently found fifteen hundred pounds of old papers and pamphlets, which sold at the papermill for seventy five dollars. The present is a golden moment for the sale of all such rubbish.

An advertisement lately appeared headed, "Iron Bedsteads and Bedding." We suppose the linen must be sheet-iron.

"I could n't get a wink of sleep, said a newly blessed Benedict, " on account of a discordeon that kept playing all night." ... Discordeon l' inquired the confidant of his troubles, "what new instrument is that ?'' " Only the baby," was the yawning reply...

Florence Nightingale has suffered a relapse, and but little hope is now entertained of her recovery. She is able to remove from one place of residence to another -a very few miles-once a year, but she is scarcely able to leave her bed in the intervals.

Grief knits two hearts in closer bonds than joy ever can, and common sufferings are far stronger than common lovs. . معقره ور

Stearns & Co.'s Premium Glycerine Toilet Boap is a capital article for removing eruptions from the skin, and rendering it soft and healthy. For sale at No. 3 Commercial street, Boston.

The Post compares the spirits who visit Mr. Mumler, to have their portraits taken, to those who are on the free lists at theatres. in this wise: "Spirits who come down to sit for their pictures, go off without paying for them. Why should they pay? Are they not dead-heads?"

sense of justice to the real projector and director re-quires me to correct. Mrs. Hyzer, who for about one year past has once in four weeks addressed a large au-Robert Dale Owen, has written an elaborate letter to dience here on one or more occasions, brought forward Beoretary Chase in favor of general remancipation as the anbient of a Sunday School. She was nobly sec-

AN INCIDENT IN & RAILWAY CAB. -- Monster -- " I'm afraid I 'm sitting on 'your crinoline, ma'am !" Affabls Young Lady-" Oh; never mind, sir! It's of no consequence ; you can't hurt it !" Monster ..... No, ma'am, it's not that ; but-the confounded thing hurts me !!!

#### A man is valued as he makes himself valuable.

Two gentlemen were lately, examining the breast of a plough on a stall in a market-place. "I'll bet you a The bet was won, and the wager paid.

A farmer likes cold weather at the proper season; but an early frost in autumn goes against his grain.

WASHINGTON AT WATEBLOO .- "My dearly beloved hearers," said a very popular preacher down Sonth. when haranguing his hearers on the importance of perseverance and fortitude during the present war, "you must do like Gen. Washington done at the battle of Waterloo. In the heat of the skirmish, his horse was killed by a British cannon ball. Did Washington give horse.' A horse was brought him by Frank Marion, the liberty of South Carolina."

It is singular that the rebels complain of having nothing to eat, for there is a tremendous "stew" throughout the rebel Confederacy.-Louisville Journal.

Profanity and politeness never associate together.

· Eternal Hope | when yonder spheres sublime Pealed their first notes to sound the march of Time. Thy joyous youth began—but not to fade—

When all the sister planets have decayed; When wrapt in fire the realms of ether glow. And heaven's last thunder shakes the world below: Then undismay'd, shalt o'er the ruins smile 'And light the torch at Nature's funeral pile."

Provoking-to dream you have lots of money, and then wake up and find yourself an editor.

This is the most soothing balm the human heart can experience. When oppressed by sickness and cares, we sink exhausted and languid on the couch of anguish, how renovating is the voice of friendship, how consoling to the heart to know and to feel that its cares and anxieties are participated by a fellow-creature, and to know there is a being whose vigilance would shield us from impending evil, even at the risk of life, fame and fortune.

Spirit Portraits.

MR. EDITOR-We received the pictures spoken of in the BANNER a few weeks aince, and in justice to Mr. Anderson and the cause of Spiritualism, we feel it our duty to say a few words about them, especially the earth-form. We cannot express the joy and satisfaction we experienced when we received them, to find an exact likeness of the dear little girl that we lost over eleven years ago. Her eyes, her halr, her features, expression, and everything, are so natural and life-like that, it seems as though we had got her back again; in fact, it is all that we could wish, and far superior to anything we ever expected to see. We believe no artist in the world could have taken one so well; even when she was living. The bird in one hand, and the basket of flowers in the other, represent her exactly; she was passionately fond of both. Bhe would sit for hours and listen to the birds singing; and we have yet the little basket in which she used to gather flowers, just like the one she has in her hand. Her dresses were made in the same way, and her shoes are just like those she used to wear; and yet Mr. Anderson knew nothing at all about any of these things, as she was born and died in England.

We consider this a proof of Spiritualism, which all the skeptics in the world cannot gainsay. The spirit form is also lovely and beautiful, and corresponds with the description which several seeing mediums have given us of her in her spirit-life. We have had scores to see them -- both skeptics, professors of religion, and even ministers of the Gospel, and they are looked upon with admiration and wonder by all who see them, and yon may rest assured we look upon them as a precious boon, which no money could buy, and which we shall cherish as long as we live. And we all---her father, mother, and sister-most gladly subscribe our names, to these few lines, wishing success to Mr. Anderson and the cause of truth and progress throughout the world. JOSEPH NOBLE. MARTHA NOBLE,

Mr. Anderson's Address. Letters addressed to W. P. Anderson, Artist Medium, care of BANNER OF LIGHT, Boston, will reach their destination at once, 1 1.1

#### Gur Circles.

Notice .- As these circles, which are free to the public, subject us to much expense, those of our friends who take an interest in them, and desire to have them continued, are solicited to aid us in a pecuniary point of view, or we fear we shall be obliged to suspend them altogether, Any sum, how-

Warren Chase may be engaged to lecture in New England for several Sundays betwien January and by writing him soon at Taunton, where he speaks all of December, and in Providence in January, He will spend May in central New York, near Syncuse, when the four Sundays of that month may also be engaged by early application.

How to Obtain the Banner of Light. We wish it distinctly understood that we have an thorized no person outside of our establishment to receive subscriptions and mail this paper regularly to such subscribers. All persons subscribing for the BAN-NEB 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 which the paper is intended to be sent, not forgetting the name of the County and State, and direct to WIL-LIAM WHITE & Co., 158 Washington, street, Boston, Mass.

#### Answering Sealed Letters.

For the reason that mediums for answering sealed letters are continually changing their residences. letters are continually changing their residences, nows:-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 comperent medium (o answer letters of this class. The terms are one dollar for each istier so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot ally." 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 can. not guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed as they can under the mircumstances. Address BANNER OF LIGHT," 158 Washington street, Boston.

The Vermont Quarterly Convention of Spiritualists will convene at Bridgewater, on the first Friday. Sat-urday, and Sunday of January, 1863. It is hoped that 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-cheer-tion season. giving and receiving. The friends,

attend. Speakers in and out of the State are cordially invited to assist in and partake of the feast. Bro. Austin E. Simmons, and Sisters Horton, Wiley, and Works, are expected to be present. - CHARLES WALKER, I. E. POWEBS.

NATHAN LAMB, G. W. TOPLIFF, Myron M. Dimick, J. E. WILLIS. G. W. RAYHOND, I. M. HOLT, Bridgewater, Nov. 29, 1862. E. B. WILLIS.

**Obituary** Notices. In Windham. Ps., Nov. 29th. REUBEN TYRELL, in the 79th year of his age, laid suide the worn garment of mortality, and entered the valley, that to him had no shadow.

A firm and consistent believer in the impartial and unchanging love of the Great Designer, in the last years of his life journey he had added to his former the immortal shores had grown so transparent, that the light guided his footsteps down into the valley; and to the inquiries of his children, he replied that the faith he had lived by would do to die her that the faith he had lived by would do to die by; that he feared no evil.

## CHEAP FARMS NEAR HOME ! 40,000 Acres of Land ! FOR SALE IN THE EMPIRE STATE. THE undersigned is authorized to negotiste the sale and transfer of nearly Forty Thousand Acres of Land, chiefly in Hamilton, Warren, Cattaraugus, Genessee, Erie, Essex, Franklin, Lewis, Onondaga, Untario, Baratoga, Stuben, and Sullivan Counties. These lands will be sold in quantities to sult the purchaser, at the low prices of

FROM 25 CENTS TO TEN DOLLARS FEE ACRES

billied to aid usin a pocuriary point of new, or we reat we shall be obliged to usepoint them altogethes. Any sum, however, and the support of the cause may be inclined to a porovad securities. They are heavily timbered, and well watered. More than 26 000 acres are located near the conter of Hamilton County, about fity miles from Amagement with the spiritual provide the second plane of the second plane of the second plane of the second plane. The spin second plane of the second plane of t

miles toward sunset for chesp farms, when they can find

miles toward sunset for catego farms, when they can any them at home. #### Send for a Circular, and address at 407 Fourth street, New York B. B. BRI ITAN, Acam. N. B. Also a number of City and Yillage Lots in Roches-ter, Lockport, Mount Verpon, and other places, at prices un-heard of before. St Nov. 29.

ANOTHER NEW BOOK. JUAT PUBLISHED,

ANSWERS

**Ever-Recurring Questions** FROM THE PEOPLE. (A SEQUEL TO THE PENETRALIA.) BT

ANDREW JACKSON DAVIS. Several years ago the author of this volume wrote as fol-

During the period which has since clapsod, a multitude of questions have been propounded to him, embracing points of peculiar interest and value connected with the Spiritua Philosophy and Practical Reform. From this list of several hundred interrogatories, those

hold imperfect control of the medium, and do as well as they can under the mircumstances. Address Bayway or Lynur," 158 Washington street, Boston, Bayway or Lynur," 158 Washington street, Boston,

200 IMPOBTANT QUESTIONS.

ANSWERS TO QUESTIONS IS printed on good paper, and well bound, uniform with the "Great Harmonia" and "The Harbinger of Health."

One Volume, 420 pages, 12mo.

