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Written for the Banner of Light

BY A. E. PORTER.

CHAPTER XVI.

.. But whenever has thou the right to give me death I am as free as Nature first made man, E're the base laws of servitude began, When wild in woods the noble savage ran.?

During our ride, Mr. Evans gave me the whole bistory of the transaction which had nearly deprived Emma of her little inheritance. I will not enter into the detail, suffice it to say that all that of her father. But this only made Maurice Perry appear the more unjust. I noticed that Mr. Evans made no assertions of Maurice's guilt or innocence, he stated the facts minutely, and left me to draw my own conclusions.

After completing his account of Emma's parents, he said:

"Perhaps, Mary, it may be well for me to examine the papers which you may have, securing the home, or its equivalent, to yourself. I suppose you and so unscrupulous in their efforts to procure prehave such?".

I told him that I had never examined any busi-, ness papers, that the Judge thought it was not necessary, and that women could not comprehend such matters at all, and should leave them all to men.

"I differ with him," said Mr. Evans, "women can comprehend business, and are often placed in situations where ignorance may lead to great loss. I will examine the papers myself when we return. and give you a little instruction if you will condescend to a dry dissertation from an old lawyer."

I thanked him, and felt as if a kind Providence had sent me a guide when I most needed one. But on our return, he examined carefully all the notes and deeds in my possession, but could not find those which he needed. He seemed troubled, and I searched the desk thoroughly before I recollected the papers which had fallen out of the document that I had been reading. They proved to be what he needed, and without which he could not have secured my own title. The same hand that had taken the one paper, had also taken these! I did not then tell Mr. Evans of the strange loss and recovery of these, but I thought none the less. Mr. Evans was busy for some days, hoping each day for the return of the is a member. Old Mr. Ashley died broken hearted Judge, but he did not come as was expected.

he had a brother who lived a few miles from here, who was present when your husband purchased the nomestead from the Judge. see him to-day."

I assented. We found this brother at home—a quiet man, rather reticent, and undecided in manner. He was exceedingly cautious, not venturing to express a decided opinion on any subject, save the presidential election. When happening accidentally to learn that Mr. Evans agreed with him on this connections; secondly, we never love those whom subject, he talked with a little more animation, but we have wronged, and then, if Fanny marries Frank just as soon as business matters were introduced, he appeared uneasy, and was unwilling to express an opinion.

"I can tell you when Maurice comes," was his raply, to any question. Now, Mr. Evans's object was to get his opinion independently of Maurice, but with all his skill as a lawyer, and with the most idol. delicate cross questioning, nothing could be elicited "Your brother," continued Mr. Evans, "was amsave-" Maurice will know."

It was evident that the Judge was this brother's conscience, and guide. Mr. Evans was out of pa- age comes on, he is doomed to disappointment. The fortunate in having at least one devoted worshiper. an active manager, have been too eager in their of wax I can melt - a man of straw I can burn-but a to Washington with fear and trembling. These susman that has given his intellect and will to another, picions injure him politically, while his strange Kent. We have no rules for such cases, and heaven since, and her subsequent disappearance; have caused help the poor client who must depend upon such a much suspicion in certain circles in Florida and man's testimony. He clutches at a shadow were it not for the terrible state of the territory. lime when he rises from his bed of liquid fire known. I am sorry, Mary, to expose your brother's and dares the hosts of heaven to conflict. Were the faults in this way, but it is best you should know and martyrs would neither curse nor bless it." I defended this brother.

"The world calls him a good man."

hugely, for it never eitrs up the filthy cesspools of best of my ability." human wickedness, and it never uses anything but How nobly Mr. Evans looked -nor is there a finer nuts for them, and I enjoy seeing them writhe under and defenceless. niet in the diameter the burning their poor claws sometimes receive."

he had left word that he should return at such a and then Emma told me how he had heard from time, and was appointed to speak at a political meet- her friends, the Vinals, of the sale of "The Rims" ing, which was held at Burnelde. Mr. Brane took and the probability of her losing all her inheritance, his place there by request of the citizens, but as his and that he spent time in investigating the matter, ci time was valuable, he could stay no longer than the spent time in investigating the manual to obtain of beads, is storeted it about my person, but did not too bravely in its defence. Our has was waving the firm as another a man or the Ada or the most of the mouth of the mouth of the most are a contract of the most of the mouth of the most of the most

next day, and left, giving Emma's business into the hands of an honest man, and giving me much good advice. The first thing I did after his departure was to set down and write the following laconic epistle to Fanny :

"My DEAR FANNY: Enclosed you will find Frank's letter which was directed here to my care. He wrote only a short note to me, in which he says, ' Fanny's letter will give all particulars, and as time is valuable, I refer you to her.' So, dearest, let me hear from you as soon as possible, and if you think my theory and practice do not agree, have patience and I will explain at some future time. In the meanwhile, I know you will rejoice at my inconsistency."

My last conversation with Mr. Evans gave the impulse to this letter. He was familiar with Florida affairs, and had been there since my father's death. He had learned of the departure of the Ashley's and Duponts: he knew of Maurice's hasty marriage saved it for her was the plea of insanity on the part with Agnes, but was ignorant of all that had preceded that in the Perry family. He had seen Coacoochee, (Wild Cat,) had striven to secure to him some of the lands of his fathers', but failing in this. had seen this chief, the last of a long race, bid farewell to his home, and with three hundred trusty warriors, take refuge in the swamps and everglades of Central Florida, issuing from thence only to burn, slay, or torture the whites. The latter have been so eager to settle on the rich lands of the red man, emption rights from Government, that they have forgotton justice and mercy, and they are now suffering the penalty. As one of the officers told me, "the Government agent who will secure them their claims without any tenderness of conscience toward the Indian, and the officers who can drive them successfully from the land, will not be condemned !"

I asked Mr. Frans if he knew anything of Frank Ashley? Yes, he had heard of him as a brave young officer, very much beloved by the soldiers, but accused of having rather too tender feelings toward the Seminoles.

"I think you told me that you knew his mother many years ago?"

"Yes, poor Marguerite! I knew and loved her; but her marriage was unfor unate, and after losing her husband and her fortune, she has died in a foreign land, leaving Frank dependent on distant relatives. It was against her father that some claims were made in which your brother Maurice was interested; these were settled after Frank entered West Point. The property has passed into the hands of a firm in St. Augustine, of which Maurice Perry sometime before his daughter, affirming with his "Your father told me," said Mr. Evans, "that dying breath that he was most foully wronged. There is still living in the West Indies an uncle of Frank, an old man, who, it is said, is all that is now remaining of a once large and prosperous family. He has sent occasional remittances to Frank. and is interested in the boy as the only representative of the Ashleys, but is probably unable to assist him much pecuniarily. There are reasons for Judge Perry's opposition to a marriage between Frank and Fanny-the first, perhaps, his poverty and lack of Ashley, she will one day learn the past history of her father and his transactions in Florida, and he would no doubt prefer that she should be acquainted only with his home reputation."

I heard all these things in silence, but each word was one blow more aimed at my already shattered organism a substitution of

bitious for position and wealth. He has labored hard and sacrificed much but now, I fear as old tience and left, saying that brother Maurice was Land Company, formed in Florida, of which he was "However, we can manage without him," he said : speculations, and Government is already directing "and well for us we can. A rogue I can some- its attention to their dealings with the chiefs and times outwit—an obstinate man I can fight—a man Indian agents. They, the speculators, are looking and is incapable of passion, is beyond Blackstone and and sudden marriage with Agues Dupont two years eats syllabubs for beef-and takes moonshine for would have no doubt caused more; but where each dessert. I respect a decided man, even when day and hour teems with new horrors, such events. on the wrong side. Satan himself becomes sub. as this are passed lightly over. Here it was not world all like your brother, then we should have no them. Your own discernment may have read his wars, for none would dare to fight—no reforms, for character,"—(I felt the blush of shame mantle there would be no freedom of speech -no resolutions, cheek and brow as the good old man talked) but for none would dare to rebel; the world would be as you are young, and may yet have to learn that the , tame as a cabbage-garden, and her tyrants, heroes, most polished manners and blandest words are often only the flowers that conceal the serpents trail. God bless you, my child, you are very dear to me for your father's sake; our love was like that of Da-"I have not the least doubt of it; negative good- vid and Jonathan eurpassing the love of women. ness is very popular in this world; rogues like it Come to me in any trauble, and I will ald you to the

blank cartridges, for fear the enemy will be killed. sight in this world than a hale, happy man, in his I tell you, my dear, these are the men that the green old age, who has lived virtuously, and delights? shrewd monkies use to draw out the roasted chest. in extending his protection and oare over the week

After be left, Emma and myself sat round the It spemed strange that Maurice did not come, for fire in the nursery, where little Sidney was sleeping.

her rights—that he would take no fee or reward. have time to examine it for some days. When I did takeve the manacled chiefs; and while they stood ness. The same volca that, could thrill Congress with my account." with its eloquence could soothe the widow and the

not even so much appointmon politeness might require; then again I formed another plan, so elaborate, so abrewd, so just, as I believed, that I gave myself great credit for my womanly policy. He would, of course, meet me kindly; I would receive times be when they stoop to conquer. I knew all his weak points: I would flatter them. I knew his lence. The chief sat quietly awaiting his doom. opinion of ladies dress would humor his tastes. had studied his caprices; they should be indulged. spurn a venomous reptile that lay groveling before I, little insignificant woman that I was, would show this base tyrant his sing tand hold the mirror up to felt that no white man was safe while she was free. his unsealed eyes. This picture pleased me. I viewed it in all its light and shade, and became sure steps to bring that haughty spirit down.

My impatience was somewhat allayed by the reohee, or 'Wild Cat.'. The brave chieftain has at last

omigrate. General Worth, however, thought best to counterimmediately despatched to New Orleans to intercept man. This war must end, and you must end it.' the party, and send them back to Tampa Bay. A and destroy everything that should give sustenance or strength to them. I was one of this party. On our way we penetrated the very swamp where I had been secreted and kindly nursed. I, however, followed as a soldier should, in perfect obedience to his superiors, but I feared each moment lest we should encounter Nehah, and how could I meet her reproach-

We passed first through some hammocks where the soil is exceedingly rich. The magnolia trees grew there to an immense size, and the fragrance of their blossoms filled the air: it was almost impossible to penetrate the thick undergrowth of scrub-oak; palmetto and grape vines. We could only do so by sending men ahead with axes to hew the way for us. We could n't see a person ten feet ahead of us. But these were easy to that terrible oppress swamp which we soon encountered. I remembered it well, and could perhaps have found a better path than the one selected. The water stands here the year round from four to six inches deep, with a thick undergrowth, intermixed with cypress stumps and trees. The trees are covered with a heavy, dark green moss, festooned from tree to tree like drapery, totally obscuring the sun, almost the light of day. A green soum floats upon the surface of the water, and when disturbed by footmen, the atmosphere is impregnated with the noxious effluria. As I have already explained in my description of my involuntary visit to Nehah, there is connected with these wet hammooks portions of land called "sorubs," consisting of a stunted growth of oak and pine, from two to ten feet in height, with an undergrowth of bushes and vines. Such a spot had been the temporary refuge of Concocchee and Nehah, and to it we were now approaching.

One man fell sick from exposure and fatigue; out of six hundred men two hundred and twenty were from time to time reported unfit for duty, during the twehty-five days we were on this march.

came within sight of the sorub where I had been so failed to come in, 'the setting sun of that last day,' kindly nursed. We knew, of course, that we should said the officer, shall shine upon the bodies of each not meet Coscoochee there, but it was hoped that one of you hanging in the wind." some of his band might be secreted in the vicinity. and surprised in I cannot say that I was disappointed place, but the blankets which formed the partition could a white man there say in his presence, We mained, including a quantity of corn and some dried have won from the Indian? roots. I looked round carefully for some relic, and finding a small box, outlously ornamented with the land of ble fathers too well, and had fought only

Then, she told me how supply he was beloved at home so I found an exquisite little water-color painting—that he gathered the suldren from all classes into and an antique brooch. If I find Nehah I shall give the Sunday Sobool, and while he had them; taught them to her; if not, I will send them for safe keep-there, he did not forget them in poverty and sick-ing to aunt Mary, at Burnside. But I must proceed

We arrived at Tampa Bay on the third of July. Our General had an interview with Coacoochee the Some two or three days passed before the Judge's next day. It was one of the eaddest sights I ever return. In the meantime I had various projects as beheld. There was the bold, dashing young chief, to how I should demean myself toward him. Some whose step had been so free on his native land now times I thought I would not take any notice of him, surrounded by fifteen of his chosen warriors, allchained. The degradation of shackles is never effaced from an Indian's mind. As they came slowly up to the quarter-deck to meet Gen. Worth and arrange themselves according to rank, their feet-irons hardly enabled them to step four inches. As they him in the same spirit nay, more, I would be as laid their manacled hands upon their knees before fascinating and as charming as women can some them, in the presence of so many who had hitherto hunted them as foes, they hung their heads in ai-

I saw in a distant part of the vessel an Indian woman, and recognized Nehah, but I must say I would be shy, that he might be more eager. I hung my head in shame as I stood there by the side would retreat, in imitation of some skilful generals, of the General as one of his staff, in the position of only that he might follow, and when at last I had victor. Once I caught her eye; the expression of won him to my feet I would spurn him as I would her look was reproach, which went to my heart, but when she turned from me to the General, and from me. I would be the avenger of my husband's wrongs, him to the other whites on the transport, the expression of intense hatred in her face was terrible. I

General Worth rose and took Concoochee (Wild Cat) by the hand. 'You are a great warrior,' said more and more pleased with my original idea. I was he, the Indians throughout the country look to you anxious for his return, that I might begin my out- as their leader, by your councils they have been govline, and was only atraid that I should not have erned. The war has lasted five years; much blood patience to do my work thoroughly, by slow and has been shed; you have made your hands and the ground red with the blood of women and children The war must now end. You are the man to do it eption of a letter from Fanny, containing a copy of and must and will accomplish it. I wish you to Frank's last, from which I will make some extracts; state how many days it will require to effect an in-"You remember that I wrote you about Coacoo- terview with the Indians in the woods. You can select three or five of these men to carry your talk. been captured. He was seized on the 21st of May Name the time, it shall be granted; but I tell you, by Major Childs, and sent out of the country to New as I wish your relatives and friends to be told, that Orleans, en route for Arkansas, where Government unless they fulfill your demands, yourself and your had made arrangements to send all the Seminoles as warriors, now seated here, shall be hung to the soon as they were captured, or sould be induced to yards of this vester, when the sun sets on the day appointed, with the frone upon your hands and feet. I tell you this that we may well understand each. act these orders, and have Coacoochee returned to other. I do not wish to frighten you, you are too Florida, that he might be used in inducing the re- brave a man for that, but I say what I mean, and I mainder of his tribe to go with him. An agent was will do it. It is for the benefit of the white and red

Silence pervaded the company as the speaker arge force was then sent through the country to closed. The harsh grating of the handouffs broke Tampa Bay, to be there when the vessel containing the spell as each warrior raised his hand to wipe Coacoochee should arrive. This force was to scour away the tear which never before stole down his the country, plunder the strongholds of the enemy, rugged cheek. Concocchee rose, his manly form

> 'I was once a boy. Then I saw the white man afar off. I hunted in these woods with a bow and arrow. then with a rifle. I saw the white man, and was told he was my enemy. I could not shoot him as I would a wolf or bear. Yet like these he came upon me; horses, cattle and fields he took from me. He said he was my friend; he abused our women and children, and told us to go from the land. Still he gave me his hand in friendship; we took it; while taking it he had a snake in the other; his tongue was forked; he lied and stung us. I asked but for a small piece of these lands-enough to plant and to live upon-far South, a spot where I could place the ashes of my kindred—a spot only sufficient where I could lay my wife and child. This was not granted to me. I was put in prison: I escaped: I have again been taken; you have brought me back; I am here; I feel the iron in my heart. I have listened to your talk. You and your officers have taken us by the hand in friendship. I can now see my warriors, my women and children; the Great Spirit thanks you the heart of the poor Indian thanks you. We know but little: we have no books which tell all things: but we have the Great Spirit, moon and stars. These told me last night you would be our friend. give you my word-it is the word of a chief, a warrior, a brave-it is the word of Coscooches. . You say I must end the war. Lok at these irons i Can I go to my warriors! Coacooches chained! No. do not ask me to see them. If I can go to them unchained they will follow me, but I fear they will not obey me when I talk to them in irons. They will say my heart is weak, I am afraid. Could I go free, they will surrender and emigrate."