Price, postpaid, \$1 00. To the Pacific States, \$1 20. Copies will be mailed promptly, in the order of the receipt of the money. Address, BANNER OF LIGHT, BOSTON, MASS. WILLIAM WHITE & CO. Oct. 25. tf.

WILL ATTEND FUNERALS. MRS. J. H. CONANT hereby notifies the public that she will engage to attend funerals in Boston and vicinity.

She has been induced to make this public announcement at the carnest solicitation of many friends Address WILLIAM WHITE & CO., Nov. 29. U 155 Washington street. O. L. GILLETT MANUFACTURER OF, AND DEALER IN,



TES All orders promptly attended to. is3mº Bept. 27.

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A BOOK FOR MEN AND WOMEN ! LEGALIZED PROSTITUTION OB, Marriage as it Is, and Marriage as it

Hew Books, an fft

Should be, PHILOSOPHICALLY CONSIDERED.

BY OHARLES S. WOODRUFF, M.D.

TN THIS NEW VOLUME the people have a want met L which has already wrought untold misery., Bin and un-happiness are the truit of Ignorance ; one need no longer be ignorant, if he will take this little book and make its facts his or her own;

All wrong notions and delusions about Marriage are here explained away and exploded. The matter-so momentous to every person living-is made clear and plain ; stripped of its mockeries and glozes; presented just as it lies in every human soul; familiarized in its profound principles to every one's comprehension ; and rationally forced into the reader's bellef.

The author rests his statements and conclusions wholly on Nature, unwilling either to thwart her plans or neglect her suggestions. He shows that mavriage makes more people actually wretched than harpy, because it is not sought with an understanding of the right principles. He proves the utter solfishness 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 an agreement between two persons to try to live together without quarreling It must be wholly of Lovz, or it is a failure.

Everybody will receive benefit from the bright pages of this book.

Price 75 conts. For sale at this Office. if Nov. 29. JUST ISSUED.

## SOUL AFFINITY: By A. B. CHILD, M.D.

Published by WM. WHITE & COMNQ. 158

Washington street, Heiters, This book of each in our the and everyphe who his and her own other half is. It transcended the tangle and the wrangle of Free-Lovism that falls with falling matter, and tells what Spiritual Love is, that shall grow brighter and ourer forever.

This book is warm with the author's life and carnest feeling. It contains terse, bold, or ginal, startling thoughts. It will be a solace to the afflicted and downtrodden of earth. Price, 15 Cents. tf Nov. 15.

## BULWER'S STRANGE STORY!

A VOLUME OF 386 PAGES, Elegantly Printed, and Illustrated with

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TWENTY-FIVE CENTS.

(Postage nine cents.)

This is one of the most entertaining works of its worldenowned author, and will be read by Spiritualists and others with great satisfaction.

We will mail the work to any part of the United States on receipt of the price and postage. Address WILLIAM WHITE & CO.,

April 26. ١ſ 158 Washington Street, Boston.

The Book of the Day! THE TEXT BOOK FOR EVERY INTELLIGENT AMERICAN!

THE NEW LITTLE WORK-s sort of Pocket Companion -just published with the title of the

HONEST MAN'S BOOK OF FINANCE AND POLITICS," is certain to make a greater commotion in men's thoughts than Tom Paines's "Crisis," or "Common Sense" did in

BENUNCIATION OF ADVENTISM .- Rev. Moses Hull of Battle Oreek, who held a discussion with Frank L. Wadsworth, on Spiritualism, last winter, has renounced the Second Advent doctrine, and is now preaching Universalism.

INDEMNITY DEMANDED OF GEBAT BEITIAN .- The following is taken from Mr. Seward's note to Mr. Adams, dated Nov. 8d, 1862.

... The telegraph announces the destruction of an other half dozen American vessels on the high seas by the steamer 290. The President is obliged to regard these destructions as being made by British subjects in violation of the law of nations, after repeated and am-ple notice, warning and remonstrances had been given by you to the British Government. It is presumed that you have already brought the subject in that light to the notice of Her Majesty's Government. The legal proofs in support of a claim for indemnity will be col-lected and transmitted to you as speedily as possible."

People often speak of a trillion as a possible number. The fact is, that not a trillion of seconds has 96 Broadway. slapsed since the creation of Adam: nor will that number have elapsed until February lat, in the year of onr Lord 25.8251 For in a trillion of seconds there are \$1,687 years, 82 days, 1 hour, 46 minutes, and 40 sec onds." -34  $M_{\rm e}$ 

REVENUE FROM THE TAX LAW .--- It was thought, at the time of the passage of the tax act, that it would does not understand the cause of his own words, or vield about \$150,000,000, but revenue officers now think it will furnish more than \$250,000,000. ТЪ sum would soon pay principal as well as interest of the public debt. and the state of the states of

Upwards of 100,000 tons of iron ore have been shipped from the Lake Superior region this season. Many who tell us how much they despise riches and preferment, mean, undoubtedly, the riches and prefer-

ment of other men. 114.01 There is no wretchedness like self-reproach.

PETROLEUM OIL.-The astonishing rise in petroleur

oil is in great part accounted for by the enormous inorease in its exportation. For the year ending Nov. is indicated by the more or less frequent use of this 8d, 1861, the exportation was 21,425 bbls; while for the year ending the 3d inst., it was 236,000 bbls, An other year may exhibit almost as astounding resplie, new markets being opened in nearly every quarter of the globe. A control and 101. 1

Not long ago, a youth, older in wit than in years after being catechised concerning the power of nature, Yeplied: " Now, I think there's one thing nature can't do." "What is it my child ?" "Bhe can't make Bill Jones's mouth any bigger without settin' his cars back, N 16 1 1 1 1

Franklin' very traly observes the res of others are the eyes that ruin us. If all put myself were blind, I should neither want fine houses, nor fine furhiture," the Brits

During the slege of Sebastopol, the English expended 9, 178,860 pounds of powder.

THE SUNDAY SCHOOL AT BYRON, N. T. Our friend

STREET COLOR

- 5. type

7 hudses HENRIETTA NOBLE.

We shall be happy to show them to any person who may wish to see them, by calling on us at No.

Patterson, N. J., Dec. 10, 1862.

#### Short Sayings.

People talk without knowing what they say, They not without a real knowledge of what they do, Man does not clearly perceive his own nature ; he comprehend the motive power of his own sots the

No one knows himself, nor is he known by others. No one sees himself as others see him. never above the man he fights with, nor the wrong he fights to make right and platterson t When two men, or two nations, go to war with

each other, it is six of one, and half a dozen of the other. People are not generally aware of the very fre-

quent use that each one makes of the pronoun, I. The amount of self-esteem that each one possesses very animportant word, Self esteem is essential to the physical world, but not to the spiritual.

Were a speaker to tell you something new; some thing original, something intuitive, the people would not like him. A speaker to be liked, must be his torical; and superfigial; must tell something that has been told before : must tell the people what they know themselves is truth. To tell the people any thing beyond what they know, would call forth their disgust and make them, turn up a lip of soorn.

Writers and preachers, have never dared to write and preach the silent thoughts, desires, and spontaneous feelings of themselves and of the people These have been covered up by the cloak of deception and pretensions-so the ideals only of physical perfectness have been substituted. When writers and preachers shall be able to go alone without the The Sundar Sonoot at BYRON, IN. T. Out friend, " stays" of topastic and make a more truthful picture J. W. Buayma, sends as the following: "Baby Davis: A observe a poice in a recent number of the Rana LD PROGRAM, of the organization of a Splittmaint of soul desires, whereby they shall come into a more Bunday School in this place, under rary available prospects of stocks which is the face or and the face of the splittmaint you mention that it is under sy director, which a face of the splittmaint of a soul desires and the splittmaint of the

"The funeral services were conducted by the writer who read the 23d Psalm, 4th verse: "Yea, though pass through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and the staff, they comfort me." The consolations of our beautiful faith come like healing balm to the bereaved family. and when in the vening clicle, the departed appear-ed to the clairvoyant view of the writer, happy in the reunion with former friends, it seemed indeed that death and the grave had lost their power to cast a gloom, or a shadow over the spliti-illumed earth. FLAVILLA E. WASBBURN.

Died, November 23, 1862, after a lingering illness in the fifty-third year of his age, ABEL BROWN, for many year an esteemed citizen of Middlelown, Jef many year ferson County, Kentucky, a native of Concord, Mass. Middletown, Ky., Dec. 1, 1862. 0. D. B.

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## OR, WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Bandolph. Price, Soc.

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than Tom Paines & Orisis, of Comments and their day. Here is a work, handy for every reflective man to take up and study, and calculated to move the modern world. It an-alyzes the diseases and defects of society, proving that they grow out of the radical errors of our financial system, and of the entirely erroneous notions provalent on the subject of for convenient.

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Charles in the second second

Word the States

SPIRIT PHOTOGRAPHS I DEREONS Triding at any distance from Boston, desirous to obtain Photographs of their departed friends, by Mr. W. H. Mumier, will please send for Oiroular, which gives all pariloulars. Address, Mes. 558 Washington sireet, Boston.

A IDE to Capt. W. D. Porter, who was killed on board the A. U. B. Gunboat Essex. a. the taking of Nort Henry, Feb-ruary 6, 1859, is you sake at THE OFFICE.

S. B. BRITTAN, JR.,

three-cent postage atemp. The proceeds of the sale of this fine Engraving are to go to aid in erecting: a suitable monument over this youthful here's remains in Recendale Cemetery July 19.

MRS. CAROLINE A. BATCHELDER, INDIAN HEALING MEDIUM.