He was told that he could not be freed until his band had surrendered; that he might select three or five of the prisoners and send them out, and that thirty, forty or fifty days if necessary, should be I cannot tell you my feelings as our little party given for them to come to Tampa Bay, but if they

I cannot describe my feelings to you, dear Fanny, at this moment. The vessel was moored in deep when we found the hut, or, rather, tent and hut water, two miles from shore. The prisoners were combined, deserted, but evidently left in haste, for all ironed, and surrounded day and night by sentithe few necessary cooking utensits appeared to have nels. While Concocches was speaking, the hour of been used, and left uncleaned, while a few articles of moon came, and a government schooner, which was female apparel were in a little apartment which moored near, immediately opened its batteries. As seemed to have been separated from the larger apart, peal after peal struck upon the ear, the chief ment. I recognized it at once as my old resting paused. What is this for?' No answer. How were gone. It was proposed to burn'all that re- celebrate our nation's freedem on the land which we

Here was one whose only orime was that he loved.

downcast and chained, that flag was saluted by the roar of artillery.

Coaccochee then selected five to go into the interior and collect his band, and thus he spoke to them :

The sun shines bright to-day. The day is clear, so let your hearts be. The Great Spirit will guide you. At night, when you camp, take these pipes and tobacco, build a fire; when the moon is up and bright, dance around it, then let the fire go out, and just before the break of day, when the deer sleeps and the moon whispers to the dead, you will hear the voices of those who have gone to the Great Spirit. They will make you strong to carry my talk. My feet are chained, but my head and heart reaches you. The great white chief has given you forty days to come in, and when that time comes I shall walk the land free. Take these sticks-here are thirtynine-one for each day; this, much larger than the rest, with blood upon it, is the fortieth. When the others are thrown away, and this only remains, say to my people that when the setting sun comes, their chief hangs like a dog, with none but white men to hear his last words. Come, then, come by the stars, as I have led you to battle. Come, for the voice of your chief speaks to you. Say this to my wife and child.' here he faltered, and turned away to hide the tears which were failing profusely down from his youthful and manly face.

Without a word being spoken the irons were taken off the five messengers, and they prepared to proceed to the shore. The chief shook each one by the hand. and to the last gave a silk handkerchief and breastpin, saying, 'Give these to my_wife and child.'

The last one had gone. Night had come. I stood leaning against a coil of rope. The moon threw a gloomy shadow over the prison ship as the dark naked forms of the prisoners appeared, one by one. on the deck of the versel. I observed Nehah come slowly toward Coaccochee and seat herself by his side 'Why did you not send me, my brother?'

*I never counsel with women, nor send my words by women; what I say are the words of a man, but when put into the tongue of a woman it is woman's

It was evident that he mistrusted her a little; her desire for revenge was so strong, and her hatred of her oppressors so deeply rooted that she would be unscrupulous in effecting it. She did not speak to me, yet her look was not fierce and angry, but rather, as I have said, sad and reproachful. I drew near to them.

'Nebsh.' I said, 'I was not among those who betrayed your brother into captivity.'

'I know it,' said she, ' you would not do so. I have trusted you, and the Great Spirit has told me that I could do so.'

Coaccochee looked at me closely, as if studying my features, and then some conversation passed between hem in their own tongue. Then the chief said: · I know you now. None of your family would betray

one of our tribe. Your mother was very dear to us. We called her the "Pond Lily." I have seen her since she went to the spirit-land.'

I looked up in surprise. He noticed the expression. 'Yes,' he said, 'I have seen her, and she is with my twin sister who died many years ago. When I am laid in the earth I shall go and live with them. Shall I tell you about her? Your mother and she were like two flowers on the same stalk. She died suddenly. I was out on a bear hunt, and when seated by my camp-fire, alone, I heard a strange noise-it was something like a voice which told me to go to her. The camp was some distance, but I took my rifle and started. The night was dark and gloomy : the wolves howled round me as I went from hammock to hammock. Sounds came often to my ear-I thought she was speaking to me. At daylight I reached her camp: she was dead.

Some time after, when hunting, I sat alone be side a large oak. In the moss hanging over me. I heard strange sounds. I tried to sleep, but I could not. I felt myself moving, and thought I went way up to a new country, where all was bright and happy. I saw clear water ponds, rivers and prairies on which the sun never sets. All was green ; the grass grew high and the deer stood in the midst of it looking at me. I then saw a small white cloud approaching; and when just before me, out of it came my twin sister, dressed in white and covered with bright silver ornaments. Her long black hair which I had often braided, hung down her back. She clasped me round the neck and said, "Coachoochee ! Coacoochee !" I shook with fear. I knew her voice, but could not speak. With one hand she gave me a string of white beads; in the other she held a cup sparkling with pure water, which she said came from the spring of the Great Spirit, and if I would drink of it, I should return and live with her forever. As I drank she sung the Peace Song of the Seminoles, and danced around me. She had sliver bells on her feet which made a great noise. Taking from her bosom something, I do not know what, she laid it before me, when a bright blazestreamed far above us. She then took me by the hand, and said : "All is peace here." I wanted to ask for others, but she shook her head, waived her hand, stepped into the cloud and was gone. The fra she had made was gone out-all was silent. Lines. sorry that I could not have said more to her. I felt myself sinking until I came to earth, when I met my brother. He had been seeking me, and was slarmed at my absence. I told him where I had. been, and showed him the beads. These beads were stolen from me when I was at St. Augustine. I may be buried in the earth, or sunk in the waters. but I shall go to her and live with her.

During this recital, Nehah sat with her eyes in

tently fixed upon her brother-immovable almost as a statue. I handed her the box which I had resqued from the flames of the burning hut, and explained to her how I came by them. Her eyes flashed with indignation, when she learned the destruction of the lodge, and she talked to her brother a moment in their own language. He however. was unmoved, his countenance expressing neither disapprobation nor approval. She opened the box, and taking out a valuable ring, said :

· This belonged to Agnes. She gave it to me on her dying bed -take it and give it to Mr. Sidney. I mistrusted him, but I was wrong. The old man with the smooth tongue was her betrayer, and wronged his brother; he has wronged our nation, too. I could have killed him. I have stolen behind him with the sharp knife in my hand, but I was held back by the spirit of Agnes, who told me on her dying bed to do him no harm. He has a daughter. I stole behind her once in the woods, and thought to take vengeance on him by destroying her, but I caught a glimpse of her face. She had Agnes? hair and her smile. I then threw the knife into the brook, and sat down to think of her who was dear to me as my own kindred. I am glad now I did so. You love Fanny, but her father will never permit the blood of the Ashley's to mingle with the Dupont's. He seeks to injure you-he hoped the red man would take your life in the wars, but I have watched over you. Not one of our tribe will harm a hair of your head; but when we depart to Arkansas, whither the cruel white man has driven us, then beware. Nehah can make no promises for the other tribes. Take these things,'-handing the box to me- these,' pointing to 'the picture, ' were the first flowers that her lover gave to Agnes. See how her little hands have preserved the memory of them. Take them to him.

I told her the sad news which your very last letter contained.

'It is well,' she said, 'death is pleasant for the weary. See my brother,' pointing to Conchoochee, he has no fear of death, for he talks with the spirits of the departed.'

'Tell me about my mother,' I said. Nuhah's countenance softened.

Bhe was very lovely, but she had sickness and sorrow, and faded young. Your father was much on the sea, and she mourned for him. Poor Marguerite! She and Agnes were always near each other. They wanted me with them too. They would have sheltered and comforted me, and taken me with them over the water, where I should not have known this cruel war. The white man betrayed and murdered my father, the great King Philip-they have slain my brothers all but two, and they-" Wild Cat" and "Tiger Tail," have made the blood of our enemies flow like water. I, too, have betrayed the whites, have made bullets and bow strings to kill them. My brothers told me that I should be taken and sold like the beautiful wife of Osceola-but they could never make Nehah a slave. No, there is no African blood in Nehah. We love our slaves, we are kind to them, but we are not gentle and tame as they are. The Indian cannot be a slave to the white man. He is himself lord of the soil. We are not afraid of him, though he drives us as the Autumn wind drives the fallen leaves before it.'

I did not like to have her dwell upon this subject, for I could see that her whole soul was full of bitterness and revenge. I again questioned Coachoochee, asking about his tribe.

'They are brave,' he said, 'but the whites are too strong for us; they go by land and in boats. Our women and children must not suffer. I can live like a wolf, or a dog, but the feet of my warriors are chained. They will come to save their chief. My brother, will come. I have no more to say. I am

I cannot describe to you the intense anxiety that we feel that the tribe should come in. Forty days! It is a long while for one to wait, knowing that life and death hangs upon the faith of Indians who are already so embittered against the whites, and so averse to leaving their native land.

I feel a personal interest myself. I could not see so noble a man as Coachoochee hung at the yard arm. I am afraid I should turn traitor myself, and

defend this oppressed race. Our Company will remain here during the forty days of suspense, but I shall beg hard for the fetters to be removed from Coachoochee as soon as the first warriors come in. His chains are an indignity at which his proud, free soul, revolts.

Now, dear Fanny, this letter contains much which will be sad to you. I thought best to tell you just Nehah's words concerning your father. Lear there is too much truth in her words, for I have learned since that he has been the means of depriving my grandfather of his estate, whether justly or not I cannot determine. The account of his marriage with Agnes, which I have since learned from fa St. Augustine gentleman, shocked me. It is your father and I will not enlarge upon the subject. I want to see Aunt Mary, and tell her many things which I cannot write. Be hopeful, dearest; life has, I belleve, bright hours for us, but I must carve out our future peace with my sword. My pay is increased. I am saving it for that time, when, if your father pereists in refusing his consent to our marriage, we can, with frugality, be independent of the world. He little knows the firmness of our wills, or the strength of our affection.

If Coachoochee's band come in; the death blow will be given to this war, and then I shall have a furlough. Wonder if convent walls or iron bars will be proof against my power or stratagem.

I shall write you when this forty days' suspense is over. 'Lo i the poor Indian i' You remember our

old school reading book ?" Frank's letter only confirmed all that had lately sbeen told me, and yet there were moments when it seemed only a dream, and I clung to my faith in Manrice Perry.

1. The day after Mr. Evans left, Emma came in with a rell of paper, which she no sooner opened than I recognised as her mother's journal, which I had thrown so impatiently saide years before.

"I found this, Mrs. Perry, in the old house; did I do wrong to take it ?"

"Not at all," I said: "it is yours by right." "Here are a few pages," she said, "which may throw light on the business of selling the old house." I took it from her to finish under entirely differant circumstances, the old journal which I had read with curiosity, but with no personal interest, so long

"Norm .- The incidents in the lives of "Tiger Tail," 1, and "Wild Cat," are taken from Sprague's History . of Mexico, to which, book we are much indebted. Tiger Tall and Wild Oat were not brothers, but dea voted friends.

[TO BE CONTINUED IN OUR MEXT.]

Written for the Banner of Light. FEARFUL. BY D. DEVERS YINING.

A traveler came to a river wide.

. The waters were dark and high ; He durst not cross to the further side, For the stream was deep, and its angry tide Like a spirit of wrath swept by.

Said he: " I will wait till the waves go by. And then I can safely pass." So he built a house, and with weary eye Watched day after day for the water's high To subside : but in vain, slas!

He waited and watched; for year on year Rolled swiftly into the past; . His head grow white, but the stream was clear, And broad and deep, as when, trembling with fear, He shrank from its billows aghast.

Still years rolled on ! the traveler died, But he pever passed that stream. His form now sleeps by the restless tide. Which still murmurs on in its pristine pride-. How fatal, alas! was his dream.

As travelers, often such streams we see In the tollsome journey of life ; And so wait for the tide to ebb, that we May float o'er their billows more easily, And avoid all danger and strife.

And we may, "To-morrow the waves will fall And then we will journey along." So we wait, but alas, in vain! for all Our months and years, like leaves in the fall, Glide away on Time's current strong.

And still the waters gurgle and roar, But never, oh! never subside; The hope is gone that we cherished of yore, And Death's loud summons is heard at our door, But yet we are still on this side.

Ah! 't is ever thus with those who fear And shrink from danger; they wait, . Supinely and weak, when the goal is near, For the tide to ebb and the sky to clear. Till Death whispers sternly, "too.late."

Oh! then if we have some good in sight, . Let nothing our progress stay! Let us bravely forward, and nobly fight, With the blessed assurance that " right is might." Till all obstacles vanish away.

Griginal Essays.

ANCIENT AND MODERN SPIRITUALISM.

BY O. B. P. NUMBER ONE.

In airing the old theologies or creeds, we shall pursue the course of the "Ancient Glimpses of the Spirit-Land" with whatever may bear upon the same in the fuller vision. The ancient astronomies were of the greater mysteries, and blend much with the spiritualisms or religions of the early ages. This will be shown as we proceed, both from the mythology of the Bible, as well as from the mysteries of the Gentiles. The reader of these ventilations should have by his side Burritt's "Celestial Map, and Class Book of Astronomy," as a starting point for guaging the ancient personated heavens. The present October number of the Westminster Review cites Dr. Davidson as showing parts of the Biblical record to be flotion, while Bishop Colenso discovers Noah's Ark to be in a sinking condition not to be saved by the usual caulking process of pulpitry and Sunday School. In the meantime, as our vision will be coterminous with the multiplied mysteries of

starry courses to the Jordan. "TIME AND FAITH" by the Westminster author of " Septenary Institutions," affords some assistance to the guaging of ancient Jewry, though the author does not mention, nor appear to comprehend the spiritual mode of being in the mesmeric influx or trance ghostdom of the Lord. But taken in its historical aspect, in relation to contemporary religions. this work shows the counterpart of Jewrydom in the mode of seeking the Lord by its neighbors, what alent to our "esquire," and was applied to sun, sectarian quarrels. moon, and stars, and to personated symbols of what.

plane of Ancient Jewry.

terpretation being vested in the ministers of reli however, different in form, was to the Envolan the gion. This system of spiritual domination had Syrian, or the Persian, the in lan, the Greek er the

the hierarchal form of government had long prevalled. The King of Kings never appears on the monuments of ancient Thebes without being surrounded by a connoil of priests with their Gods and sacrifices."