## BANNER OF LIGHT.

## Message Department.

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The Seances at which the communications under this heading are given are held at the BANNER OF LIGHT OFFICE, No. 153 WASSINGTON STREET, Room No. 8. (up stairs,) every MONDAY, TUEDDAY and THURADAY Rifernoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time. Each Message in this Department of the BANNER we claim the public by the solid whose name it heart, through

was spoken by the spirit whose name it bears, through Mas. J. H. CowANT, while in a condition called the Trance. They are not published on account of literary merit, but as tasts of spirit communion to those friends who may recognize

These Messages go to show that Spirits carry the characteristics of their earth-life to that beyond-wh

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

#### MESSAGES TO BE PUBLISHED.

Monday, Non-17.-Invocation; Questions and Answers; Al'sort F. Walto, 15th Mays Rog., Co. G; Barn, Bolion, a col-ors i man; James Glidden, of Charleston, B. C.; Isabel M. Graw, to her parents in Halifax, N. B. Tuzday, Nov. B. -Invocation; Questions and Answers; F. H. Rogors, of Bererly, Mass.; Frances Elizabeth Gordon, of New York City; Hattle A. Burroughs, to her mother in Cipennati. Oblo.

Cincinnati, Ohlo. Thursday, Nov 20.-Invocation; Questions and Answers; Col. Thomas Jones, of S. Carolins, to his son; Hulda Drew, of Bangor, Me., to her two sons; George Briggs, of New York City, to his mother, in Walker street. Monday, Nov. 24.-Invocation; Questions and Answers; Monday, Nov.

Monday, Nov. 24. - Invocation; Questions and Answers; Mord Kondail to his friends in Boston; Lavinis S. Mitchell, to her friends in Columbus, Ohio; Michael Sweeney, to his wife in Fail River, Mass. Tueday, Nov. 25. - Invocation; Questions and Answers; Capt. Samuel J. Locke, of Rye, N. H.; Horace Mason, of Hagerstown, Md., to his mothor.

#### Invocation.

Oh, thou Father, as we step upon the sands of time, we feel that they are giving way beneath our feet; and as we turn our gaze north, south, east and west, yea, as we take within our scope all the kingdoms of the earth, we find the word "Change" written upon all. Seek where we will, we shall find the Spirit of Change manifest in all things. Oh, our Father, we perceive the signs of the times written in glowing letters. With clairvoyant fingers they point unto the future, and are telling of a time when thy kingdom shall come upon the earth, and thy will be done here, as where thou art better understood. Oh, our Father, when we behold the sufferings of humanity, or wander through the homes of the desolate, we find upon the threshold of every home Change written in death -awful Change. Oh, our Father, we would teach the desolate and sorrowing ones of earth to look into the future for strength and comfort, for without gazing into the future, they can see nothing but darkness, midnight darkness. And, oh Father, we thank thee that it is our mission to come whispering to mortality of that glorious future, and to return telling them, that out of all this desolation shall blossom thy eternal kingdom-thy kingdom even upon earth. Ob, our Lord God, for this knowledge we thank thee, now Nov. 11. and forever.

Replies to a Unitarian Clergyman. We are often charged with giving vague and indistinct answers to propositions given us from time to time to those who dwell in mortality. Now we suggest that the mystery that is found encircling the answer is with the question of questioner, or in other words, is it not possible for the friends in mortal giving us their thoughts, to clothe them with vagueness and doubt, or to make them less tangible than they would do if they were presenting them to mortality instead of the invisibles?

We are aware that many of these propositions are offered through doubt, or in other words, are wholly outside the pale of either ancient or modern Spirit. ualism. But the inquirers desire to test it, and for that reason clothe their questions in as much vagueness and mystery as possible, hoping thereby to shut out all possibility or chance of deception, either upon the part of the subject who acts as medium, or upon the part of those intelligences who communicate through her to mortality.

Be this as it may, we are not disposed to criticize or find fault with our questioner, even though he be with us. We desire to give the highest and simplest truths to mortality, that we are able to give from our standpoint of view, and we do not desire at any time to stretch our hands beyond that which is within the immediate limits of our own perceptions. That which is truth to us, may not be so to another; nevertheless, we are obliged to adhere to what we believe to be truth, else we should be disloyal subjects to God and to our own being. We re not the subjects, spiritually, of any general law, bit are as it were wedded to the forces of our own nature; and in those forces we must live and act out ourselves, according to the laws of our own individual being. In the western part of the State of New York we find an individual who, by profession, is a minist r of the Gospel, and of the Unitarian faith. Such an one is folded about with a mantle of sorrow ; domestic sorrow, if we may so term it; has wrapt its sable wings about him, and in the agony of soul he has called unto the spirit-world for relief from his sufferings. He has called in this way. In order, if we read his mind aright, to preclude the possibility of all deception, and to test the truth of modern Spiritualism, he has entered his chamber, written a series of questions, enclosed them in an envelop, sealed and directed it to the "Guide of the Dead Circle, in Boston, Massachusetts." And here we beg leave to correct our brother, and to state that we are not dead, but alive, with all our faculties in full play; for while the spirit of man is bound to the body of flesh, he can hardly be said to be alive, fettered and restrained, as his spirit is by material or earthly chains. . The letter, or series of questions, ran like this: "Although I have no faith in modern Spiritualism, or in Spiritualism of any kind, though I have not a shadow of belief that spirits have the power to return to earth and commune with friends, and though I carnestly believe that what I am about to do is not known by any outside of my own being, nevertheless, I am anxious to test the truth of this spiritual philosophy, and, as I desire to be open to conviction of truth and light of all kinds, I am impelled to place these thoughts of mine upon paper, etc. I have a sorrow at heart, of which I would rid myself; and it is in the form of insanity existing in the person of my wife. For four years she has labored under the influence of insanity, and at times is so violent that even her most intimate friends dare not approach her. With tears and many sighs, I two years ago consigned her to an insane hospital. I should not have done so had I not perceived that she exhibited an intense hatred for me; in fact, she seemed more insane, more violent when I was in her presence, although when she was in ordinary health 1 was idolized by her, and no woman ever appeared to love man better than she did me. Now, if it is possible for spirits to return and commune with mortals upon the earth, and if they have the power to divine the cause of disease, would have them first tell me the cause of my wife's insanity; and second, if there is a remedy in the universe, give it to me. This, we believe, is the contents of the letter, nearly verbatim. Now for our answer. We are pained to be forced to declare, that there are very few of your practising physiclans who understand insanity; very few among them who understand this discase, even in the slightest degree. And we know of no class of physicians with whom you are blessed or cursed, who are so deficient in this respect as those who have charge of insane asylums and hospitals for the treatment of the diseased in mind. We find them generally so strongly wedded to their old opinions and medical theories, that the trampet of the angel Gabriel could not rouse them from the sleep of error into which they have fallen, nor the hammer of a Thor break the fetters that blad them to the past. Bo it is that we find the facts as we present them to you. We now propose to answer your ques-

over certain volumes devoted to the subject of theology, striving to find, if possible, the true way to good memory, and she 'll remember it. salvation and eternal life. This condition of mind was induced by listening to the sermons of a divine, whose name we shall suppress, but who is

widely known, and well thought of among the religious community. Buddenly and unexpectedly the wife of our friend loses her reason, and becomes, as it were, violently insane.

Now, the cause is very apparent. We find the organ of veneration very largely unfolded in her case, or an extrordinary development, and this must of necessity have been done at the expense of the other portions or organs of the body, thus produoing inharmony, or a want of equilibrium in the vi-tal forces of the system. Why, the remedy is as ap-

animal kindoms, but in the spiritual kingdom ; and inasmuch as the disease is with the spiritual, instead of the physical part of the body, and has its origin in the spirit, as nine-tenths of the diseases of the human family generally do, it is surely wis dom to commence there, to remedy it.

Now, we would advise that the patient be immediately removed from the asylum, where she is at present confined, and taken to her home. We would then further advise, that our friend engage the services of some powerful magnetizer, whose magnet. ism is in barmony with that of the patient's. We would then advise the magnetizer to turn all his at tention to the organ of veneration, and by reducing the supply of nervous energy which has so long been concentrated upon that particular organ, the vital forces of the system will be more evenly distributed. The strength and vitality given in this way to organs that have become weak and unable to perform their proper functions, will serve to equalize the forces of the system, and when this is done, health must ensue. The general health of the are seeking to return to their mortal condition to patient is good, and there is no reason why she should not, if properly cared for, be restored to reason, and to the full possession of all her faculties in a short time. We perceive it is a marvel to her hus band that his wife should exhibit such intense hatred toward him in particular. The reason of this is very plain to us. The husband is naturally anxious on her account. He feels an intense anxie-ty with regard to bis beloved companion, and oft. times unconsciously gazes upon her with deep sorrow. Now, the insane one perceives that gaze, and not only what it carries upon its surface, but that also which underlies that look, namely, the intense desire or thought with regard to herself, and the mind of the patient quickly interprets that thought, which says, Oh, I know you are insane ; will you ever become same? Now, you might as well tell her in plain words, that you believe her insane, as to give her the key to your mind, and let her read the earth. thoughts that are there inscribed upon its tablets.

In all cases of insanity, instead of giving patients to understand that they are insane, by all means er than remove the disease. In connection with this magnetic treatment, we would also advise bathing patient in cold water every morning; and the let the faces around the patient be, if possi-ble, smiling ones. At all times let the face be an index of a happy spirit, and rest assured, with this they have the power of reading and ferreting out their most secret thoughts, then give no honor to us, twain the vell that hides me from their vision. but to the Great Author of Life, to whom we are ac countable for our every act. Nov. 11.

#### John Calvin Cregge.

Well, Captain, what's the word? [What's the word with you?] It was war, last I heard. [It's business to settle, if you ha'n't any objection. [I have none at all.]