Now we shall find this to be the counterpart of God's Word in the Bible, and that the earlier Lord was sought in the same way. It is only through our ignorance and the teachings of our priesthoods that we take the status of old Jewry as the measure of God's Word. The superstitious use of Sabbaths. feasts and sacrifices, made the sacerdotal gain but general loss, yet we do not deny the adaptation to the barbarous estate, but would not have it prolonged in the day of larger light. According to Paul, "God winked at" the old doings in his name. Well, probably some of the Heathen Gods had to wink at some things done in their names, though en one occasion, according to Homer, "inextinguished laughter rent It would appear that much of God's Word by the

old Jewry God men was a yoke which even the Apos-

tles and their fathers were unable to bear, though

very emphatic in a "Thus saith the Lord." The Word, in the major and minor scales, had many changes rung upon it. These continue to be "winked at" even to this day. Human sacrifices are of the Word along the more ancient Jewry plane. "The Sword of the Lord" was the sacrificial knife with which " the Lord slew the first born of man and the first born of cattle," and in many a holocaust, or whole burnt offerings of victims; hence, some of the reforming prophets deny that the earlier Jewry God was other than Moloch or Melech, the Lord or King, to whom the Phoenicians and Carthagenians sometimes sacrificed human victims to appease the Divine wrath. Says our author, " The history or tradition of one of those moral paroxysms of religious panics, when a holocaust of human victims was usually called for in ancient times, may be gathered from the account given us of the origin of the Passover." Our present blood theologies have their foundations laid in these old propitiations of blood, where all things by the law were purged with blood, and without shedding of blocd there was no remission: though the Lord, by Jerem iah, denies that he spake by the fathers concerning the bloody oblations; and so, too, Amos, who declares the older sacrifices in the name of the Lord were to " Moloch and Chiun, the star of your God"-probably Saturn, who in astrotheology is sometimes supposed to be the same as Abraham. It was by slaying and offering his ! ret born to the Lord that the King of Moab prevailed against Israel. "When the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that, drew swords, to break through even to the King of Edom, but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall." And there was great indignation against Israel; and they departed from him and returned to their own land." Thus by this "burnt offering" of " the first born" did Moab win the Lord from the side of lerael; for "he that sacrificeth anto any God, save unto the Lord only, he shall be utterly destroyed. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first born of thy sons shalt thou give unto me." On this wise did the king of Moab offer up his " first born" as a whole burnt offering unto the Lord. Was the Lord the sun a familiar print, or the priest? From the "liquors" in the afferings it would appear that a spirit in the flesh, or a spirit out, was the Lord. There is good evidence from the spirit-land that such as were addicted to "liquors" on this side, carry the same proclivities to the other side of the Jordan. We have such evidence, and we know of nothing in the line of causation, that a spirit out. immediately parts with the status of a spirit in the the Word, we shall not lose sight of the more fami. flesh, though progression rectifies perversions. There liar spiritualisms while sometimes moving in the is no atoning blood on the wise of the old theologies that will transform our darkness into light, but each

must work out his own salvation. Itappears that cannibalism, and not the Garden of Eden, was the first estate of man. Says our author, Human sacrifices, whatever we may think of them, were separated by a wide interval from the cannibalism by which they had been preceded. Wild plundering hordes soon ceased to kill and eat their prisoners, when a religious sanction for the feast became indispensable. Life became less cheap when it could ever were the assumptions of a " Thus saith the only te taken in cold blood with sacred ceremonies. Lord," as a means of domination in that name. In Priests, like other mon, could be cruel and vindictive Egypt, it was "Thus saith Osiris," or the Lord; if their privileges were attacked, but this chiefly in Persia. "Thus saith Ormazd," or the Lord; in happened when their influence was on the wane. Jewry, "Thus saith Jehovah," or the Lord. Among The powerful are always tolerant." It is the struggle the ancients, the term Lord or God was often equiv for power that produces the bitterness and hate of

Till Protestantism arose, the Roman Catholic ever kind-was a title of angel, ghost, prophet, Church was innocent of the fagget and stake, or priest, king, &c., as "Beforetime in Israel when a punished with them but rarely. When Caralyses man went to inquire of God, he said 'Come, let overturned the altars of Egypt, when Baal became us go to the Seer." The Seraphim, and symbols an abomination to the Israelitles, a spirit of inquiry of the Cherubim were Lords and Gods. "The wri- was abroad. Before this time, the question had ters whose historical knowledge is apt to be con hardly arisen, Which is the true Church? Which is fined to the Bible should not forget what the Bible the true religion? It was felt that all religions had itself teaches them that the Jews were not the only the same common foundation. The Mythra of Perancient people in the world. Our Septenary sia, the Baal of Phonicia, the Osiris of Egypt, [the week originated, as we have seen, in the tables of Jehovah, Zudae,] were the same Divine Being whose the Astrologers" - so that we are to remember most glorious emblem was the Sun." Thus we see " the Babbath day and keep it holy," because first that it was simply sectarian hatred which arrayed copled from the Astrological tables by the Jewish old Jewry and its Lord God against the neighborhood finger of God as shown from the pattern on the to destroy utterly the inhabitants, and to fillibuster their lands, as when the Lord swore to have war Though the sun, moon, and stars in their orbits do with Amalek forever, though be could not drive out describe the finger of God as so many radii from a the Jebusites because they had charlots of Iron. It and horns, as was the bullook head in the cherubim. common centre, yet the old Astrological tables may is the same sectarian hatred which dominates the not be altogether infallible in their guage of the churches to-day, the Roman against Protestant, heavens. Jesus repudiated much that " was said Prelacy against Non-conformity, and a general rabid by them of old time," and Peter thought it not Orthodoxy against Unitarians and Universalists. reason that we should serve these lables to the neg- "And in closing this section of our inquiry," says lect of the living God in larger light. Paul also our author, "let us repeat the remark that we rather shied the new moons and Sabbath days, but should totally misconceive the spirit of the sacerdotal our modern Churches are rather disposed to hold to age, if we considered it solely under the aspect of the old tables in gross, lest a rent be made, and the idolatry. Idolators there always have been, and Lord break through in sunlight and ventilate the idolators there remain-that is, men who bow before images with no distinct conceptions beyond. "The first light that breaks on ancient Greece, them; but there never was a temple in which the discovers a priesthood directing all things, temporal earnest and reflecting did not worship the Divine. and spiritual, and exercising uncontrolled power The common faith of mankind has not been in stocks over even kings. No military chieftian thought of and stones, but in supernatural being, or beings, extending his conquests without marking his pro. more or less exalted above the ordinary conditions of gress by a series of temples raised to his patron humanity. The idols of old were employed only for God, and devoting the richest spoils to his worship the same purposes of devotional suggestion as the and glory. No statesman dared to propound laws, crucifix of the Roman Catholic. The divinities that no States to enset them, without the approbation of peopled the heavens, occupied, for the most part, heaven and the sanction of oracles; nor could war only the same intermediate position as saints and be proclaimed or peace concluded, without consults angels. Above them was always a chief ; Orta, suing anguries and omens; the exclusive right of in- preme and omnipotent, and the name of that being

attention." Those who are ossirous to know how but as a record of time, how the children of Israel entertained their Lord, on the new moons and Sabbaths. Even Jesus, though schooled to the plane of Jewrydom, did not include the Sabbath as a way of ife when asked by the young man what he should do to secure the eternal inheritance; and Paul at times fled the old dogmas as if they were the wrath to come—as beggarly elements, leaving his pupils to be persuaded in their own minds as to the Sabbath, whatever the Lord may have commanded to the children of Israel. Surely, if Jesus and Paul had outgrown the swaddling clothes which clothed the children of Israel, we ought to have progressed up to their status, after one thousand eight hundred and sixty-two years of seeking the Lord.

Our priesthoods have no more authority to single out the Sabbath day to remember and keep holy, tinct substances termed Spirit and Matter, claimed than any other of the many rites and ordinances to be alike represented in nature or the world of which were ordained as statutes by the Lord to be effects. kept forever. The Sabbath, as a civil institution, is a very excellent day for test and recreation, to be own mind; but it is an audacious assumption of a command of the tutelary Lord of Jewrydom.. It is day of merchandise for the priesthood, a day by which they live, move, and have their being, and if circumcision could be alike used to the enhancing of sacerdotal interests, that too would be thrust upon us to be remembered and kept holy; for, as much as the Sabbath, it is the Word of the Lord.

fined to psalmody," is preferable to the going the entire looseness in the festival to the Lord, as per

household."

in tents—a feast which is said to have resembled the became corrupted into drunken orgies-was one of the sacred rites of Bacohus pertained to the purification of souls. Euripides, also exclaims, "O blessed and happy he, who knowing the mysteries of the Gods, sanctifies his life, and purifies his sou!, celebrating orgies in the mountains, with holy purifications." In old Jewry David sacrificed oxen and fatlings when he took the Lord out and gave him an airing, and danced before the Lord with all his might sans culottes, to the shame and confusion of face of Michal his wife. God, sometimes in unhewn stone, and sometimes imaged in outline in stone or wood, and supposed to be inspirited as modern spirit tables; hence the writing on the old Jewry slabs, and on the wall, was written by the finger of God." The Stone of Israel was only a medium for the manifestation of the spirit, and symbolized the cloudy ghost, sometimes apparent to the vision of the Seers. Hence the God, or altar stone, was supposed to be God's house or Bethel. The Stone was one with the Lord, and anointed as such; for so the Lord declares himself to have been anointed at Bethel. These God-Stones with their altars, when surmounted with horns, as was common to Jewry and the nations round about, were called the horns of the altar. The horns of some of the Heathen sculptured symbols were on the and altar were often interchangeable terms, as when Moses set up an altar, he called it Jehovah, and when Samuel hewed Agag to pieces before the Lord in Gilgal, he probably hung the quarters on the horns of the altar or Bethel Stone, the anointed and indwelling habitation of the Lord. So, too, when the seven sons of Saul's house were "hung up before the Lord," or Sun, in sacrifice, they were probably pendant from the horns of the altar, symbol of the with cords unto the horns of the altar." These horns in Jewry were in mystical connection with the Thurus of the Zodisc, whose emblem was the Golden Calf, and symbolized by the Bull's head in the oberubim. When the Hebrew clergy blew down the walls of Jericho, they used the altar horns of Lord Jupiter Ammon, whose symbol was the Ram's head

It thus appears that the Jewry priesthood found the battering Ram of Ammon more potent than the Godhorns of their own alters. When modern Orthodoxy conjures its Devil to affright the groundlings, he is generally in the pattern of the old Jewry "Splitfoot," piter? If so successful three thousand years ago, as a compound blow-pipe against the walls of Jericho. why may it not prove to-day a more potent symbol

howed into Greece from the banks of the Nile, where Roman, as sacred a name as the Al, or Ricah, Adon

and Jehovah of the daws or as that of the Lord, the same as the shirit otterances through our me-or God by which these terms have been rendered dinns of to day, though our author knows nothing of this phase of being in gifts of the spirit, but sups now to us."

of this phase of being in gifts of the epirit, but supraces it to its origin. "The Saturday, or seventh gas, which "arose naturally from a fissure in the day festival of the Jews, corresponds with the Sa | earth," or "was artificially generated in a brazier." tura's day of the astrological week, and the ety. True, there is much glory of the old Lord connected mology of the word Sabbath, may now engage our with incense burning which may have facilitated conditions; and a way to the Lord is sometimes much we are bamboozled, even to this day by the opened by hashish. But this is rather the foreing pasteboard barriers of the Bible, may consult our system, and is not to be received as the genuine author at large. We are not disposed to spend ave, article which comes by spontaneous influx from spirminutes upon a day against which Hugh Miller itual intelligences. "The oracles as rendered by broke his head in trying to gear it to the Geologic the prophetai, generally in early times, took the form days. When the people grow beyond the leading of hexameter verse," hence prophet and poet are instrings of their priesthoods, they will not stultify terohangeable terms, and hence, too, the improvising, themselves in the domination of old Jewry, nor care, often very beautiful, through the modern medium a the " mouth-plete of the Lord."

THE PERSONALITY VS. THE OMNI-PRESENCE OF DEITY.

NUMBER FOUR.

I have admitted that if space is endless and Delty is omnipresent, we may rationally accept that God is a Principle and not a Personality, and, repudiating the theological dogma that matter was produced from nothing, I admit it is self existent. Hande, in affirming that God is a spirit Personality, not omnipresent but localized, I recognize and accept the duty of accounting for the alleged co-existence of and of defining the destinction between the two dis-

It is generally accepted that what are termed the original atoms," existing originally uncomproperly observed as every one is persuaded in his bined and free in their mutual relations, constituted the immediate germ source of physical creation. It priestoraft to seek to bind it upon us because it was is alike accepted that through their combination in unions, originated new conditions of matter we term gaseous fluid and solid states. The point of disputehas been, or is, whether the original condition of self-existent matter was unparticled, or in the form of atoms thus uncombined and free, and the solution of this alone will determine whether they were selfexistent and simple elements, or compound effects It appears that the Mosaic festivals were rather composed of spirit and matter. Assuming they seasons for "rejoicing" than for "afflicting" of were originally free, and being so did unite in new souls, and were "not confined to psalmody." But and compound conditions, let us seek to comprehend we must confess that even a Puritan Sabbath, "con- why they thus united, as we may thus best solve the problem of their origin and nature. Those who believe the original atoms were self-existent elements, claim that their first unions were "And thou shall bestow that money for whatsoever induced by an inhering tendency to act and react on thy soul lusteth after, for oxen, or for sheep, or for each other, and assuming this to be true, thus exwine, or for strong drink, or for whatsoever thy plain their continued change in conditions, resulting soul desireth; and thou shalt eat there before the in the development of gaseous fluid and solid states Lord thy God, and thou shalt rejoice, thou and thine of matter of which physical nature is said to be composed. This theory substantially recognizes matter "The seven days' feast of Tabernacles -- the vin- as the sole source of nature or the world of effects, age festival of the Jews-during which they dwelt and thus ignores the alleged co-existence of spirit therewith. But let us stop and examine carefully yet more ancient Bacchanalian festivals before they this alleged explanation of the conceded first unions changing the original condition of atoms, for the rejoicing in a similar sense." According to Servius, theory involves one deficulty which its advocates should meet and remove. If the atoms, originally uncombined and free, were self-existent, it will follow that their first unions would constitute a change of their inherent condition, which we may term "the beginning of creation," or birth of time . As self-existence implies without a beginning, this birth of time would be a dividing line between two eternities of their existence-one preceding and one future thereto. The theory, therefore, impliedly re-The Lord before whom David danced so gloriously, cognizes that the original atoms existed unchanged and got himself honor among the handmaldens, who in their free condition during the eternity which preinspired him with timbrels and with dancer, in his ceded their first unions. This existence, unobanged naked Bacchanaliandom, was "the Stone of Israel," in condition of being, would surely imply an inthe "Rock of our Salvation," the Altar or Sacrificial herent inertia rather than an inherent tendency to act and react on each other.