I am from Montr

Our friend will recollect, when we quicken his mem and I've only got about an hour to stay with you. ory in that direction, that his wife, between four Now do n't make any fuss about it, because I'll and five years ago, was very strangely agitated by write you just as soon as we get a place to the up some "religious excitement. He would find her day in. So good-by." And that, if I get a good meafter day, and sometimes night after night, poring dium, will be the first thing I'll say to her; and if I don't, she needn't believe. Now, she's got a Nov: 11.

#### Laura Frances Vose.

Through ignorance of life and its divine conditions we ofttimes, close the doors of heaven against ourselves. Through ignorance we deprive ourselves of those very conditions that are necessary to our comfort and happiness in the spirit-land. Oh, then; how ought we to seek for wisdom, to penetrate beneath the surface of life, and to look into the future; that we may know the better how to guide the minds of others.

A little short of three years ago I left my own body, and while I lay sick. I told my friends that I not believe it possible for a spirit to return to did parent as the disease to us; and the remedy is a carth after death, and should any one come back af-simple one. It lies not in the mineral, vegetable, or ter my death purporting to be me, for them, not to ter my death purporting to be me, for them not to believe it. Oh, fatal mistake | oh, fatal mistake ! How my spirit has suffered because of my own ignorancel . How I've longed for power, for strength, for wisdom, to wash out the stains and errors of the past that I might consider myself fitted to return and tell my dear friends on the earth of my mistake, and warn them against the ignorance that caused me to sin.

I was educated not in accordance with this new religion, for nearly all my friends were believers in Orthodoxy, and although I was a medium myself, yet my friends forbade my using the power I possessed, or seeking to commune with familiar spirits, or demons, as they would term them. The believers in Orthodoxy have no faith in Spiritualism. But, a few hours after my death, I became aware that I had lived not a natural life upon the earth; but an artificial one, that I had been wedded not 'to principles but to personalities and that I should be obliged to resign those idols that I worshiped upon the earth. Oh, there are thousands here in the spirit-world who wash out the sins they committed while in the flesh. through ignorance of God's laws.

I was twenty-six years of age. I lived and died in Dayton, Ohio. My disease, I suppose, was consumption. I have left there a dear companion, who finds little hope in the dogmas of the Church, inasmuch as they do not satisfy his sad and longing soul. Oh, with my own hand I have looked the door, by my own ignorance and folly I am compelled to call to them from without, and perhaps I may stand knocking for years before they will answer my summons. I feel it my duty to return, and do all I can toward unbarring the door which is between me and my dear friends; but if I ask for strength from God to aid me in my holy purpose, I know he will not refuse to give it me, and that it is only a question of time when I shall open the door, enter the temple and be recognized by the dear friends I've left on

I know that modern Spiritualism presents many unfavorable conditions to the mind of the unbeliever, and particularly so to the superficial observer. give them to understand that they are quite as sold and that the states are to understand that they are quite as you are yourself, and in this way you will tend terred from seeking for truth in regard to the born to strengthen those weak portion of their organic religion, by the stains that are to be found upon this fair spiritual garment. But oh, I would ask them to the terred from seeking for truth in regard to the born allow, them to think that you recome at unce into the temple of Truth, and there ask counsel from Nature's God; and surely, surely they will make no mistakes in life. I would ask that they take my poor message for just what it is worth, and no more, and that they weigh it well in the balances of thought, of reason, of human judgment, simple course of treatment, you will find the insane and if they find sught in it to dictate them to ask one restored to reason and health in a very few me to speak to them, or to cause them to believe I weeks. Pursue the course we have advised, and if am who I say I am, I shall feel that my coming here we have succeeded in convincing you that spirits to-day has not been in vain. Oh, may they give me can return and commune with mortals, and that the means to come nearer to them, the means to speak at home, the means by which I may rend in You will say that I am Laura Frances Vose, of

Dayton, Ohio. Nov. 11.

#### Marmaret O'Brien.

It was me who made the manifestations in Fath. er McPhail's family, in New York. That's what I still the same with us.] Captain, I've got a little oome to say. It was me, Margaret O'Brien. I was , if you ha'n't any objection. [I thirteen years old when I died, so I 've been told You see, it's just like this: I'm since I came here. I was in Father McPhail's famiacross the river, and I find things little different 1y, to tend the door and run errands. I've been from what I expected to find them, and I begin to gone most a year, and most folks think that I went get a little anxious about those friends I've left be-bind on the earth. has got a medium in his house, and it 's through her I moves the things, and manifestations when only Father McPhail is in the room ; but that's when she's been in the room and has just gone out. And he thinks it's very strange, and he said something to the Bishop about it, and he said that he'd heard talk about spirits reforning, of a woman in her way, and she's got to come here and that he had some faith in it, and that it may be something to do with them, and advises him to look into the thing quietly, and not say anything to the people about it for nothing. And I was told by the Fathers here to come back and say who I was, and say that it was me who made the manifestations, and that I would do much more, and not only me, but many more, who likes Father McPhail very much, if he 'd only give us the chance to come. Good-by, sir. Nov. 11.

efforts, we should find that they were useless ? But confess.] bearts of God's children, and by this perception in

our antagonist we are to overcome this condition of evil in others. Suppose, for instance, we propose to reform some of the fallen ones of earth. Shall we wage war against their doings ? Shall we follow in their track with threats and reproaches ? Shall we set ourselves up in defiance to them? If we do, we shall become as low as those we are trying to reform. But if we would become real benefactors, if, we would lift pp those fallen ones from evil, we should not stop to contend with them, but immediately inaugurate a since coming to the spirit-world, both on their acsystem of good by creating a condition of good for count and my own, but that's nothing here nor ourselves; and humanity has never yet been so depraved that she cannot see goodness when it is presented to her in this way. It is of very little use to preach Christianity and morality to the beggar, very little use for us to talk of reform to the ignor ant and fallen ones of earth, when there is no possible way within the range of their vision by which they can become honest and virtuous members of society ; very little use for us to point the way of right to the weak of earth, who if disposed to walk in it have not the strength to do so. What shall we do then? Why, give of your strength, of your means, whether they be spiritual or material.' First, seek to give them an idea of that happiness which shall be theirs if they are strong enough to walk directly over evil and come out into the broad sublight of God's truth and righteousness.

It is very little use for you to contend with your Southern brethren who are arrayed in arms against was the reverse of all that, it was old Eliph Roberts. you ; very little use to go to war with the expectation that you are to conquer and subdue them by commit. ting a still greater wrong yourselves, and in your own souls you have but little hope of success, and we could not prophesy peace in the end for you if it Ob, I know it is n't a very good place, but rum took were not for the aid and intervention of the angel me there, I suppose. Rum and I traveled together hosts in your behalf. Your Good Book tells you for a long time. Sometimes I was ahead of him, and you should overcome evil with good, and the book of sometimes he was ahead of me, and sometimes we Nature writes this truth in glowing letters upon all were both down together. [Do you remember where things, and yet the races have mistaken the mean-ing of Nature, and through their ignorance of Na ture's laws have wandered from the right. But shall North street. I don't know which you call it. we declare, because our fellow oreatures have risen [Was he a tall man?] Not very, if I remember in enmity against us, that they are outlaws in the right. [His name was William, I guess...Did he sight of God? No; rather let us say, with the spirit [come from Bath?] I don't know, sir. Jim, I called of Love, who, when nailed upon the cross, could still him. I may be mistaken, though. [What became find it in his heart to say of his enemies, "Father, for.] of your body?] Well, I'll tell you. My body took a give them for they know not what they do!" If Church trip to the dead-house, over to, west end. Well, it and State would seek to bring about a reform, the evil was dealt rather sharply with. [referring to surwould soon disappear from your midst. They should geon's scalpel.] I can tell you, for nobody wanted it first seek to do away with evil by one grand and to home. [Did you follow it to the college?] Yes, thorough inauguration of a system of good. Let the 1 followed it for awhile, and then I got used of the good of your natures rise supreme, and believe us business." there will be no need of your resorting to arms, no need to resist evil, for you have but to show yourselves in a condition of goodness and purity to your way, and preach the Gospel to them. That's what enemies, and it cannot be otherwise than that the I'm determined to do. They 're not so far benight. evil fall down and worship you. Your President ed but what they 'll receive it too; I'll bet all I hope has recently taken the initiatory steps in this matter for on that. Now this is my first step. I can't go of reform, by giving to the world his Emancipation Proclamation. And he has done in this the only act that has been productive of any good results during for I shall do about as he tells me to. Good-by. this civil war, and that has in the least respec tended to bring you peace. He has taken the first step to enter the temple of reform ; he has thrown out the first real ray of sunshine that the nation has known for long months, and, like Noah's dove, it will find an abiding place in the hearts of the people, and it will do much more than the sword toward spirit-world four years. I was taken sick in the conquering the evil that has so long found a dwelling place in your country, and in bringing you into a condition of peace. Believe us, it is useless to contend with evil, and worse than useless to fight with and my father has many times expressed a wish the powers of darkness. Rather rise on the wings that he could know if there was a place of souls be-or light and fly over them, and let those powers be- youd the tomb. Now that he is sick, and ready to hold you in divine wisdom and goodness; and, be

Bible standpoint, as he understands the Bible. He Now my folks thought they were doing God service argues from a certain standpoint assumed by cer- in shunning me as they did. When I died there argues from a certain standpoint assumed by cer-tain religious teachers thousands of years ago. We do not blame him; it is not our province to say that he is wholly group. The condition is doubtless a good one; but hot adapted to your wants at the pres-ent time. Now that it is our diry to overcome all evil with good, rather than resist it, it is certainly our duty to first remove all cril from our own hearts, that we draw to curselyes as much window as possi-ble. Suppose an evil presents, itself, to us in any out what they had written. I said to myesic the the to show we don't care. He has been that we draw to curselyes as much window as possi-ble. Suppose an evil presents, itself, to us in any that we used to us for so many years, so. when I found ble. Suppose an evil presents itself to as in any form ? Would it be wise for us to stand entending with it, thus using up the essences of our being for naught, when, if we were to analyse our own of on aught, when, if we were to analyse our own efforts we should find that they were usalass? But was a for the standard of the

efforts, we should find that they were decises i but confess.j it is not useless to seek to inaugurate a system of good in defiance of the evil; it is not useless so to live as to oreate for ourselves a condition of good, that evil ones, seeing that condition, shall be induced to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that there is goodness to be found in the to perceive that the perceive that there is goodness to be found in the to perceive that there is goodness to be found in the the perceive that the perceive that the perceive that the perceive that the perceive th I'd be glad to do so. I would really like to do what I can for them, and to overcome evil by good. I'd like to do it. I'd like to be able to overthrow all their old ideas that aint worth, I was going to say, a ohaw of tobacco to them, and show them the way of right, and that was more than was over done for me. Now I do n't want to say to them that they must receive me; but this I'm going to say : I shall keep coming in some way or other to them, until I succeed in convincing them of my presence, and of my desire to serve them. I've been unhappy enough there. If they failed in doing their duty toward me, they are alone accountable to God for it, and it 's no reason why I should feel hard against them, and come back here and swear war against . them. Not I. I'm not going to do any such thing.

I, in my youth, received a very fair education, for the times; nothing to boast of, perhaps, but nevertheless a very good one for the times. I ve no doubt but that I should have lived and died a worthy and temperate man, if it had not been for that fit of sickness which I had in my youth. I do n't know as I had anything to do with making myself what I afterwards became-a drunkard-either

Now my folks live in Augusta, Maine. My name was Eliphalet Roberts. I was commonly called Eliph Roberts by those who knew me. If I'd been a rich man, a sober man, and an influential man, it would have been Eliphalet Roberts, Esq.; but as I That's the way the world goes. It's so,

[Are you happy now ?] I'm just beginning to know what happiness is. [Do you remember where you died ?] Well, I died down here on North street.

Now you see my business here is to get, inside of the Chinese walls that surround my folks, in some Nov. 13.

#### Annie V. Kendall.

I have got a father in New Orleans, and his name is Christopher Kendall. My name, Annie V. Ken-dall. I was eighteen years of age at the time of my death. I died of cholern. I have been here in the morning, and before twelve at noon I was in the spirit world.

My mother died when I was seven years of age; receive truth and light, they say it is well for me to lieve us, the conditions of this system of evil and come. My father has been engaged in war, and has become ill in consequence of war, and now he thinks he must die, and more than ever he feels the necessity of knowing something of the place he must go at. He is not going to, die now, they say. He wil live to receive light, and evjoy much more than he ever has in a spiritual way. Please say to him that as soon as I can find a way to reach him privately, I will come to him ; and my mother also. She will come and give him more faith than I could possibly convey to him. Two days since my father was reading a reform work, and I was there, or within the sphere of his influence, so close, that I knew what he was transferring to his mind. And it was then that I gained the power, or Nov. 18.

## DECEMBER 20, 1862.

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First, "What is the cause of my wife's insanity ?"

when on earth of that old saint or sinner, I do n't know which, John Calvin-I ha'n't found out yet for the folks here do n't seem to know much about him, anyway. John Calvin Cregge was my name. Captain, I 've got a mother that 's a pretty good kind pretty soon. . She's now on a bed of sickness, but the truth is, Captain, she's Calvinistic to the backbone. Now what had I better say to her? [Say whatever you think best.] But what I think best may not be best, you know. Well, she 'll get disappointed if she expects to bring her religion here to the spirit world. There's no getting over it, Cap-I do n't speak from personal experience, for, tain. to tell the truth, I did n't have any fixed views myself upon the subject of religion when I was on the earth, although I had a good many prayers offered in my behalf, especially in revival times.

I died in the hospital at Frederick, Maryland, of fever. Well, in the first place, I had what you'd call chills and fever, but it was the fever that caused my death. It's a great pity that I did n't die upon the battle-field, too. Confound this dying with ferer, after you go to war for the express purpose of being shot! I know some of the boys here that went out by being shot, and they 're as smart as needs be, and here I can scarce move a woman's body, that wa'n't half as big as mine I lost. [You were probably very weak when you left the earth.] was weak enough ; but they say I shall lose that by coming here a few times.

Now I want to tell my mother that I'm in the spirit-world, and that the first one I met here was my father, who has been here some eighteen years, and he's changed wonderfully. And he says he's only one thing to regret, which is, that he ever had anything to do with the religion of earth; but he would n't tell my mother so, because he feels it would make her unhappy. So she need n't expect to be joined to him anywhere up in heaven, where her religion teaches her he is living, for there's no such sort of a place anywhere round this part of the country. Now, that dear old mother of mine is a firm believer in the Bible, and would think I was knocking, the only block from under her feet, if I were to try to persuade her to throw away her Bible ; but really, Captain, it ain't worth that-fa snap of the fingers]. That's so! [Perhaps not in the way she understands it.] Well, she do n't read it in way she understands it.] Well, she do n't read it in we are able to. A good friend in the Christian the right way, so of course it's good for nothing to Church sends us the following proposition : her. Now she mourns for me, and thinks of me as lost, but I aint, so there's no use of lying aboat it. But if I had died upon the battle-field instead of in | eral woe ?" the hospital, I'd have been better satisfied with my want folke to think that I got the fever by drinking whiskey, for I did n't. I wa'n't inclined that way.

worse, but I wa'n't inclined to drinking, anyway. Now, Captain, I want my sister-do you want her

#### Invocation,

And the nations shall learn war no more. Oh thou Prince of Peace, thou Saviour of Humanity, we will anticipate thy coming in preparing the hearts of thine earthly children for thy reception, and will prophesy for thee a welcome. Oh, Prince of Peace, already the prayers of millions are ascending upon every breeze, calling unto thee for help and deliverance in this their time of need. And we hear, mid the rush of contending elements, thy voice proclaiming thou shalt soon know peace and freedom upon the earth. Oh, Prince of Peace, the broken hearts of the multitude seem waiting for thy coming, that thy soft hand may bind up their wounds and heal the disconsolate spirits. Oh, glorious morning of reform, we look forward for sunbeams, we behold the dawn of human freedom, and feel there is a something within our hearts that gives warning of thy coming. Oh, Prince of Peace, we feel thy approach, and we would arise and put on our wedding garments : for behold earth and heaven are about to be united together. Oh, Prince of Peaco, thou hast no need of our prayers; it is not necessary that we send up our desires ; but ob, a something within our beings demands that we speak, and the elements answer, " It is woll." Nov. 13.

#### Efforts to Resist Evil.

The question which we are about to discuss, is one that we have many times spoken upon, but as the demand increases, we propose to answer it as best

." Is it not our duty as Christians to put forth more strenuous efforts to resist evil in this time of gen-

We do not believe that by resisting evil we shall condition to day, for that's a glorious death, and ever be able to overcome it. On the contrary, if we one to be envied by any one. But this having a contend with evil, it is positively sure to overcome fever and lingering for weeks with it, and then have us. Strange and inconsistent as this may appear, it send you across without a bit of strength, is n't it is, nevertheless, in full accordance with the laws uite the thing. The boys had better keep clear of of Christ, in full and complete harmony with the fevers by taking care of themselves and drinking laws of all nature, and therefore we are bound to good whiskey, when they drink any at all. I do n't believe it is true.

By resisting evil in any form, we put ourselves on a level with evil, or become at once evil ourselves; Inight have been inclined to things a good deal and we do not believe one evil ever conducred an other and produced a condition of good. Now it is evidently our daty to put forth all the energies of name? [Yes.] Sarah Elizabeth. I want her, if our being toward overcoming will for there is no-she hears of my coming here in any way, to talk to thing inharmonious that ever did or does exist, that mother about it, and persuade her, now it 's no use we have not the power to make harmonious and to go all round Robin Hood's barn-to let me come beautiful ; nothing that bears imperfection upon its and talk with her. Now for proof that I'm just surface but that, we, have the power to render perwho I say I am, I'm going to tell what I said to my feet; and as far as we attract wiedom to purseives, mother the last time I saw her, and that was this; so far shall we be able to know our duty and do it. "Well, mother, I'm going to war. I've 'enlisted." We perceive that our questioner has chosen 's

death will soon merge into those of good, and you will learn war no more.

QUES .- Please give the philosophy of conviction and conversion, as experienced in Orthodox revivals.

Ang .- " The philosophy of conviction and conversion as experienced in Orthodox revivals." It is purely psychologic, if we may so speak, or in other words, the speaker has psychologized those portions of his audience that are the most impressible, and through that subtle force they have become con-vioted, and ofttimes converted. They have experienced a change of heart, or in other words, there comes over their entire spiritual nature a change, a something they have not experienced before, because no one has ever succeeded in opening the chambers of strength to come here, their heart and revealing its hidden mysteries to their gaze. The psychologic power of the speaker, or minister, may be retained for a long timetimes is kept up for years, and it may be during life, but that depends very much upon the suscepti-bility of individuals, and their power to retain what may be found the key to all religious excitementconviction and conversion; and believe us, sacreligious as this may seem; it is a truth which, if you I am. Captain, I profess to be alive, but folks do n't seek to, you may demonstrate by the simplest law know that I am. I've had a mighty hard soratch Nov. 18. of Nature.