Now the point I make and ask a solution of is: How reconcile this implied inherent inertia of the original atoms during that eternity, with their alleged inherent tendency to act and react as the explanation of their cone ded first unions originating new and changed conditions of being? I admit that each atom is characterized by a power of action we term force, which is either a property inhering in matter, or the attribute of spirit embodied therein. But I submit if force is a property inhering in matter, as claimed, it must have ever been operative, and we must therefore ignore the implied, unchanged. free condition of the atoms during the eternity referred to. If we accept their existence free and unchanged in condition during such eternity, we must same wise as the horned altars of Jewry; for God infer they so existed because of their inherent inartia, and therefore ignore their alleged inherent tendency to act. It is reasonable to suppose that if the atoms were self-existent elements they would ever preserve intact their inherent character.

Hence, if they existed in their original free condition during the eternity referred to, while they inherently possessed the power of action, or even the tendency to act and react, as claimed, the fair inference would be that they possessed also the attribute Lord; for the psalmist sings, "bind the sacrifices of independent volition in the exercise of this power, which would imply that matter is inherently both conscious and intelligent.

Presuming none will affirm or adopt this conclusion. I will leave to the advocates of this theory the task and duty of reconciling these seemingly fatal antagonisms between its premises and conclusions, while I ask the attention of my readers to the other theory and its teachings, accounting for the existence of atoms. Its assumed promise is the self existence of two distinct and coexisting substances, termed Delty and Matter, and recognized these jointly as the source of nature, or the world of thots. It claims that Delty is an organized substance—therefore an or " bullook that hath horns and hoofs," a mystical Entity, having form and volume of being ; inherentsymbol in the cherubimic Lord. Why has it never ly conscious, intelligent, and capable of independent bethought itself of the Ram's horn battery of Ja self-action; therefore a living identity, possessing the attributes of volition and motion. Hence, it socepts, that, literally speaking, "God is a spirit," therefore a Personality, and claims He is the sole than "old Splitfoot," or "bullook that hath horns self-existent source of all life, motion, consoldusness, intelligence, and volltion madifested in the To return to our author. He says, "Among the world of effects or nature. In recognizing the conations, at a corresponding period, we find the existence of self-existent matter, it claims that it exprofessional class that assumed the gift of proph- lists external to Delty, is inherently unparticled in esying, or the power of foretelling events, had condition, and unlimited in volume of being theremany ramifications. We obtain the word proph fore an endless continuity of unorganized substance, et," which is not a Hebrew term from the unconscious and incapable of self-action, having no Greeks. The Pythia, or inspired priestess of the volition, and inherently inert. Recognising these Delphian Apollo, was called a prophetic, a terin ing two coexisting substances as the self-existent source nifying the mouthplede of the Gods. The Hebrew of nature, it reads that in before the beginning of word rendered prophetis in the Greek Septuagint, oreation, when they in their original condition and prophet in our English version is second in the comprised and prophet in our English version is second in the comprised and prophet in our English version is second in the comprised and prophet in our English version is second in the comprised and the condition of immediate-Heathendom, "the mouth of God " in eld Jewry, are not on and change the then condition of immediate-

ly surrounding external matter, to accomplish, in a Bearing thus, the theory assumes that power thus exerted and projected from himself, was characterized by motion. It claims that power thus projected, could only act on and change the condition of matter by contact therewith, and that such contact would necessarily involve a resistance of inert matter acted on; while it also modifies the momentum or motion of the acting power. Hence, it assumes that the resistance of inert matter thus acted on, would result in its partial disintegration, and that the increasingly modified momentum of the acting power, would ventually result in a rest thereof and thus reasoning concludes that this condition of suspended motion or rest, to which the projected acting power was reduced by the resistance of inert matter, soted on and disintegrated, pould only be maintained by the organization of the resisting matter, enclosing the asserted power therein, while thus holding the power in suspended action, would isolate

and organize it as an Entity. The theory claims that, this result would exhibit matter organized in the form of an "atom," and power isolated and embodied therein, thus constituting; the action a compound creation, composed of two distinct constituents, each distinct in itself, and baying its origin in a special and kindred source of self-existent being.

. I submit, that if this is the true explanation of the origin and character of the original atoms referred to, it is clear that a continued exertion of Delfic power would result in the continued creation of material atoms. Hence, if the first sun and solar system had its origin in the union of the original atoms, it is clear that the continued exertion of power would correspondingly furnish the needed supply of atoms for successive suns and systems. When we reflect that the prevailing philosophy of creation teaches that the universe is composed of Innumerable suns and systems, successively born in nature. and that oreation, still unfinished, involves in the future an increased multiplication thereof, it is diffigult to satisfy our reason whence the material stoms, embraced therein, are to be derived, unless we accept this theory of their origin, or conclude that suns and earths die as well as plants, animals, and men. I refer to the reason of my reader to determine which alternative seems most probable.

Having thus accounted for the existence of "the original atoms," let us now consider their character and relations to the self-existent sources of their being. It is clear the atom would be composed of two distinct substances which we may term, spirit, and matter. It is equally clear, that spirit, being, in essence and condition, the projected will-power, or creative energy of Deity, thus isolated as an entity, its capacities and character would be measured and determined by the devised method for governing its action in attaining the end for which it was projected into active being. If this is correct, we may infer that the aspirations prompting it, and the powers and intelligence manifested by it in accomplishing its assigned mission, were endowed, rather than inherited, inasmuch as it would owe its origin and activity of being to the exerted will-power of Deity, and not to the economy of reproduction. Hence, it would, as a life-entity, be finite, while, if it originated through the economy of reproduction, the inference is, it would inherit immortality as an entity from the source of its being-Deity. We are told there is an animal life and a divine life in man -the first finite, and mortal, the last immortal, and - the child of Deity. If this is true, (and I freely accept it.) we may regard the animal life as being individualized will-power, or creative energy of Deity, and therefore the same in essence, as spirit, embodied in the granite rock, or atom of imponderable matter, and thus see the sense, and only sense in which we should regard the animal man as the child and ultimate of Nature. "How, when and dust." where" the Divine and the Human, or animal life in man are united as a problem, I will not now seek to solve, though I feel it is worthy of our most careful inquiry.

Leaving the question of the origin and character of the original atoms, let us examine their relation to the source of their being. It is clear, that if they thus originated, they would, when created, exist intermediate between Deity and co-existing, unchanged matter. Hence, we may assume they would constitute a connecting medium between the two co-existing sources of their being, and thus infer that their first unions were induced by the continued exertion of power to act ou, and govern the same. If this is sorrect, and we accept that the continued unions of atoms resulted in the organization of a sun and solar system, the conclusion will follow that the solar system was external to Deity, and intermediate between him and co-existing and external, unchanged matter. If this is true, analogy will teach that all future organized suns and systems would be slike external and intermediate, and thus logically conclude that Deity literally dwells, localized, as the central Sun of the Universe, or Physical Creation, and that it being an organized structure, or unit composed of many parts, is bounded on all sides by unparticled matter in its unchanged, self existent condition. It is also clear to any candid thinker, that if the power of Delty is inexhaustible, as is generally affirmed, and co-existent unparticled matter is unlimited in volume, or co-extensive with "cndless space," as this theory claims, then the process of creating atoms as germs of organized Suns and Earths, can be continued forever, and each Sun and Earth be exempt from death or dissolution. But he who accepts this conclusion, must recognize that God is localized, and not Omnipresent, and being the localized source of Tare, consciousness and power, we may and must regard him as an organized Entity—a spirit Per-PHILADELPHIA.

Nov. 29th. 1862. Successive Every man must patiently abide his time. He must walt, not in listless, not in useless pastime, not in querulous dejection, but in constant, steady fulfilling and accomplishing his task; that when the occasion comes, he may be equal to the occasion. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it come at all, it will come because it is bought after. It is very fadjacreet and troublesome ambition which cares so much about fame; about what the world says of us ; to be always looking in the face of others for approval 1 to be always anxious about the effects of what we do br. say; to be always shouting to hear the echoes of our own voices. Restallarial vel

MAKE HOME BEAUTIFUL. Add to It some comfort bouventence and beauty. Make those who share it with you love it. Make your home an attractive one. No other spot on earth is more worthy of im' provement, and none other will so right repet a suppose, that the writers of it knew nothing of display of good taste and liberality, as the spot see them: The phrases "up Pland aldown," were forms

WHAT THE DESTINY OF THE BIBLE, IF SPIRIT. ner in which we speak of the "sun rising," the enterprising population, which, with the signs of im. VALISM WERE PROVEN YALSE.

n to Caron a "BY W.P. JANIESON!

In the BANNER of the 6th inst. is a reply to Bro. Dunn's article, which appeared not long since in the BANNER. As a general invitation was extended to those who would "feel like responding," I would be pleased to offer a few remarks in answer to two or three points advanced by Bro. Woodward, presuming that Bro. Dunn or some one else will take up the subject in detail; and for the additional reason that the subject matter contained in the communication in question was investigated to a considerable extent in the late discussion between Rev. Moses Hull, of Battle Creek, and myself, which was held at Paw Paw, in October, and a report of which will be sent to the BANNER as soon as Friend Hull shall examine and approve it.

In common with many Spiritualists, I believe the Bible would not be worth the paper upon which it is printed " if Spiritualism were proved false." There is scarcely a Spiritualist who does not appreciate the Bible more than those who claim to be its staunchest friends and supporters. Spiritualism is a key which unlocks Bible mysteries, and makes them plain and ever beautiful. E. P. Woodward, in common with Adventists, believes that the Bible teaches Spiritualism, but entirely different from Modern Spiritualism. While Spiritualists claim-that it and Bible Spiritualism are analogous-hence if one is false, the other must be likewise.

"1. Will your correspondent please give us one instance in the Bible where the spirit of a dead man is said to have appeared upon earth ?"

If the reviewer means to be understood by the above question whether the Bible says, in so many words, that the spirit of a dead man appeared upon earth, I would answer no.

I cannot see that the peculiar phrascology-" the spirit of a dead man "-would be necessary to prove, as the correspondent intimates it would be, that departed human spirits ever communicated in Bible times. The Bible does not say in so many words that Adventism is the true doctrine; but Adventists will not admit, ergo, it is false.

"2. Does the Rible ever assert that the spirit of man is conscious after death ?"

It would seem superfluous for it to make any such assertion of so self-evident'a fact. The Bible does not say in so many words that man is " conscious" before death, therefore, according evidently to the conclusion of the correspondent, man is not consclous. Such sophistry exhibits its own weakness. But the theorizings of Mr. Woodward with respect to the existence of spirits of human beings in a conscious state after death, are all exploded by the simple statement, "Behold there appeared unto them, (Jesus, Peter, James and John,) Moses and Elias, talking with him, (Jesus)."-Matt. ch. 17.

In reference to the Transfiguration, Bro. Woodward asks:

" 12. Where is the proof that at the Transfiguration Elias had been dead some fifteen hundred years?' Where is the record of his death?"

. Of course he had in view, when he penned the foregoing, the translation of Elijah, (the Elias of the New Testament being the Elijah of the Old.) consequently Elijah never died; hence it is inferred that it could not be his spirit that " talked " with Jesus Let it first, be proved that the existence of a spirit is predicated on the death of its earthly body, which must be done before the inference can be allowed as logical; and let it be shown that a human intelligence is not a spirit until dispossessed of its carthly body. Bro. Woodward, when stating the "meaning" of Spiritualism as "generally understood," conceived a necessary adjunct to the belief that spirits of the departed "communicate with mankind," that their bodies are now mouldering back to

I do not think there is a single Spiritualist that would insist on the condition that spirits must report themselves minus bodies made of "dust;" or, that they must give clear and satisfactory proof that their "bodles are mouldering back to dust." before their claims to spiritship can be allowed. On the contrary, I believe there is no Spiritualist but would extend a kindly welcome to all spirits possessed of their earthly "tabernacle," (including Enoch and Elijah.) who thought, or felt, that they could afford them. Therefore, if Elias really did have his earthly body, why, Spiritualists will kindly admit he was a spirit-only fortunate or unfortunate, privileged or doomed to retain his old body, which was either better or worse than any new one he could obtain. But there seems to be some doubt about Elijah's going to heaven at all, and still more that his body went there, unless he had been there before: and the same rule that would prove that he had been to heaven prior to his translation, would prove that all had come from there, which, were it true, would make a saying of Christ, on an important subject, mere nonsense, viz : " No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."-John, 8: 13.

" Elijah went up by a whirlwind into heaven." 2d Kinge, 2: 11. I repeat, is there not some doubt about Elijah's going to heaven. Or, if it is admitted that Eijah did go there, (although it is not admitted,) "where is it stated "that his body "went up," too? Hence, adoording to Bro. Woodwood's logic, we are justified in the conclusion that he took the ride minus a body : said conclusion being strengthened when we reflect on the kind of team and vehicle with which he made the journey heavenward-charlot of fire, and horses of fire. As ed and

About eight years after this boourrence, (according to Bible Chronology, " there came a writing to him (King Jehoram;) from Elijah; the prophet," About nine hundred and twenty-eight years after his translation, occurred the instance of his talk dred and fifty-five years prior to the translation of Elijah. Fourteen hundred and eighty-three years after the death of his body, he, also, talked with

Samuel communicated with Saul Samuel had died, but afterwards "talked with Saul." But the question of Bro, Woodward is:

... 13. Where is it stated that the spirit of Samuel appeared to the ' medium." If so, why did she vall said spirit 'up,' instead of 'down ?'

He seems to draw the inference that what the Bible does not " state," did not exist or occur. The Bible does not state that the earth is spherical or nearly so, which Bible believers for many ages supposed was flat. There are a thousand and one other things which the Bible is silent on, for the reason, I of expression in use in those days, in the same man

"sun's setting," or "going down," while the fact provement, made me feel as if I was in a Western of the earth's revolution, causes the sun to appear oity. to rise and set.

But it matters but little, so far as the proof of the question of immortality is concerned, or, the existence and communication of spirits departed, whether Samuel came " up " or "down;" the main question being: Did he exist and communicate after death? If he did, the law of spirit-communion is the side of the people and the poor, and hence keeps established; and if ever a departed human spirit them on his side, and, of course, the angels help him. communicated, the like occurrence may be again, is I left my poor blessing in his pleasant home with a logical possibility. With similiar conditions, a his wife and little ones, and other good souls I met high degree of probability ensues, or, it would be there, and hope some day to meet again as pleasantmore likely to be than not to be. The opposers of ly situated. I returned to Brunswick on Monday, Spiritualism understand this when they take the and soon after, with a few friends, to harmouth, and broad, untenable ground that no spirit of a departed | then parting from our heart-warm abode at friend human being ever did communicate with people on earth. But facts are against them.