#### Eliphalet Roberts.

Humph! I have got the privilege of speaking, not ciety, who might be glad to hear from me. because I can talk well, but because I wanted to some and am disposed to tell the truth. I have been ing back and talking through mediums, and I want lead, as they call it, or you call it, since 1858. I my friends to pick out some one of the many, to be died rather hard, lived rather hard, but I am satis- found in the city of New York, and give me a chance fied of one thing, which is, if I'd seen any way to to talk with them. I've got many things to fell get out of hell here on earth, I should have been pretty likely to have taken advantage of it.

who are Christians. They say they are, and I do n't used to the say so's of war. But when once y dispute it you understand, but I'm going to look at accustomed to it, you can drive the stage as though them a little, that 's all. There 's no harm in my you'd been born to it. Captain, they said you'd doing that, you know.

When I was quite a young man I got in the habit of drinking. It was brought on by the use of ar- friends. Well, it is necessary for me to give you my dent spirits that had been prescribed to me while I was sick with a fever. The habit fastened itself upon me after my return to health, and I grew short of two years before I went away. [Can't you were anarted a first short of two years before I went away. [Can't you were are to year, until I got to be a drunk- think of some incident by which your wife will re ard. I sometimes followed the sea, that is to say, I cognize you 7] Some incident to be recognized by, went to sea because I could live better there, and you want. Well, look here; in my last letter home, was n't in so much, temptation, and could at times I bebt a ring; that fing T playfally took off my do pretty well in a peopulation.

do pretty well in a pecuniary way. Now, after 'patting me on my feet again two or three times, my connections turned their backs upon me, and would n't have anything more to do with me; so when I was sure that they had enlirely cast me of, I left my native place and came to this city, anything." I sent that ring in the last letter I and I generally called Boston my home. And every body said, he's down, and he'll never get up sgain, cause he can't - he's a drunkard, and there's no

if I had been assisted by some of my relatives. I might have done so. But they all seemed to turn a cold shoulder to me, and those that had respected me before I was unfortunate enough to acquire the babit of drinking; no longer did man it was not what I was then, consequently they no longer felt, any interest in me, and left me to complete my own ruin.

#### Jack Emmons.

Hs, Captain, what's the countersign ? [Tell the truth as nigh as you can give it.] The truth is it? Well, I am Jack Emmons, of the New York Zouaves, and have got business here, like all others. I was is given them. In the science of psychologic force killed in one of the battles before Richmond. Killed. did I say? Got marching orders in a new style, that's it. Dead ! So's God dead just as much as getting here, though. I've got a wife in New York oity I would like to talk with, and relatives there and friends, that belong to the middle class of so-

Now I heard before I died all about spirits comthem about the place I live in. It's a fine place, this spirit-world, although it requires some little I have got connections living in the State of Maine time to get used to it, as it does a civillan to, get

give us a pass here whenever we wanted it. Now I do n't know what word to send to my wife's name, inasmuch, as I want to reach her. Abble, is my wife's name. We were married a little wife's finger before I went to war. I meant to give it baok to her again, but I went away and forgot to wrote to her, and I know the got it, because I're. ceived an answer to it, saying : "Jack, the ring has cause he can't -- he 's a drunkard, and there 's no use in trying to reform him. So I did stay down, and I died, I suppose, of rum. I'd been away on a pretty long voyage five months, I think it was, and when I got on shore, I' thought as most sailors do, that I must have a little spree. I' spreed it a little too hard, had several fits, and died in one of them? Well, I made many attempts to reform; and think. Well, I made many attempts to reform; and think. become goo 1, I mappose ; but dt is my opinion that some folks mood bard feadiinstend of soft words." . Now if my wife gets this letter. I wan her to spank up and let you know it and not be affail of dead folks, for they still ball to likely to bein any one as those who are waking round here in house. Nov. 13.

## DECEMBER 20, 1862

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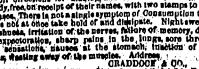
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A STATE OF THE STA

## BANNER OF LIGHT.

cannon's month, the bayonet's point, or the sabre's

edge. There is plenty of this form of courage.

the holy voice within is unheeded. Wealth of un-

told value we possess, but it is burled within us, and

the cankering rust of the buried treasure creates a

moral gangrene in our social nature, while the

world is poor for want of what we vainly strive to

hoard. Custom, hoary-headed faith, soowls so dark-

ly that we slink along the thoroughfares of life as

though we were driveling idiots, or slaves, when

still, but fierce will be the stripes on those who hide.

-intended to enrich and bless, the world. Alas.

how contemptible will seem the aspen fear of to-day,

But, lastly, we need, in this time, a stern and un-

## Pearls.

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

A BETTER LIFE.

A better life !--- 0, first a better heart ! Weed out the gall, the passion and the pride. Grasp the vile chain with which thy soul is tied, And tear its iron manacles apart. Bon thy sad spirit in the noisy mart;

Learn, first the agony of other souls; And, as the great year's wheel majestic rolls, Mark how the heart-strings of the people smart. Be just, be brave, be active and be calm, Thy better life must act as well as feel.

From thy heart's stony barred depths must steal To thy poor brother sympathy's sweet balm.\* Bless all earth's love ! Rebuke all earthly strife, This, O aspiring soul ! this is thy BETTER LAFE ! -[J. Bunting.

There are many that despise half the world; but if there be any that despise the whole of it, it is because others despise them. lin.

> BRAUTY AND LIBERTY. Bound in Love's oppressive chain. Beauty, captive, groaned with pain. Hoary Time at length drew nigh, Saw her weep, and heard her sigh; Then, with his all conquering hand, Severed every golden band-Beauty joyful-beauty free-Tasted now sweet Liberty. Love on purple pinions came, Held a glass before the dame. Whispering, "Mark, thy charms are lost. Dearly hath thy freedom cost." -[From the Italian of De Rossi.

The grand essentials to happiness in this world are, something to do, something to love, and something to hope for.

#### TRUTII.

Truth is eternal, but her efficience. With endless change, is fitted to the hour; Her mirror is turned forward, to reflect The promise of the future, not the past.-[Lowell.

It requires less strength of character to do a brave act in secret than not to brag of it afterwards.

WISDOM.

Better to sweat in fields for health unbought, Than fee the doctor for a nauseous draught; The wise for cure on exercise depend-God never made His work for man to mend.

A Lecture by J. S. Loyeland, before the Society of Spiritualists, in Lyceum Hall, Boston, Sunday, December<sup>9</sup>7, 1862.

#### [Reported for the Banner of Light.]

The lecturer commenced by saying that on a certain occasion Jesus addressed his critical interrogators substantially as follows : " Ye hypocrites, ye can discern the face of the sky, can ye not discern the signs of the times ?" The signs of the times are those indications of the actual condition of society, at any particular period, which reveal the wantsthe necessities of that period. Our theme, founded on this text, will be "The Wants of the Times." But in the elucidation of the subject, we do not intend to devote any special attention to the peculiarities of our present national condition. The civil war of to-day is only one of the incidents of the onward progress of the race. In order to define the wants of any particular portion of time, that is, the wants of the societary unity called man, it becomes necesthe special characteristics of to carefully n that generation as distinguished from all others. What are the special characteristics of the present time? Time is reckoned by eras. An era is not, strictly speaking, the day or year when some great event occurs, or some sublime idea is born : but it includes the whole lapse of duration during which the idea incarnates itself in the consciousness and social structure of mankind, embracing all stages of its manifestations. The Christian era is not the birth of Christ, but it is the Christain age, or the development of the Christian idea, or life, in human history. In the vast universe of Materialism the law of periodicity rules supreme. Nor less is its potency in the revolutions or eras of human growth. All periods are slike in the great outline of method, as all springs, summers, autumns and winters are alike, yet always unlike in the mere incidentals pertaining thereto. This periodicity includes a triplicity of division. Man has youth, manhood and age. So, also, has time. The first triplet of an era is initiative, the second experimental, while the third is resultant, or demonstrative. The first is preparative, formative. Constitutions, creeds and institutions have to be formed on the basis of the new born thought, or idea. This triplet is also characterized by a lofty patriotism, and a spiritual growth so sublime that all merely earthly good and grandeur become more than insignificant, they are loss and dross to the burning fervor of the spiritual man, who covets reproach, sorrow and shame, yes, even death itself, for Ohrist or truth's sake. The spiritual man goes triumphantly to the stake, the patrict to death on the gory field of strife. The second triplet is developing, or growing. It is also one of great enthusisom and activity. Men are extremely egotistic. Their constitution is the best ever known among men-their government the most perfect the world ever saw. Their religion is direct from heaven, consequently there is no flaw, no defect-it is immaculate. Hence, he becomes a missionary. Proselytism becomes the embodiment of all the specialities of this part of the era. The third triplet is one of doubt, of cavil and indecision. Men are unsettled, wavering. They cannot rely upon the correctness of any past creeds, or principles. That which had been venerated as the some of perfectness is seen to be sadly lacking in many respects. As faith in spiritual life grows dim and feeble, material good and splendor absorb more and more the attention of men. Mammon is the real Delty worshiped, though the temples may be ostensibly dedicated to some other God. Selfish externalism bears mighty sway in this period.