"What is meant by this: 'The soul that sinneth, it shall die?"" The meaning to be attached to the foregoing quotation will depend upon the definition of the word " soul." If it is defined as the thinking part of man-in fact, the man, or, as often used. synonymous with spirit; and if sin is punishable with death, as the quotation declares, and the death of the soul means annihilation; then, if it be true, the whole human family are doomed to annihilation! because "there is no man that sinneth not."-1 Kings, 8: 46. "There is none righteous-no, not one."-Romans, 8: 10. "There is not a just man on earth that doeth good, and sinneth not."- Eccl.

Space forbids a more lengthy review.

Written for the Banner of Light. OUT OF THE CREEDS. BY S. S. B.

Out, out of the creeds am I. ... With never a touch of regret-But a heart full of trust in Him yet, With never a groan or a sigh.

Out, out of the creeds Where men are made pure, And salvation secure, By another's good deeds.

Out, out of the hubbub of plans For an end that we cannot control-Who can say to his soul, "I have loosened the bands?" Out, out,

Where I breathe the free air, With never a doubt. That the Guider is there. Out, outside

Of the shadows I glide, And into the light with my song; Are sunshine and peace ever wrong? Nov. 29th, 1862.

Correspondence.

Trip to Maine.

Four times, as the Sundays of November came round, many of the best citizens of Quincy gathered at the hall to hear the spontaneous utterance of my thoughts on the Past, Present and Future of our Race, and we all seemed to have good times at each gathering, even though the elements stormed withopposite us.

The cause prospers in Quincy. Long shall I remember the good friends, and good meetings I enjoyed there, and ever hope to visit them again. When the evening shades of the fourth Sunday had closed my labors, I took a long seat in the horse-car, and with my excellent friend White for a conductor, the ten miles to Boston were soon worn off. I found myself in reach of the early train on great deal of argument, the doctor at last told him the Boston and Maine road, by which I was enabled where timber grows in plenty, but very little grain." Yarmouth, about ten miles beyond Portland, kept told him that if the man was no better, and he was me over Thanksgiving day, and one brother and not too tired, he would go and see him. three sisters will testify that a turkey's skeleton lost all of its flesh at one circle; it seemed to be the same kind. To-day, the Pennsylvania part of "gobbled up." Yarmouth is a town all long and the camp was moved, and in the usual way of doing no wide, with a good shippard near one end, and a business, the tents were struck; the men having to house of God, long since abandoned by Him and rented, near the other, and several others in nearly To-day there have been some more Congressmen here, the same condition along the line. The churches in the place seem very much like the Scotchman's road, stay in. in Vermont, who said it was pretty much all down hill both ways; however, they serve pretty well to play the dog in the manger-neither use God's house themselves, nor let others, as they refused them to the men in front; they must have a hard time of it. our friends for a lecture in defence of our national existence and the prosecution of the war, they being while others, who are in good health, get theirs holy places, and controlled by persons whose hearts readily. If I had an influential friend to intercede had been changed from nature to grace.

I met a few of the angels' chosen friends in Yar' mouth, and well chosen, too, and well worthy the end to everything, so I suppose there will be to my fellowship and friendship of angels-among them Dr. J. L. Lowell and his wife. The Doctor is extensively known and highly appreciated as a clairvoyant and test medium, and still more so as a healing medium, to which many of his healed patients can testify. Dr. G. T. Thompson, also, who scientifically deals in the little pills, is an earnest defender of our Gospel. Yarmouth, on the whole, if it could be drawn together, would be quite a place, but it is long in more than shape; it has been

there a long time, and has too many long faces in it. two or three families always meet in the name of the angels, and they are always in the midst of hardly know what to do. I think that we have a them; but there are not enough redeemed souls to save the place from the fire and brimstone of Orthodoxy, and it keeps blazing at the churches every Sabbath, hot and heavy, and scorches many souls. especially of the young and ignorant. As usual, the with Jesus on Monnt | abor, Moses died five hun. | blind lead the blind, and both fall in the Orthodox plt of superstition, and even the college does not belp them out; but In all my travels, I have never met any better or more advanced souls than a few in Brunswick, Maine.

Saturday evening, November 29th, found me at the neat and elegant home of our indefatigable brother, D. H. Hamilton, in Lewiston. He had the oity well stuck over with posters, giving notice of three lectures from me on Sunday-two in a large half and one in a church, and I gave them to the largest audiences I have met in New England this year, except in Lowell; and it has seldom been my lot to speak to more intelligent and appreciative people. Lewiston is a place of some tan or twoive thousand inhabitants; has five manufacturing porporations, and all active with cotton and woollen mills running, and many improvements going on. It is located on the Androscoggin, with a water-power equalled by few towns in New England, and an

Bro. Hamilton, with a few others, has kept Spiritualism in the ascendant in that place. He never neglects an opportunity to keep it before the people, and has a most happy way of making his words and our philosophy jingle into rhyme, and he is always a thorn in the side of evil-doers, and even on Lowell's, left my friends, and reached Boston with the snow-storm, and soon after was at my cosy home in Taunton, with Brother and Sister Rudd.

Tuunton, December 8, 1862.

Letter from a Sick Soldier.

I do not know a better use I can make of the enclosed letter from a poor Connecticut soldier, who has been switched about for nearly six months with an incurable disease, caught in the service, and in the swamps of Virginia, and for which he cannot get examined or discharged, than by putting it in the BANNER; for the truth must come out when officers neglect their duties. WARREN CHARE.

"CAMP CONVALESCENCE, ALEXANDRIA, VA., Dec. 4th, 1862.

My dear Friend-I received your letter last week. I am glad that there are some who feel the importance of friends and sympathy for the soldiers. If sympathy is of gby use at any time, how very, very important that it should be bestowed on the sick soldier, left to the inhumanity of the devils in human form, called doctors. There is need of some severe nunishment for the doctors, as well as the privates. Yesterday, Harris, Covode, and Gooch made a visit to this camp, and the report has found its way into to-day's papers. They say that "it is a disgrace to humanity." I am glad that something has been done for the benefit of those here that are sick and without money. I am much better off than a great many others, though bad enough. There are cases without number, of men being sent here from the hospitals, to lay upon the bare ground without either overcoat or blanket. We could not get them here. When I came, I had a very poor pair of pants, and I wore them, until they were fairly in strings, and had to go quite a number of days in my drawers before I could get any, and had only one pair of drawers at that. There has been but very little wood furnished-not one-tenth part enough to cook the rations with, and the men have to go foraging all over a country which has previously been cleared of almost everything; digging up old stumps, and picking up anything and everything in the shape of wood, often going for miles, taking all of the strength they have, in order to cook the miserable rations which are allowed us. Humane, you must allow.

I have previously said but little about this place, fearing that you might think me grumbling without sufficient reason; but now, when such men as Covode. and Gooch have taken it up, I think that I can safely out, and sometimes closed the granite Gospel-house tell the truth without being charged with grumbling. One instance I will mention, showing how much feeling our doctors have.

The sergeant of our street went to the doctor to get him to come and see a sick man. The doctor answered in a gruff-voice that he was tired, and that the sergeant must go and see what siled the man. The sergeant replied, that as he had never studied medicine, it was not his business. After a to go and get some mustard, and put on a pluster. eat a late dinner "way down in parts of Maine. The sergeant went from one place to another, and at last got the mustard and a cloth. The doctor then

This is only one case; there are many more of sleep on the ground without anything over them. and they say that this place is not fit for men to

Dec. 5th .- In the morning it commenced to rain. and continued to rain until noon, when it changed to snow, and now it is snowing very hard. I pity

There are no signs of my getting my discharge, for me, I could get it, or if I was good at bribing ; but that I will not do: but never mind there is an suffering."

[Since the above was in type, Bro. Chase has forwarded us the following :]

"MANSION HOUSE HOSPITAL, ALEXANDRIA, VA., Dec. 9th, 1862. My Dear Friend-I have again changed my residence : and I think that now I have got to a good place. I hope so, for I have been in bad ones enough. I came here yesterday. Last Saturday, seven men froze to death, or died from the effects of the cold, they being too sick to exert themselves. I think Brungwick was my next point to visit; and there that they have sent away those that were sick. I am so happy to get where there is a fire, that I decent doctor here, and that is what I have not seen for a long while."

> Written for the Bannet of Light TO THE WANDERER.

> > BY ANNIE EMES.

The dim old woods are all ablaze With gold and crimson, green and maize, And on the dark sods, sombre brown. The red, ripe leaves are dropping down, Hushed is the sound of music sweet. And gone the merry tripping feet! Yet do you keep no memory still Of long, bright hours and Dungeon Hill? Oh! roguish look and merry word. Forgot as soon as spoke and heard: The moon has dipped her silver bow In the blue waters long ago, And all the stars their aid have lent. Inviting us to sentiment. Yet I am watching all alone, And you to ame and tridmph gone, Where hever more the gay tones thrill Of friendship brief and Dungeon Hill! Children's Corner."

ABOUT THE SQUIRRELS.

BY MRS. M. D. STRONG.

A long time ago, there lived in the forest two squirrels. One of them had made herself a nice nest, in a hole in one of the branches of an old beech tree; and the other had quite as warm and cosy a place, in the hollow trunk of the same tree. Each had a large family of little squirrels; and, unlike some children I know, these always lived and played together very pleasantly. I never heard that they were ever known to bite or scratch each other's faces, or so much as hurt a bair of each other's tails. The mother squirrels were very handsome, with glossy, spotted backs, and white breasts, and beautiful long, bushy tails. I do not know by what names they called each other, for I must confess I do not understand their language perfectly; but we will call the one who lived among the top branches, Mrs. Nimble-for she was always running about, and busy here and there-but the other we will call Mrs Chatterbox, for she liked nothing better than to sit with her tail turned up over her back, and chatter. and sing with all the squirrels that came by. .

Well, it was October weather, and the nights be-

gan to be frosty, and the nuts were dropping thickly all over the forest. Mrs. Nimble and Mrs. Chatterbox, and all their little ones, had been at work together for several days, gathering nuts into a pile, to be carried up and stowed away in their holes for winter use. I am afraid Mrs. Nimble and her children had to do most of the work; for she was a notable housekeeper, and taught her children to help her as soon as they could run about: but she was also very good-natured, and quite willing her neighbor should have half the pile. So this bright October morning, these two neighbors concluded they had gathered enough for their winter eating. There was a great heap of chestnuts, beech-nuts, and butternuts, the largest and nicest they could find in the whole forest; and they began carrying them one by one up the tree. A slow, hard way to do the work, you will say, and so it was; and when the October sunshine came through the red and yellow leaves. and told them it was noon, they were very glad to stop and rest, and eat their lunch. But while they sat there on their hind feet, with their lunch in their fore paws, suddenly they heard a great crackling of dry sticks, and rustling of dead leaves, and many loud and merry voices; and, for a second or two their little hearts almost stood still under their glossy coats. Then such a scampering as there was up into the old beech tree! They dropped their nuts. and before you could say "Jack Robinson," there was n't so much as the end of a tail to be seen. But if you had looked up in the tree, you might have seen several pairs of bright eyes, peering out to see what was going to happen. And sure enough, in a minute on came a troop of boys and girls, shouting, and running, and whooping, and laughing, till the woods rang again, carrying bags, and baskets, and tin pails, and satchels, and everything you can think of, that will hold nuts.

"Oh! look here, boys," said little Nelly; "somebody 's spilled their nuts."

Then the children gathered around to look, and "No; that's a squirrel's work-that's the way

they do. I've seen piles like that in the woods, many a time." "Have you?" said Nelly. "What will the squir-

rel do with them ?"

"Oh, he meant to carry them to his hole," said Tom; "but I shall save him the trouble. Much obliged to you, Mr. Squirrel, for helping me fill my basket."

"Oh, Tom! do n't-please do n't." said N "For shame! Tom," said the other boys; "do n't

be so mean." "Poh!" said Tom; "who cares for squirrels, or

girls either."

"I do," said Charley Grant. "My mother says she do n't think much of a boy that do n't care for

But Tom put the last of the nuts in his basket, and walked away; while Nelly, with the rest of the children, kept behind, and let him go by himself. So they went on; and pretty soon they were out of sight, and the wood was still again.

Then, one after another, the squirrels crept down from the tree, and I can hardly tell you had sad and disappointed they were. They scraped away the leaves where the pile had been, but there was nothing there. They had worked so hard, so many long days, and now the naughty boy-robber had not left them a single nut! So they did just what most little boys and girls would have done-they all sat down and cried, as if their hearts would break. If Tom Green had seen them, I do n't think those nuts would ever have tasted good to him.

The next morning, though the wind was very cold, Mrs. Nimble put her head in at her neighbor's door, bright and early.

"Good morning, neighbor," said she; "is n't it

almost time we were at work?" "I shall pile up no more nuts to feed greedy boys with," growled Mrs. Chatterbox, from her bed.

"Oh, we can carry them right up to our storerooms this time," said Mrs. Nimble; "and you know. neighbor, the snow will come very soon, and if we do n't make haste, we shall have nothing laid up for

"Well, I can't help it," returned the other; "I am too tired and discouraged to work to day."

So Mrs. Chatterbox sat in the door of her house all that day, and the next, and the next, and told all the squirrels she saw what a sad thing had-happened to them, and how hard it was that they must lose all their autumn's work, until every squirrel in the forest had heard about it. At last, when diligent Mrs. Nimble had her storeroom packed as full as it would hold, Mrs. Chatterbox began to think about going to. work again. So she told her children, at night, to be ready to help her in the morning. But that night it grew very cold; and what do you think lazy Mrs. Chatterbox saw, when she went to her door in the morning? Why, nothing but snow, white snew, everywhere. Poor squirre!! what was to become of her; for she had not a morsel of food to give her little ones. How she wished, in her heart, she had followed her neighbor's advice.

I am not able to tell you all that happened to these squirrels through the long winter; but when I walked in the forest, one cold day, I saw Mrs. Chatterbox, with her bones looking as if they might atmost prick through her fur, and her long tail, that used to be so handsome, hanging straight down. She was slowly climbing among the los-covered branches of a tree, looking for frozen beech unts, and when I asked after her little ones, I heard that the poor things bed all died of starvation. - Heperian.

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Banner of

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FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE. LUTHER COLEY, EDITOR.

The March of Invention.

There is no use in dreaming of the return of what re styled the "good old times;" they will never come back to us again. They answered very well for the time when they were on the carpet, but their day of usefulness has entirely gone by. We think so, much of them, not because they were really better in any sense than our own times, but because of our habit of worship for whatever is past and gone-a sort of superstitious reverence for that which came to us as merely traditionary.

These days are the youngest days, the freshest, the newest born of Time. None have dawned so flushed with rosy promises as these. Even the cannon's roar, the dying groans, the wailing of the orphaned and widowed, and the fierce and furious clash of passions themselves, are expressions of the sweet calm of peace that is to result; a peace, not at all of toleration and sufferance, but positively desired and prayed for, because of the love we unitedly bear it and the uncounted blessings it brings. And when that day of universal longing for what is the fruit only of charity, of forbearance, of fraternal kindness, and of harmony of feeling shall arrive, we may be sure that we shall not be far off from the enjoyment of the fruit itself.

We have been reading the sketch of a lecture recently delivered in Utica, N. Y., by Bishop Clark, of Rhode Island, in which he expatiates at length upon the tendencies of the age as manifested in the multiplying inventions for the saving of manual labor: and the results which he recites are indeed worthy of the widest and profoundest consideration. He remarked that, even in reference to the issues of this war, the grand culminating point at issue was -Shall capital own the laborer, or shall the laborer own himself, by the triumph of mind over mechanical forces? After the powers that are folded up in fire and water were discovered and put to use, then steam was generated by contact of the two, and applied to the accomplishment of astonishing things. Then a jet more powerful agent was sought and found - Electricity. This seemed the force of forces, and could be applied to the most varied and before unthought of uses. But-added the Bishop-and here he not only verges upon, but he openly accepts the true Spiritualistic idea, " It is now seen that the nearer your force approaches the invisible, imponderable, and intangible, the nearer it is to the highest form of power. All mechanical powers, reduced to their ultimate are Magnetism; and what is this but WILL, or the physical power of the Almighty? Man can only communicate physical power-he never creates it. Physical science demonstrates the Supreme, and does not materialize Atheism. Every process brings us back to the spiritual. Everywhere the material does homage to the spiritual." Well enough stated, and good enough testimony, to satisfy anybody. The Bishop was talking about actual and eternal Truth and he stated it just as it presents itself to his mind; when he goes upon his Church, or his Greed, he would be as likely to turn his back on all he has said above, as anything else.

Now let us run over a few of the inventions of n times which the croakers w are not nearly so good as the "good old times." Not such a great while ago, all our thread was spun between the thumb and the finger, and all our cloth woven in the clumsiest of hand looms. Now, by means of the spinning-lenny and weaving machinery, one person will as good as make two hundred yards of cloth in a day! Before the invention of the cotton gin, one person could not prepare one pound of cotton so easily as he can one hundred pounds now. Our grandmothers could barely knit ene pair of socks in a day; now, by means of a machine, one little girl will turn out a thousand dollars worth of knitted material in a day. A few years ago, we were told it took seventeen men to make a complete pin; now, a machine is fed with the raw material, and it is not touched again until rolled up in papers of pins. In Providence, there is to-day a machine that takes a strip of metal from a coil and makes two hundred and thirty feet of delicate chain out of it, in a day. The metals are no longer worked up by hand—a slow and wearing process: they are shaved, sawed, bored, and hammered with the greatest ease and accuracy, as much as if

they were of the softest pine. There is a swift yacht in New York, propelled by a caloric engine, which requires but a single cord of wood in six weeks; and it is said it will go two miles after the fire of the engine is extinguished. Our railway privileges-what indescribable blessings they are! In a few years we shall go from New York to San Francisco in four days, and carry along with us all the comforts of home! An instrument of exceedingly delicate powers has been contrived and perfected, which measures the operations of mind itself-tells the exact time it takes for a sensation in the finger to reach the brain-two tenths of a second! Go into a certain India Rubber store in New York, and you will find five hundred different articles made from that one staple-only a few years ago good for nothing but to rub out marks with and furnish active-jawed young persons some thing to chew. As wood gives out, coal pits are found everywhere. We begin to fear for food for our lights, with which to illuminate our homes and make all things cheerful; when lo! oil is distilled from coal, and we even have streams of oil spouting out of the ground for us to fill our lamps with! Coal , tar, once regarded as useless, is now manufactured into thirty-six different merchantable articles, some of them of great value.

We have but to add to these inventions and discoveries that of the photograph and of the telegraph; they are wonders of the first water, and challenge the admiration and gratitude of us all. Where these things are to stop-who can tell? We believe, however, that the present course will go on. wath, when it comes to the times of our grandchildret, they will find themselves in a very much altered state of affairs from ours; they will know how to line better, and will live better; manual labor the part things had ball die of therest one thought

will have lost much of its sting, and the race can employ itself about higher, instead of lower, purvoices of theirs, will be satisfied that they have limited extent. day of our common redemption draws nigh.

The Gospel of Art.

strumentalities of general progress and refinement, tions of harmony required are fulfilled-is confined is not likely to be overestimated in this commercial exclusively to Mr. Anderson. age. Indeed, we should rejoice to witness anything like a proper appreciation of their elient ministry of spirit power should attract the earnest attention and irresistible power on the mind, the heart and the life of a people. Show us a tribe that has no' the true and beautiful. Let a sober moment of relove of music, or a country destitute of the beautiful flection be indulged upon the wonderful fact that a. in Art, and we need look no further for a savage race and scenes of disgusting brutality. Coarseness, even is not in this direction, and who is ignorant, by valgarity and crime, are even more frequently asso. instruction, of the simplest principles of drawing. ciated with the sancitites of Religion than with the can take his penoil, and, with a rapidity which Loveliness. Indeed, the elements of moral beauty ent, and in a style of execution that often rivals the that characterized the nature and the life of Jesus finest efforts of the best artists, produce the entire ciples of every age and country. It is a significant every requisite of expression, attitude, apparel or fact that the religious idea is not unfrequently emblem of occupation, which marked their peoutions often co exists with a depraved moral sense them recognized by their earthly friends; and the and an abandoned life. At the same time the Elegant very demon of bigotry, superstition or insanity must Arts not only contribute to disagm and subdue the have forestalled his reason, who can meet with insavage nature, to promote civilization and a higher difference and coldly withstand such overwhelming mental culture, but they also help us to recognize evidences of the powers of spirits to return to earth the divinity that veils its glorious presence in every to renew an intercourse with its inhabitants. form of Beauty.

multitudes require some sensuous image or representation of whatever is to be apprehended, admired ly desire to aid him, in thought, word and deed, or worshiped. The Roman Catholic Church, realiz- toward the fullest accomplishment of his beautiful ing the necessity of its disciples, annually circulates millions of prints and plaster casts, representing the most touching and impressive scenes in the lives of Christ and his Apostles. Everything that reminds mediumship is comparatively little understood, it the disciple of his Master has a sacred significance. and the memorials of imprisoned and martyred saints at once inspire his reverence and soften his heart. Every Catholic has a picture of the Virgin, to relieve him from much annoyance, by answering or wears the cross, as the expressive symbol of fidelity and patient suffering, and the assurance of his salvation. The reader may not require such ma- thus saving his valuable time for his legitimate terial emblems of moral truths and spiritual realities. It is the province of the truly developed and divinely illuminated mind to dispense with the shadows of its thoughts, and to lay aside the perishable symbols of its faith and worship, while it reverently walks into the very pantheon of the gods.

But the time has not come when we can profitably part with the physical forms of the objects of our the symbols of his religion, and the lover sighs for tain channel of common gossipa. something tangible to embrace. Perhaps we all prefer-at least in some qualified sense-to find and to grasp the divine substance in the shadow. The time Painting, Sculpture and Music-the graces whose triple influence surrounds the impersonal presence their work. of Beauty. We require their ministry to soften the ruder features and aspects of this world, to restrain pulses and nobler motives, and to elevate the world's common thought and life. Hence it is neither profane nor irreverent to characterize the present theme AS THE GOSPEL OF ART.

We have often been surprised that persons of large leans expend so much for wardrobes, which are neither elegant nor convenient; for carved furniture and costly equipage; for jewels and other personal ornaments. Such a use of money certainly a family-provided he be with one-but all should does not indicate a liberal culture, or any high de- be cheerful, and well disposed toward him and his gree of refinement. It is a vulgar taste that is fed and satisfied with such an exhibition of elaborate trifles, and the useless attentions of a long retinue in gilded liveries. The esthetic sense is scarcely avoided, but a needed magnetic stimulus is brought awakened in persons of this description. The more cultivated mind requires higher forms of Art and poet and musician, the painter and the sculptor, to minister to those who find in their purest creations fection. Such souls need no gilded accessories. light and are clad in the robes of a great immortality.

There is a kind of universal language in Painting as in Music; and no oral speech can better porstormy passions & more forcible expression. Pictures are mute but eloquent teachers. Forms, apparently instinct with life, passion; and sentiment, seem to start out from the silent walls of our dwellcient galleries and descried mansions. Each is the embodiment of an idea, and its peculiar lesson is ren dered more captivating and impressive by the manner in which it is conveyed.

Now that the Holiday season is here, and multitudes are expecting to receive or to bestow rich gifts, it may not be an improper intrusion if we sug- controlling spirit for the time being. gest the propriety of selecting such objects as will contribute to refine the taste of the pomessor, and sult; and we know of no place where our New York friends can find a larger and more varied collection SCHAUS, 749 Broadway, opposite Astor Place. There they will find exquisite pictures at all prices, from one franc to five thousand dollars. The readers of from his recent importations such as will gratify their taste, and it may be, such as will illustrate Year's presents, and all who are qualified to enjoy a fine exhibition of the Elegant Arts, may de Schaus. Should the visitor select any one of a thoube made to realize that

"A thing of beauty is a joy forever."

Donations to Our Free Circles. John M. Kennedy, Philadelphia, \$5,00; Miss Rmma Hardinge, \$1,00.

W. P. Anderson, the Spirit Artist. We are highly favored by having among us a man suits. No one can deny that we are rapidly advanc- who is endowed with most remarkable and rare ing-that this is but a transition state-that, we are "spiritual gifts," in the person of Mr. W. P. Anderupon the verge of a new era, grander and far more son, the Spirit Artist. This gentleman is probably glorious than any the world has yet seen or enjoyed, the only well-accredited medium possessing the peou-Spirits have so declared, times without number; liar qualifications which distinguish him, although whoever will listen to these silent but impressive one or two others have exhibited a like capacity to a

looked further along on the track of the future than The faculty-while standing between the living we have, and that they report back to us only what and the "dead"-of reproducing to the sight of kinis sure to come. We must work and not faint. The dred and friends the "counterfeit presentment" of the loved forms and features of the departed, who have left behind them no representations of themselves, except in the memories of the living, and al-The influence of the Fine Arts on society, as in- most with unfalling success, when the fine condi-

This phase of spirit intercourse and development -yes, the most enthusiastic regard of every lover of man who has no cultivation in art, whose proclivity ideal conceptions and artistic creations of essential mocks the swiftest manipulations of cultivated talhave rendered his precepts all-powerful over the dis- forms of departed spirits, perfect to an extreme in wedded to the vilest passions, and in its manifesta- liarities in life, and which would serve to make

A person of such valuable gifts as are possessed The uncultivated mind has no power to recognize by Mr. Anderson should be cherished as a priceless essential principles and abstract ideas. Hence the treasure, and every lover of Truth and Humanity should become interested in his welfare, and hearti-

As Mr. Anderson has become quite extensively known as a spirit artist, and as his peculiarity of may be a satisfaction to many to meet with a summary exposition of some of the characteristics of this phase of his experience. Besides, it may serve the many hundreds of inquiries of the same sort, which are constantly being addressed to him, and work, instead of his devoting so much of it to satisfy curiosity seekers, or replying to impertinent questions that need not be asked if the writers were informed of a few leading features of his mediumship.

The writer has been allowed ample opportunity to become acquainted with the merits of Mr. Anderson, both as a man and an artist, and can therefore speak with more confidence than if only depending affection and our adoration. The worshiper claims on the reports of others passing through the uncer-

Not to enter upon the details of his early development, which occurred some four years ago, it will be sufficient to notice the main features of his everyday will never come when we can afford to dispense with experience, with the principal requirements his guiding spirits demand for the satisfactory production of

It may first be remarked that the portraits made through Mr. Anderson's organism are drawn upon and spiritualize our passions, to inspire purer im- artists' paper with kad pencils; and they are given a much more life-like expression and effect than might be expected through this simple means. Even the effect of several colors can be produced from a black pencil, by the eingular combinations of light and shade!-though this is not ordinarily attempted.

The greatest harmony is required in where he may be located—that is, there must be no jarring or discordant feelings among the members of work, particularly. The families of Spiritualists -truly such-are most congenial for his labors: for therein not only is the influence of indifference to bear upon him, to encourage and sustain the exceedingly fine and subtile conditions which surround types of Beauty. It is the peculiar province of the him in the atmosphere of his private room, specially devoted to the artist's labors. Indeed, this room must be magnetically and electrically prepared by the distant but adiant images of the absolute Per- the spirit artists beforehand, and kept constantly as a sanctum sanctorum, subject to no intrusion from Whilst they yet walk on earth, they wear crowns of any. While engaged at his work no one may be present as an observer. As his labors are of a very fatiguing character, from the exhaustion of his magnetic strength, but a brief time is spent in continuour occupation with the pencil, not longer, usually, tray the delicate shades of feeling, or give to the than half an hour, without rest, under favorable circumstances-oftener less.

Although Mr. Anderson is perfectly clairvoyant, and epirits appear to him, at any time, as substantially as those in the flesh, and, as free converse is ings, or they gaze at us through the dim light of an- held with them, yet while using his pencil he is in a nearly trance or unconscious state, and subject to the real artists who are using his organism. His pencils are sharpened with surprising rapidity, and in a style of geometrical precision which he might: vainly attempt to imitate in his normal condition : and everything is done, not of himself, but by the

The artists even fix their own valuation upon the portraits, according to the required style of finish to foster in others a love of the pure and beautiful. and artistic magnitude of each work. The pictures Plotures are especially adapted to produce this re- are not in miniature, but of life-size, and always represent the persons, who are the subjects, in all the peculiarities of dress, &c., which belonged to them in than at the Art Gallery and storehouse of William life, at whatever time distant they may have lived. A very pleasing feature of these portraits is the lavish displayof floral embellishment with which the more elaborate and highly finished ones are this journal will find no difficulty in selecting adorned; and these are often beautiful beyond description.

A work which Mr. A. will produce in two or three their peculiar views. Those who purchase New hours, would occupy artists of the readlest skill many days, and often weeks-by their own admisslons and at the same time would exhibit all the rive both pleasure and profit from an hour spent in marks of consummate ability, in design, in calculooking through the splendid establishment of W. lation of space, and in perfectness of execution. Portraits are commenced from the lower extremities sand objects of taste that may be found there, we and wrought upwards to completion as often as the are quite sure the happy recipient of the same will reverse; especially is this the case when the figure is made to rest upon some elaborate pedestal.

Mr. Anderson truly labors in the cause of humanity; for his deeds are as often those of love as for pecuniary emolument. Indeed, he does not entertain the hope to become rich through his mediumship, but seems satisfied to make glad hearts—the

mourners to rejoice in once again beholding what seemed to them to have been forever lost to sight THE RESULTS OF EMANCIPATION. By M. Augustia this side the Summer Land; the skeptic to banish his doubts before the overpowing demonstration of a glorious immortality, when all the batteries of coclesiastical councils and creeds had spent their force in vain upon him. Besides this, if he can secure a simple and uncetentatious livelihood, he asks no more, and is content. The poor, who have come to him in their deep anxiety to avail of his consoling productions, are not sent empty-handed away when he can be of service to them. "The charge will be no more than you are able to pay," will be his answer to any who distrust their ability to meet his: demands. By the way, the prices of his portraits range from ten dollars upward, to a hundred or more, according to the elaborateness of design and elegance of finish. Orders are constantly flowing in upon him from all parts of the country, and he has already such a large list soliciting his earliest atten tion, that it would be much obliging him to refrain for the present from increasing the demand upon his labors. Not having made a permanent location trusts, with a continuance of health, and patience on the part of his patrons, to soon be able to fulfill the requests of all who have been hitherto anxious and argent to secure the aid of his services.