what it buys, than ours. Even the pursuit of sol- | among the stellar orbs, and seen and adored the ence and culture is not undertaken for the sake of Omnipotence of that power which whirls them on mental and spiritual growth; but to be better able to through space in their tireless journey ; or glowed unlook the iron gates of wealth and material ag, with unwonted ecstacy while contemplating the pergrandisement. The immortal soul is made a ma- fect harmony of their wondrous motions? Or, to come chine for merely gaining and using the pelf of earth. to ourselves, who among us has thoroughly learned Behold, also, the doubt which sweeps the Church what may be learned of the mechanism of our own like the loy breath of death-the indecision and frames? Of the wondrous tide of orimson life fearfulness which make the knees of kings and which ebbs and flows through multitudinous chanrulers quake like those of Persia's sovereign, when nels in our systems? Of the wondrous brain, and he saw the handwriting on the wall. See how they the double system of nerves; and, also, the duality strive to maintain their loosening hold on power by of the encephalic and spinal" system, with the rematerial means. Governments build iron-mailed sultant philosophy of sensation and motion ? Then, ships, cast monstrous guns and collect myriads of think of this as only the means by which the regal men in serried ranks, to save the dying constitu- soul, born from the heart of God, unfolds itself to tions of former days. The Church, with frantic self-conscious personality, and who of us does comzeal, builds larger and more magnificent structures prehend the rationale of this great miracle? We -adorns them more and more gorgeously-with need thoroughness. Disciplined minds only are adepretentious phariseelsm increases vastly the salaries quate to the task of reconstructing the dying instiof her hireling teachers, as though by reveiling in tutions of to-day. Spiritualists claim to have a relipurple and fine linen, and prodigally endowing their ligion whose basis is found in science. Alas for us, if priesthood with wealth, God's favor could be bought we are found unable to expound our own system-to and heaven secured. But, in the midst of this show how, from the lowest formations to the highest seething sea of selfish externalism, we notice earnest manifestations, one unbending analogy runs entire. men and women who are grappling with the great We are pledged to science. Shall we redeem the problems of destiny, and slowly, yet surely, elimi- pledae? In the third place, we want courage. The times

nating the laws of higher social and religious life. To them, the external world no longer presents sudemand it. We are a race of cowards. Not but. perlative beauty. Spiritual things are open to their we can find thousands who are willing to face the inner gaze, and the exceeding glory thereof shrouds in deep eclipse the vaunted gorgeousness of material power. In these, and other particulars not But who dares speak his thought? All over the land are buried pearls, diamonds, rarest jewels of necessary to repeat, we find the marks of the first and third triplets of the eras. Our time, then, is a thought, but no tongues are found daring to give transitional one. We are passing over from one era them voice. No Christ bids them come forth ; for to another. The signs of death as to one era are such is the din kept up by the demon of fear, that multiplying, while those of the birth and establish ment of a new one are equally apparent.

What then are the wants of the transitional condition ? In the first place, we want a more profound and complete philosophy of human nature. This age is preëminently scientific. Science pertains to materiality. Philosophy belongs to the higher domain of soul and spirit. In a material age philosophy will be ignored and despised. This age God's most precious wealth is burning in our minds thus treats it. It conceives philosophy as dealing and hearts. Let those who have no thought keep with shadows of intangibilities. Science it can and and thereby steat the precious gold of God-Truth does in a degree appreciate, for science deals with what can be seen, handleds measured, weighed-in other words, the senses are workers therein.

Philosophy, on the contrary, dealing only with in the revealing light of the coming years! In the the soul, and the mighty problems of eternity, is custom of this world, the coward on the field of cast out and epit upon by the age, excepting what strife, dies for bis recreancy to duty ; so the moral has come down from antiquity in the fossil creeds coward dies to all those deep and lofty joys which of the Church. This, to be sure, is materialized in spring from courageous utterance and acting of the the conceptions of the age. The central, fundamentruth of life within him. We need courage. tal affirmation of this philosophy, is, that man is a devil, or has the Davil in him-is devilish. Demobending honesty. If the man or woman who withnology is the appropriate name of the world's phiholds the truth he knows is a coward, if an ineffable losophy. All nations, all religions are essentially meanness covers him like a garment, what shall we alike. The Old Serpent-the Devil, is their symbol, say of those who not only conceal the light within. oreed and banner. Nor can an exception be allowed but pretend to be something else-avow the conto those few who claim to be liberals. You say you trary of what they know? They add to meanness do n't believe in the Devil. Very good. You have the darker stain of infamy. When Christ is abused, indeed laid aside the more vulgar-notion of a Devil. and we make no sign, it reveals the coward; but with hoofs and horns, whose pastime is to pitch, when with oursing and swearing we deny all knowlwith a three-pronged trident, lost souls into the lake edge of the man, we stand upon the very pinnacle of of fire and brimstone; but the devil is not cast out infamy. But this transition age is distinguished for yet. You condemn your fellow-man. You say his its dishonesty. Not merely in the outer or material sinfal acts spring from a sinfal soul. He is spiritaspect, where gigantic fraud and peculation are ramually an unholy being-in other words he is devilpant and " respectable," but more especially in the ish. Whoever condemns and denounces man as realm of thought and truth. Dishonesty must be wicked, is still in the gall and bitterness of the expected in the third sriplet of any era, for, as we old devilism of the Church. To allow, that man as have shown, it is essentially materialistic. This feaa spiritual being, is vile, corrupt, sinful, is to admit ture is very conspicuous in the transition, and manifests itself not only in the ordinary and extraordiin principle, the whole system of devilism and depravity. If sin can be predicated of the spirit, then nary oheateries of the outer life, but preëminently is sin a spirit-substance, and action ; and, therefore, so in the realm of thought. Grand and glorious sin and suffering must be eternal, for spirit is im- visions of trath, unknown before, come to men in mortal! But who does not condemn his fellow-man, the various walks of life. For the moment they are or woman ? In the constitutions and laws of States entranced, ravished with the beauty, and thrilled -in the creeds and songs ; assemblies and preachings of churches-in the places where men do con. gregate and women meet and talk, I find this hydra headed devil. The snaky hiss of burning and re morseless condemnation comes out from all these sources, forming one awful chorus, which constitutes the bell through which we toil and strive for a better life. In this time of change, when the old is dying and the new is being born, the devil should be cast out. Now is come the period when the Apocalyptic prophecy should be fulfilled. " Satan was to be cast out of Heaven upon the earth. This is the true method. Sin belongs to the semi-animal, or earthly nature of man. It may obscure, but it cannot defile the spirit-it cannot touch it. Clouds may obscure, they cannot dim the glory, or quench the burning fire of the sun. But the human spirit is more inaccessible to sin than is the sun, to clouds. Sin is selfishness. The animal nature in itself is naturally, necessarily and holily selfish. Man, as to his earthly part, is semi-animal, and, therefore, is selfish, or sinfal as such. But it is confined there, it cannot touch the inmost soul-the spirit. Until this casting out is fully done, no thorough progress is possible. If, in the present reconstruction, the devil is allowed to form a component part, the future social and religious structure will be only one, wing of the vast Pantheon of mythologic demonism. Sia must be located, in our philosophy, where it is, in the earthy, and not where it is not-in the spiritual. All the past ages have misrepresented man, by making bim a sinner as to his spirit. This we must correct, or one great and fatal mistake will be committed, and another age will groan under the incu.

NOTICES OF MEETINGS.

LYCHUM CHURCH, LYCHUM HALL, THEMONT STREET, (Oppo-site head of Schuol street.) -- Meetings are held every Bunday by the Boclety of Spiritualists, at 3 1.8 and 7 r. m. Ad-mission Free. Lecturers engagedi--Mrs. Fannie Davis Smith, Dec. 21 and 25: H. B. Skorer, Jan. 7 and 14; Mrs. M. B. Townsend, Jan. 18 and 25.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.-The Spiritual Conference meets every Tuesday eve-ning, at 71-9 o'clock.

CHARLETOWN.-The Bpiritualists of Charlestown hold meefings at City Hall, every afternoon and evening. Every arrangement has been made to have these meeting interest-ing and instructive. The public are invited. Span free.

MARBLEERAD .- Meetings are held in Bassett's new Hall peakers engaged : - Mrs. M S. Townsend, Dec 21 and 28. Foxnono'.-Meetings in the Town Hall. Speaker engaged; Mrs. Mary Macumber Wood, Dec. 21.

TAUNTON.-Heetings are held in the Town Hall, every Babbath afternoon and evening. The following speakers are en-gaged :--Hon. Warren Ohase, in Dec.; Leo Miller, Esq., Peb. 1 and 8.

LowsLL .- The Spiritualists in this city have removed from Wells "Hall, where they have so long met, to the church, corner of Central and Merrimack streets, where they will continue their Sunday services, afternoon and eyening, at 2 1.2 and 6.12 F. M. Sucakers engaged:-Mirs. A. P. Thomp-son, Dec. 21 and 28; Mrs Laura Deforce Gordon, Jan. 4 and 11; Mrs. A. A. Currier, Jan. 18 and 25; Mr. A. E. Simmons Fob. 1 and 8; Mrs. E. Annie Kingsbury, Dec. 14 and 21; Miss Lizzie Doten, March 1 and 8,

OHICOPER, MASS. -- Music Hall has beenbired by the Spirit-ualists. Meetings will be held Sundays, afternoon and eve-ning. Speakers sougaed: -- Anna M. Middlebrock; Dec. 91 and 28; N. Frank White, Jan. 20 and 27; Miss Lizzio Doten, during Pobruary.

NEW BEDFOED .- Music Hall has been hired by the Spiritualists. Conference Meetings held Bunday mornings, and speaking by mediums, afternoon and evening. PORTLAND, MR. - The dpiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the

rencon. Lectures afternoon and evening.at 21-4and clock. Breaker for Dec. Mrs. Laurs DeForce Gordon. PROVIDENCE.--Speakers engaged :-- Mrs. E A. Kingsbury for Dec. ; Warren Chase for January.

### LIST OF LECTURERS.

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

MRS. YANNIE DAVIS SMITH will speak in Boston, Dec. 21 and 28.

Miss Lizzin Dornn will lecture in Philadelphia through Dec Address, care of Banner of Light. MISS ENNA HARDINGE will lecture in Springfield, Mass.

in January, and will receive applications for lectures near New York City. Address, Lexington Avenue, 2d door above 52d street, New York.