Mr. Anderson is a young man, born in the State of Maine, of very " Orthodox " parents, himself of the same tendency previous to his resurrection to this new and beautiful life he now enjoys in direct com. munion with the world of spirits; and it is his daily meat and drink to perform his mediatorial service between his fellow-men and the denizens of the upper country, who are so diligently and successfully striving, through him and others, to open wider and freer the doorway of their beautiful habitations to the plodding, avaricious and often heartlessly unspiritual world, which is the scene of our present life. Though of a deeply sensitive nature, it must on the great question of the day—an armory of efneeds be a great weight of misfortune that will sen-

sibly disturb his equanimity. With him seeing is tell against the bald assertions and assumptions believing, and the evidences of his faith are ever be- that have come to the termination of their authority.

The wife of Mr Anderson is also a medium, of feeble physical framework, but with strong spiritual man and woman in the community. perceptions, and extremely sympathetic. He, there- Mes. Halibueton's Thousles. By Mrs. Henry Wood, ore, has a doubly sustaining power, like one represented of old-Aaron (in the spirit,) on the one hand, and Her on the other. May both ever glide the value of their sojourn upon the earth.

The Recent Battle.

suffered dreadfully, sixteen of them being engaged, any one else. sweeping over thousands of Northern homes, at the likewise with a round of characters that are as

bloody reverse "one of the worst defeats of the whole She works up her material with a powerful effect. war in many of its aspects. It produces no alarm, The reader never forgets the impression she leaves but much indignation and discouragement. The on the mind. Yet there is nothing morbid about iversal feeling is, that if our volunteers are to be thus uselessly sacrificed, and our strength wasted, no superiority of men and means can ensure final gets actual good from her vivid delineations. BUCCERS."

The Best Men at Top.

It is high time it was so. All our latter-day lives we have been ruled and misruled—and by reason of our own negligent folly mainly-by men whose ambition begun and ended with themselves, who were little scrupulous about the means employed to secure lows: 1. The Arts and Sciences among the Anotent and retain public places, and whose knowledge of Egyptians; 2. New England Individualism: 3. tatesmanship was bounded by the limits of an ill- Genius, Talent and Tact; 4. Ought our Great Atventilated ward-room. We have changed all that, lantic Cities to be Fortified? 5. The Writing and let us hope. The soum is getting skimmed off; the Loves of Robert Barns; 6. André and Arnold; 7. fine souls and brains of better quality are coming to Bacon as an Essayist; 8. Publishers, Good, Bad and the top. Better than all, coarse circumstances and Indifferent; 9. Direct and Indirect Taxes at Home happenings have themselves combined to extort what and Abroad ; 10. Notices and Criticisms. profoundly spiritual elements there are in men, and we see a state of public feeling to-day, considered in relation to almost all matters, such as we would not the above articles in future numbers of the Banner, have believed it possible to develop, so r cently as and probably quote from them. Edward I Sears, one year ago. We see poets nominated to office, and Editor and Proprietor. For sale in Boston by A. even honest men called upon to serve their fellow Williams & Co., 100 Washington street. ritizens in responsible positions. It is all right; all will come round right at last; and we must be patient even when we think the tide has gone out entirely for all our hopes.

A Move in the Right Direction.

The Connecticut newspaper proprietors have deoided in Convention to memorialize Congress to modify the tax on newspapers. Newspaper proprietors in other States should follow suit. Intelligence, under whatever pretext, should not be taxed. desire. The other matter is attended to. Thank It is rank imposition to over-tax any branch of busi- you for your good will. We shall heed your advice. ness to carry on the war while so many contractors are allowed to rob the treasury with impunity.

"Home for the Outcasts."

We understand that Mr. Hilyard Shaw, of Eugene happy to hear from you often City, Oregon, just deceased, bequeathed by will, to Miss Emma Hardinge, the sum of \$5000, in aid of a Home for Outcast Females. This donation, for such you wake them up, they growl-that's all. They a laudible purpose, will, we hope, induce others to can do no harm. imitate his noble example.

Spirit Photographs.

were very satisfactory. We shall publish his report There is a mistake somewhere. in our next issue.

Lycoum Hall Meetings.

Mrs. Fannie Davis Smith will address the Spirituillsts of this city in the above named hall, on Sun

seriow of expression to use in these days in the enem being

New Publications. Cochin. Translated by Mary L. Booth, Translator of M. Gasparin's works on America. Boston: Walker, Wise & Co.

We announced this handsomely published work as in the press of Walker, Wise & Co., some two weeks since : its appearance now fully bears us out in all we then said of it, and mere too. It gives the reader simply the social and economical results of Emandipation in those countries where it has taken place! and is thus a work of prime interest and importance to the people of our time. It has been pronounced by competent critics a most remarkable book for its matter, and a most fascinating one for its manner It is scientific in its arrangement, accurate in its display of facts, and logical in its reasoning.

The author, M. Cochin, is an ex-maire and municipal councillor of Paris, and has enjoyed unsurpassed advantages for research among private and public documents, being said to have given the main part of his life to the subject which he treats with such an exhaustive thoroughness and captivating for the winter, but designing to do so shortly, he eloquence in the present volume. He has recently been knighted by the Pope, in acknowledgment of the ability he has displayed in this book; and the French Academy likewise awarded to him the first prize of three thousand france for his performance.

Tue contents include, first, a consideration of the working and results of emancipation in the French Colonies; second, in the English Colonies; and, third, in the Colonies of Denmark, Sweden and Holland. There is also an Appendix to the English and French Colonies, bringing down the engrossing statistics to the present time.

In this volume, so carefully prepared and so attractively written, the reader will find the whole Emancipation problem discussed, in its length and its breadth, from the time of the earliest experimenting upon it. It is a treasury of facts, bearing fective weapons, from which to select any that will We commend the book as peculiarly a book for the hour, whose perusal is demanded of every reflective

anthor of "East Lynne; or, The Earl's Daughter." &c. . New York : Dick & Fitzgerald.

Everybody has become acquainted with the brilpeacefully and joyously, through many years, up. llant and loveable authoress of this book, long ago. ward in the journey of this life, and have a cloud She seemed, for a time, to be following in the track of witnesses in the land of the Beautiful to testify of of Mrs. Gore; but subsequent developments go te show that she has started off in quite another direction. Mrs. Wood's writings are exceedingly graphic from their faithfulness to nature, her powers of ob-Since the last issue of our paper, the enemy have servation being acute and awake at all points; and been met in one of the bloodiest contests of the whole her moral tone is as undoubted as that of Mrs. Auswar, by the gallant force of Burnside on the Rappa. tin or Hannah More. A distinguished clergyman hanock, in the neighborhood of Fredericksburg, Va. once remarked—and he was a great admirer of Scott Burnside crossed the river with 40,000 of his men, and Moore—that no novel ought to be printed that and attacked the enemy on several points, some of could not be read in his own family without exwhich he carried, and at others was repulsed. He citing alarm in his mind for its evil tendencies; he then fell back across the river, having lost not less would not have hesitated a moment in introducing than ten thousand men. Massachusetts Regiments Mrs. Wood's novels into his family, nor, indeed, need

This struggle presents the worst face of any of the She is a skillful narrator, and a taking describer: battles of the war, since by this dreadful holocaust few are more so. She conceives boldly and clearly, of victims offered to the God of War, no good has re. and her characters are as distinct and lifelike as sulted, and the poor boys of the North are only the possible: they stand out before you on the page. In more disheartened. Like Bull Run and Ball's Bluff, her novel of "Mrs. Hallburton," she has presented it is only another bloody record of mortal agony us with a pure type of widowed motherhood, and bidding of men invested in political power, who are natural as any that one meets in his daily experiallowed to dictate to the armies in the field, when ence. The story is located in an English manufacturing town, where are objects enough for any per-The Springfield Republican pronounces the recent son to study, sympathize with, or heartily dislike: her writings; she excites no miss ments: her strain is lofty and pure, and the reader

> This handsome volume is sold for only fifty centsin these days of dear printing paper !- and may be sent by mail to any address that is lodged with the publishers.

> THE NATIONAL QUARTERLY REVIEW FOR DECEM-BEB, contains an attractive array of articles as fol-

> The National Quarterly is able, learned, and fully abreast with the times. We shall refer to some of

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. R. G., CINCINNATI, O .- Your letter was answered and returned Dec. 3d. and a topic of the state by

L. W. M., EAST WESTMORELAND, N. H .- The price will be \$1,00.

J. T., BOONTON, N. J .- Your MSS. have been porused by the brother. We will return them, if you S. R., Boston.—We see no resemblance whatever.

We have scrutinized the party you allude to care-D. D. V., LIBERTY MILLS, MICH.—We should be

P. W., NEW YORK .- The party you criticize are

not worthy of notice. . Let the sleepy ours rest. If

SMITH BROS., STOOKPORT, N. Y .- Your letter was answered and forwarded to your address Dec. 15th.

Dr. Henry T. Child, of Philadelphia, has recently E. W. K., GLERS PALLS, N. Y .- A stranger in the visited Boston, for the purpose of investigating the audience propounded the question you refer to. We abject of spirit photographs, the results of which do not remember of seeing the question in the book.

IRON CARS .- The Pennsylvania Central Hallroad Company is now having constructed several care, all of iron, the invention of a French physician, who has become a citizen of this country. The inventor claims that it is many tons lighter than a wooden car, and day next, afternoon and evening, at 21-2 and 7 much stronger, that it will last much longer, and in case of an sooldent no loss of life would coour from splinters, the breaking out of bottom, top, or sides. There is no such thing as an easy chair for a discotEpiscopalians,

In the quiet little town of Glastenburg, about five miles from the city of Hartford, Conn., each member of a family of eight persons, were simultaneously seized, with what the people and the doctors thought to be raving insanity, for which they, could divine no cause. The family consisted of Mr. Goo. L. Ford, wife, and two children, Mr. Teloott and wife, the father and mother of Mrs. Ford, and a man and woman servant eight in all. Mr. and Mrs. Ford are in good standing in society, and in full communion with the Episcopal Church in that place, and neither had any knowledge of, or any sympathy with, Spiritualism. Mr. Talcott was a free-thinker, and only Mrs. Talcott had any knowledge of modern Spiritualism.

On Wednesday, the first day of last October, Mrs. Ford was suddenly seized with strange motions and actions, gestures and contortions, was violently exeroised, alternately manifesting great joy and great agony. Mr. Ford was greatly alarmed at such new and unaccountable manifestations of his wife. Soon, however, it was announced through the lips of Mrs. Ford, "This is the control of spirits; and this control shall be a stepping stone to a new belief in the Old Church. Fear nothing. All is well. Be not. alarmed at what shall happen."

Mrs. Ford continued to be severely exercised by, and give communications from, what purported to be a great many spirits, both happy and unhappy; until Sunday. The family was kept up with her day and night, excited, alarmed, and anxious for her safety.

On the Sunday following Mrs. Ford's first manifestations, just as the people were coming out of the but do not have the least desire to condemn them. church, which is immediately by the door-yard of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice, screamed: "Water ! water !" Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed " water." too. Mrs. Ford's father and mother were moved by the same power, and did the same as Mrs. and Mr. Ford; then the two children, and the two servantsmaking eight persons in all, that were in Mr. Ford's yard, right in view and hearing of the congregation coming out of the church-ail of them screaming as loud as they could, "Water Fwater ! water ! water !" This screaming continued for about fifteen minutes. accompanied with the most ridiculous gestures, contortions, grimaces, and expressions of joy and of suffering. It seemed as if all the noises ever heard. and motions ever made, were imitated by them Nearly the whole of the congregation drew near and looked upon the strange phenomenon with wonder and amazement. It appeared evident that there was no volition exercised on the part of any member of this frenzied family. Each was moved to make these curious demonstrations before the public in such a time and place, by some power over which they held no control.

After about fifteen minutes, by the aid of some friends who came from the crowd of witnesses. Mrs. Ford was conveyed into the house, and was followed delight to expatiate upon Gen. Butler's v barbarism." by the other members of her family. She then fell into a trance, and lay, to all appearance dead, for about one hour; after which she was controlled by a spirit that made her utter the most terrible oaths had to relieve. Will the Lancashire millionares make and curses. It may be proper here to say that Mrs. Ford has ever had a great horror of profaue language, so much so that she desired to never have a man in her husband's employ that used a profane Patapsco, are to have fifteen inch guns, which throw word. In fact, Mrs Ford; in her conduct and life, a four hundred and fifty pound ball. The effect on a has been a faithful Christian and a devoted wife. fortress cannot even be imagined. An officer states it Here she is moved by some power that she cannot as his belief that if one of these shots should first strike keep off, to do that which is most repulsive and re- a block of buildings length ays, it would sweep them volting to her desires and practices. Mr. Ford, the away like so much chaff. As a one hundred and same as his wife, was made to utter oaths and twenty, or at most a two hundred pounder, is the curses, which in his normal condition he had never largest shot ever fired from a ship, the first discharges done, and had a great disgust of hearing.

Both Mr. Ford and his wife stand before the world in their moral and Christian lives without a blemish; but here comes upon them a power, to show to themselves and to the world that their own who states that up to the present time one hundred will does not control their lives, but that there is a wisdom and a power above human will and human ceived in the hospitals of that city! From these exdesire. No matter if this revelation be made by amples one may form a conception of the enormous scenes that are ridiculous and revolting, whereby havor that the war has made in the Southern populathe mighty, unrecognized, unsoknowledged truth shall tion. be made more impressive. Mr. Ford, his wife, and all the family, affirm that in these strange manifestations they had no control over their actions. Mr. Salem, Massachuseets, and only 31 years old. His Pord says that during this scene of affliction, he observed that his nearest friends stood the furthest aloof, while the poor and more oppressed, came nearest to him and his family, and were first to give them friendly aid. A doctor was called, and pronounced the, whole scene the manifestations of in-

Mrs. Ford continued to be under spirit influence. She would perform the most beautiful and difficult airs in music, of which airs she had no knowledge. Then she would use the most horrible oaths. She a woman. would utter in a clear and intelligible manner the most heavenly strains of thought; then her utter! ances would be jumbled, confused, and unintellia to show us those we love. gible. Spirits seemed to hold perfect control of her, and all grades seemed to have equal access to the use of her organism. In the course of a few hours all the family except Mrs. Ford, her father and mother, entirely recovered from this fit of "possession."

A consultation of doctors was held on the cases of Mrs. Ford, her father and mother, the decision of which was, that each was positively incane. Accordingly, the selectmen of the town caused them, on the ninth day of October, to be carried to the Insane Hospital. This was done against Mr. Ford's will he being held, by order of the selectmen, (it being wife was removed from the house.