H. B. STORES, Inspirational speaker, will lecture in Ros-ton, Jan. 7 and 14. He may be secured for Bundays in thus violnity, by addressing film at 80 Pleasant street, Boston.

MRS. M. S. TOWNSEND will speak in Marblehead, Dec. 21 and 28; in Randolph, Jan. 11; in Boston, Jan. 18 and 25; in Philadelphia, Pa.; in May. N. FRAME WRITE will speak in Quincy, Dec. 21 and 28; in Faunton, Jan. 4 and 11; Futnam, Conn., durng Feb.; Phila-leiphia in March.

WARERE CHASE speaks in Taunton, four Sundays in Dec., in Providence, R I., during January. He will receive sub-scriptions 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 lectore on the Sabbath, for a month or two, at any place within thirty or forty miles of Boston. Address as above.

Feb. 13. Those wishing to engage her services or Sundays after that date, can address her there.

MES. AUGUSTA A. CUBRIER will speak in North Haver-hill, N. H., Dec. 21 and 28. Address, box 815, Lowell, Mass. MIES MARTHA L. BECKWITH, trance speaker, will lecture in Bomers, Conn., Dec 21 and 26; in Stafford, Conn. Jan. 4 and 11. Will answer calls to lecture during the winter. Ad dress at New Haven, care of George Beckwith. Reference H. B. Storer, Boston.

LEO MILLER will speak in Springfield, Mass, the four Sondays in Dec.; in Potnam, Conn., the tso first Sundays in Jan.; in Taunton, Mass, the two first Sundays in Feb. Mr. Miller will make engagements in New England for the last of Jan., and the last of Feb.; also through the month of March. Address as above, or Springfield, Hass.

MRS. E. A. KINGSHUNG WII speak in Providence, R. J., dur-ing Doc.; in Lowell, Feb. 14 and Sl. Address scoordingly. MRS. LAURA DEFOACE GORDON will lecture in Portland. Me., during Dec. 'Address, care of box 403; in Lowell, Mess., Jau. 4 and 11; at Providence, R. L., during Feb. Address as boye.

). in Dec. Will speak week evenings in vicinity of Sun-lay appointments. Address accordingly. Mrs. S. A. Cooni y can be addressed at Newburyport, Mass., until further otice.

## [DECEMBER 20; 1862.

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"Bpirit is like the thread whereon are strong The backs or worlds of life. It may be here It may be there that I aball live sgain; But live again I shall where'er! be.-[Festus.

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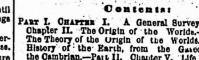
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MISS EMMA HOUSTON, will lecture in Bangor, Me., until

CHARLES A. HAYDEN will speak in Kenduskeag, Me., December 21; in Bradford, Dec. 28; in Exeter, the first Sunday in January. Address as above or Livermore Falls, Me.

Mas. MARY MACUMBER WOOD. will lecture in Foxboro', Dec. 21; in Putnam, Conn., the last Sunday in Dec. Address, West Killingly, Conn.

ANNIE LORD CHAMBERLAIN, Musical medium, may be addressed at Richmond, Me until further notice.

L. K. COONLEY, trance speaker, will lecture in Cleveland

W. K. BIPLEY will speak in Portland, Me., during January. Address, as above, or Box 505, Bangor, Me. Arras N'W I Ver Speaker, will answer calls to lecture in Plymouth and adoluing countles. MRS. SARAH HELEN MATHEWS, of Lowell, Mass., will recelv: calls to lecture in towns in the Western part of New Hampshire, or Southern and Central Vermont. Address East Vestmoreland, N: H.: GEO: A. PETRCE, of Dover, Me., Traine 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 Frinciples of General Reform, anywhere in Pennsyl-vania or New York. Also, attend funerals, if desired. Ad-dress, Elmira, N. Y., care of Wm. B. Hatch, or Ridgebury, Bradlord Co., Penn. MES. B. E. WARNER will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Post office address, box 14, Berlin, onsin, Mus. O. M. Brown may be addressed till further notice are of T. J. Freeman, Eeq., Milwaukee, Wis. OHAS. T. IRISH'S address for a few weeks is Ledyard, Conn. Is will receive calls to lecture in the neighboring towns. M. A. HUNTER, M. D., will receive calls to lecture. Ad-ress, box 2001, Rochester, N. Y. MRs. FANNIE BURBANK FELTON may be addressed at Worster, Mass., care of James Dudley. E. WHIPPLE is lecturing on Geology and General Reform ddress for the Fall and Winter, Kalamazoo, Michigan. J. B. LOYBLAND, will answer calls to lecture. Address or the present, care of Bela Marsh, 14 Bromfield st., Boston DE. H. F. GARDNER, Pavilion, 57 Tremont street, Boston, ill answer calls to lecture. F. L. WADSWORTH, care of A. J. Davis & Co., 974 Canal Dr. E. L. Lyon, 8 LaGrange Place, Boston, Mass. Will answer calls to lecture on Sundays or week evenings. L. JUDD PARDER, Boston, care of Bela Marsh. MRS. MARY A. RICKER, Chelsen, Mass. MRS. BARAH A. BYRNES, 87 Spring st. E. Cambridge, Mass MES. SARAH A. DIRAR, O' Spilling St. H. Cal REV. STEPHEN FELLOWS, Fall Biver, Mass. MRS. JENNIE S. RUDD, Taunton, Mass. B. J. BUTTS, Hopedale, Mass. B. J. BUTTS, Hopedale, Mass. Wm. H. WHITMAN, trance speaker, Athol Depot, Mass. ISAAC P. GREENLAAT, LOWell, Mass. N. B. GREENLEAT, LOWell, Mass. MISS B. ANNA BTDER, Plymouth, Mass. Mass J. PUTFER, HARBOD, Flymouth Co., Mass. Mas. J. PUTFER, HARBOD, Flymouth Co., Mass. FREDERICE BORINSON, Marblehead, Macs. Mas. B. A. BLES, Springfield; Mass. J. J. Locker, Greenwood, Mass. Mas. M. B. KENNET, LAWFORCE, Mass. D. T. LAW J. MATCHING. F. T. LANE, Lawrence, Mass. Mas. E. A. BLISS, Springfield, Mass. BEY, M. TAYLOR, Stockton, Me.

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#### THE WANTS OF THE TIMES.

With these means for measuring and testing, to which of the triplets shall we assign the present age? Beyond all controversy, we live in the midst of the most gorgeous display of material grandeur and power which the carth has ever seen. No age ever

---- \* BVENING LEOTURE.

bus of a false philosophy, and perverting religion.

After briefly recapitulating the positions of the afternoon discourse, the lecturer proceeded to say, that though he had limited the sphere of science to the sensuous, or material realm, he did not intend to undervalue its importance; for the next great want of the age is a more general and thorough scientific culture. Especially is this true of Spiritualists. There are scientific men and women who are believers in Spirit Manifestations, but they are not among the active teachers employed by Spiritualists. faith, a better religion, and' admit that " religion is With few, if any exceptions, we are mere superficial smatterers in science. No people talk so much or so loud respecting science as we. And of all our wordy pretences ? We are weighed in the vet but a few, even of the teachers, know the balances and found wanting. To deny the devil meaning of the word solence. Much less do they with words, while we sot the devil in slander and thoroughly comprehend the vast arcans of science itself. To particularize: How many are familiar found and complete philosophy wanted at the pres with the varied agencies of Electricity in the min- ent time. To prate of science in wordy and empty eral, vegetable, animal and human worlds? Where are those who comprehend the 'vast field of beauty an unknown realm, is not the process by which to at-

proportions-attractions and repuisions-its divisignalized itself as more consecrated to gold, and 'tation ? How large is the number who have ranged | most thought, and 'life of our sould.

4-

with unutterable joy. The next moment comes the thought, I must tell this to the world-I must publish my discovery. "What will people say ?" is bissed, the next moment, in the ear. Then comes war and tumuit. An elect few speak. A multitude. conceal, and still more, dishonestly deny that God has spoken to them at all, or that they even know the man of Nazereth. They are ready even to crucify the few who speak their own inmost thought. See now the pressing want of honesty. The old is passing away-is dying. The new is struggling in birth. New symbols of religious faith and life are demanded, and must, be formed. New constitutions and laws must be made. All the treasures of thought and experience should be emptied into the great storehouse of human consciousness, so that the constructive minds of the time may have all the material possible for the grand reconstruction now going forward. Every man or woman capable of a new thought, possesses what is necessary for the new structure. To neglect its presentation is a fraud ; to deny its existence and swear it is something else is a robbery. Individual minds may grasp the bold outlines of the coming era, and rejoice in the light of its approach, but by as much as the truth is fearfully concealed, or dishonestly denied, is the complete establishment of the new age delaved.

We claim to possess a philosophy more complete, a religion more divine than the world has ever known. Philosophy may be, to some extent, promulgated by words. It may be assisted by scientific culture, for thorough culture therein leads to philosophy, inasmuch as it prepares its way. But religion is a life, and no words suffice for its illustration or promotion. Living, alone can do this. If our religion te the truly divine one, our lives will be the incarnation of honesty and courage, with all other attributes of human nobleness and holiness. If our more divine religion ever takes the place of . the old demonology, it will win its way by acts, not words. That is, words alone will never do it. Men are bound by their professions. "He that saith he abideth in him, ought himself also to walk even as he walked," is the just remark of Saint John to his fellow Christians. If we say we possess a purer, truer life," and yet live no better lives, and more than this, do not even purpose a better one, what becomes denunciation, is no way to inaugurate the more prodeclamation, while the realities of science are to us opened to us in Chemistry-its affinities-its definite tain a more thorough scientific culture. Nor can we hope to commend our religion, so long as we cowardsions and unions, and almost infiniteness of permu- ly fear to speak and act, or dishonestly deny the in-.i t'e't

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