Eight days after Mrs. Ford's father's removal to the hospital, he died, and his death was calm, happy, beautiful. Mrs. Ford's mother was discharged from in the cause of their country."
the hospital on the 10th of November. Mrs. Ford is Mrs. Caleb B. Smith, wife of the Secretary of the still in the hospital, and is still under spirit control. Mr. Ford is most devotedly attached to his wife, but he has not been permitted to see her since she was earried to the hospital, it being thought best by the hospital physicians to keep her for the present excluded from all her friends.

The whole family of Mr. Ford excepting his wife, are now, entirely free from anything of the in-Suence that occurred on the first Sunday of October. Mr. Ford is very anxious to have his wife restored celestial.—Swedenborg. to him, but seems willing to do that which is for the best is a question that should be agitated by Lander, has been appointed Lady Superintendent of

Strange Developments in & Family of home? Should she be treated by Spiritualists? or, mbould she be treated by Materialists ?

Another question suggests itself at the present time with great force upon the minds of thinking men, viz: What is insanity?' Dies not Spiritualism open a new view of it, and give it a different definition from that of the old school?

ALL SORTS OF PARAGRAPHS.

The readers of the BANNER will be gratified to learn that our talented correspondent " C. B. P ..! (author of "Ancient Glimpses of the Spirit-land,") has again resumed the pen, and will furnish us for publication a series of essays entitled "Ancient and Modern Spiritualiem." The first number will be found on our second page.

The subject for the consideration of the Conference, on Tuesday evening, at 14 Bromfield street, is, "The Relation of Intuition, Reason and Wisdom."

REDEMPTION OF SOILED POSTAGE STAMPS.—The post offices in Massachusetts chosen by Government as those at which soiled postage stamps w.ll be redeemed. are those of Boston, Worcester, Lowell, New Bedford." Salem and Springfield.

Those who have no charity in their hearts, would be benefited, we think, by reading Mr. Loveland's lecture-" Charity vs. Justice "-on our eighth page.

The many friends of Miss Barbara L. Allen will be gratified to learn that this excellent medium has returned to Boston, and may be found, as formerly, at No. 10 Dover Place.

Fault-finders usually possess sour dispositions. If they would occasionally scrutinize their own souls. they would be less ready to discover motes in other people's eyes. We pity such unhappy individuals.

.We are requested to state that Bro. S. J. Finney will attend the Quarterly Meeting to be holden at Greensboro', Indiana, on the 2d, 3d and 4th days of January next.

"I have hit the nail on the head!" as the man said when he smashed his finger end with a hammer.

A wag has truly said, that if some men could come out of their coffins, and read the inscriptions on their tomb-stones, they would think they had got into the wrong grave.

A little Hibernian girl in Northampton a few days since, went into a grocery store and procured some articles, in payment for which she produced postage stamps. The man of trade took the stamps, and while examining one more minutely than the rest, the little girl spoke up promptly and said. "That's good, for we've washed all the black off."

Punch thinks it is a bad plan not to grumble-because the wheel is n't greased till it creaks.

Follow the laws of Nature, and you will never be poor-your wants will be but few. Follow the laws of the world and you will never be rich-your wants will never be satisfied.

If a beautiful young woman lets her heart sit upon her lips, the first enterprising young man she meets may kiss the sweet prize away.

GEN. BUTLER'S BARBARISM .- The English papers During the week ending November 15th, food was distributed in his department, and by his order, to 5309 families of British birth, comprising over 17,000 persons. That is more than half of the whole number he a note of the fact?

THE FIFTEEN INCH GUNS. Five of the new ironclads, the Nahant, Passaic, Montauk, Weehawken and of the new Monitor guns will give more information to the world than months of experimenting.

One gets an appalling idea of the sacrifices already been made to the Moloch of Rebellion, by an official return of the Surgeon-General at Richmond, thousand sick and wounded soldiers have been re-

The American General Ward, lately killed in the service of the Chinese Government, was a native of career has been adventurous and very romantic. He was a Lieutenant in the French Army during the Crimean War. He is said to have accumulated a property worth \$200,000, since he has been in China:

Is a soldier supposed to be raw, until he has been exposed to fire? To be called a fool is bad enough; but a stutterer

makes the thing worse by calling you a foo-foo-fool. If a man slaps your face you knock him down; but you never think of resenting a smack on the lip from

Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower encircled door

Nine out of every ten horsemen start in their seat whenever a horse shies, and then the horse is either by whip or spur driven up to the object. This makes. horses look at any singular object with more nervous. ness, for they expect a thrashing at the same moment. The rider should neither shy himself, nor notice it in his horse; and far less punish him.

"Charley," said a father to his little son on Christmas day, " what did you find in your stockings this morning?" "Find, father?" replied the hopeful, " why, I found a big hole." The father gave the boy a cent.

Good SAMARITANS .- The Washington correspond. elaimed by them that he was still insane,) while his ent of the New York Herald says: "Since the return of Mrs. Lincoln from New York she has resumed her daily Good Samaritan visits to the various hospitals, by which during all last summer she gladdened the hearts of many brave fellows who had been wounded

> Interior, in connection with other Washington ladies, is preparing to give a Christmas dinner to all the sick and wounded soldiers in Washington. Their number now exceeds twenty-five thousand, and a large outlay will of course be required.

A soldier having a large sized six-shooter in his hands, was asked, " Pray, sir, is that a horse platol?" · No, air," he replied, . it is only a Colt'e."

In proportion as a man loves his wife he becomes The state of the s

Minking men at the present time, wis. What is the Hospitals in the Department of the South, and will best treatment for a case like that of Mrs. Word's ? soon proceed with her mother to Port Royal, S. C., to Should she be at the hospital? or, should she be at enterupon the discharge of her duties.

A girl desirous of matrimony received from her misress a twenty dollar bill as her marriage gift. Her mistress desired to see the object of Busan's favor, and a diminutive fellow, swarthy as a Moor and ugly as an ape, made his appearance. "Oh, Susan!" said the mistress, "how small I what a strange choice you made !" .. Is. ms'am," answered Bue, .. in such hard times as these, when all the tall and handsome fellows are off to the war, what more of a man than this could you expect for twenty dollars?"

People may like and respect each other extremely, yet not suit; even as two good tunes are not always capable of being harmonized.

Obituary Notices.

ANOTHER ANGEL IN HEAVEN. HELEN A. BAKER, ged 13 years, left the earthly form on the 9th ult., at the home of her father, Cushing Baker, in Quincy, They mourn the loss of her mortal presence, but rejoice in the knowledge of her spirit being still with them. Transplanted to bloom in those everlast. ing gardens where angels walk and scraphs are the

Passed to Spirit-life, from his residence in Madison, Wis., on the morning of Nov. 12th, 1862, IRA AUSTIN, in his 61st year.

The funeral sermon was presched by Mrs. C. F. Dodge, trance speaker. Text: "If a man die, shall he

live again ?" In the announcement of the departure to the Spirit. world from Westbrook, Me., of MARY FRANCES, wife

of MELVILLE G. CRAM, her age was printed wrong-lt

should have been 23 years.

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**Dec. 27

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MESSAGES TO BE PUBLISHED.

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

of New York City; Hattle A. Burroughs, to her mother in Cincunnati, thio.

Thuraday, Nov 20.—Invocation; Questions and Answers;
Col. Thomas Jones, of B. Carolina, to his son; Hulda Drow, of Bangor, Mo., to her two sons; George Briggs, of New York City, to his mother, in Walker street.

Monday, Nov. 24.—Invocation; Questions and Answers;
Ned Kendall, to his friends in Boston; Lavini's 8. Mitchell, to her friends in Columbus, Ohio; Michael Sweenoy, to his wife in Wall River. Mass.

wife in Vall River, Mass.

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

Invocation.

Oh, Mighty Lord of the Universe and of individuals, we have been ushered within the vast temple of Life, and we stand there gazing at the wondrous gems that are glittering upon the walls of that temple. Oh Life, we hear the soft music of the spheres, as it comes floating through our being, whispering to us these solemn words, "Be silent, and know that I am God!" Oh Lord, if then thou art God, we shall fear benceforth no evil wheresoever we may wander. though it be in heaven or in hell; for with thy right arm to sustain us, we shall feel that justice is with us, and we know that we shalt be dealt kindly with. Oh Lord, we stand confounded before thy presence. Yet we feel there is something within us that continually propels to search; and wherever we wander we find that same power is at work, for, oh Lord, thou hast implanted it within our being, that we may in eternity become perfect and loyal subjects to Nov. 17.

Return of Infants.

Ques .- How is it possible for the spirit of the young child to return, when it is to be supposed that such have no knowledge of the law of return, and commune with its kindred?

Ans .- Although it is not possible for the child to understand the whole of God's law, yet it is possible for the child to understand enough of law to subserve its purpose. There is an unbroken line of life that exists between friends in mortal and in the spirit world, and by and through the law of love or human affection the two are wedded together. There is a plane, or highway, marked out between the material and spiritual world, and the child, as well as the full-grown person, may walk thereon without

fear of stumbling.
"How is it possible for the spirit of the young child to return, when it is to be supposed that such have no knowledge of the law of return, and commune with its kin red?" The disembodied spirit is a great chemist, intuitively so, and all understand. to a greater or less degree, the relations existing between particle and particle of matter in the material world, and from the smalles child up to the wisest soul in spirit-life, all are endowed with a knowledge law that prompts the new-born babe to seek its food and which is called instinct in its incipient condition of life. It is wise enough to gather to itself such knowledge as will conduce to its growth and progress, and to reject that which is inimical to its un-foldment. And if Nature has thus blest the embodied spirit, must she not have done still more for the disembodied spirit in this respect? We think so.

Your little ones return to earth by virtue of law : they commune with you by virtue of law, and that law is as fixed and immutable as is the great general law by which Universes are connected with each other: and they return to you over the bridge that spans life material and life spiritual. You are not to suppose that your little ones are left to wander without any one to guide their youthful footsteps in epirit-life. Certainly not. Nature gives them guardians here on the earth, and she does still more for them in the spirit-world. Our God never works by miracles, because he does not exist outside of uni versal life; but, on the contrary, lives continually within the souls of his children. Thus the little child comprehends enough of God and his law to answer its purpose. Their little hands grasp at small portions of law, but their grasp is sure and

Nature never makes any mistakes. The mistakes of life come from your artificial way of living, and not from Nature. And thus your little ones are children of Nature; and though you may not suppose that those little ones could grasp much of God and his divine law, yet we tell you that they have a sufficient knowledge of it to enable them to steer their tiny barks over the rough river of life, and land them safe on the maternal bosom in material life. The mother loves the child that has gone to dwell in the spirit spheres, and think you that that thought of affection carries with it no power to the shild in spirit-life? Verily we tell you it is strong enough to draw the little one back to earth again. and make it understand enough of that law of return to make it its servant.

The Spirit Photographs.

We perceive that the public mind is somewhat exsited at the present time with regard to the recent apiritual unfoldment which has been presented tohuman mind is ever reaching out for more truth, more light, it is to be expected that more truth and more light will be constantly inflowing into the receptive souls of God's earthly children. You are not to suppose that because you receive a great truth at one time, that you are never to receive another, for

God's gifts are unceasing.

Many minds are disposed to disbelieve the genuine. mess of this unfoldment, are inclined to skepticism, and to such we would say, your skepticism, if it be honest, will be of great service to you in discovering the real truth, inasmuch as it will help you to diseriminate between that which is genuine and that which is false. Whenever we see an honest skeptic, we are pleased with such an one, for we have the assurance that when once he builds his opinions upon truth, they will stand upon a foundation that time nor eternity have power to destroy. The temple which he rears for himself shall endure forever, for it will not have been builded upon the send, but upon the rocks of sound thought and thorough investigation. Ne fabric will such minds rear upon the superficial. We are to expect their Structures to rest upon the firm basis of everlasting

The Spirit Photographs—are they genuine or not?

could to strengthen it. We have no disposition to point out the seeming faults of humanity to you, body. I leave missis as cold as a stone. [You for if we do that at all, it will be to individuals, would n't take her life, would you?] Bless de

and not to the world at large. But we have a dis- Lord, no! I would n't do dat for anyting! I only position to be just, and to aid you mortals in your want to take as much light as I can and do her no search after truth, and with this desire we would harm. Say Sam 's bery well off, and like where he ever be found encouraging you when you are persu- be bery much. Tell Massa Bolton de Debble is ing the right, ever be found admonishing you when waitin' for him. Dat's a fact, massa, because he's you stand upon the brink of a precipice, and ever waitin' for himself. ready to lift the veil and allow you to see whatever deceptions are being practised upon humanity, under

the professed garb of truth.

the false from the genuine, it is your duty to exercise it, and to weigh in the balances of your own judgment all that is presented you from the spiritworld, or from the world in which you now live.

Now, then, bring all that is presented you with regard to this subject of Spirit Photography, into the Union man, and only joined the Rebel army through temple of your own reason; grasp it with a hand of science and of honesty, and believe us, you will discern the pure graius of very soon be able to wheat, and the chaff also. Now, after you have duly considered and analyzed this recent unfoldment of spirit-power, please give your light to those who are in darkness. Do not cover your light with a bushel, but rather stand upon the hill-top, and do to freedom, for the thing has long been expected and not be afraid to let the multitude look at you. This talked over by their masters, and every word dropped much we have to say with regard to these new me dium manifestations, or this recent unfoldment of and rise day will. I owned no slaves myself, spirit-power.

Albert F. Waite.

I have friends here in Boston that I should be pleased to commune with, especially that portion of others, am compelled by experience to believe in it after death.

I died only a few weeks ago in the hospital at Baltimore. I was a private in the 15th Massachusetts turn and commune with them, and be the means of Regiment, Co. G. When I get a little better ac-rendering them much assistance. God grant this quainted with things in the spirit-land, and have a may be so, but at present, I feel very feeble faith in chance to look around a little, and see how things such a promise. I was wounded at the battle of are about me, I shall want to talk with my friends. Antietam, but did not die until—I think as nigh as In fact, I feel a little uneasy now, and somehow l feel deucedly weak here, and don't care to make my stay very prolonged. [It was the way you felt before death.] Yes, it was, and it's just so now. 1 did n't know anything how I should feel before I army, and I presume you may have confounded the came here. They say the knowledge you get by experience is the only kind worth having at all, so I might as well take my part now as any other time [You'll feel better when you leave here.] I hope so; it's novel business to me, this returning and communing as 1 do. I suppose I shall feel better the next time I come here.

Lam pretty well off in the spirit world, tell my folks, and if I knew I could return and speak whenthe other side; at the best, it 's a hard one.

My name, lady, was Albert F. Waite. Tell my to come to this place again, for it's not so satisfying, it seems to me, as to come to our own.

Sam Bolton.

Massa, I's here to speak for meself. [That's right.] When I was here on de earth I hab a body what belonged to Massa Bolton, of Conway, South knowing to me coming here, to-day. Lassie, I been Carolina. Massa he am secession all over. [You gone four months. Me mither mourns because I are?] No, Massa Bolton am all over, not me. Yes, went to dwell with the angels. 'Tis four months and massa, those poor darkies do n't know de meanin' three weeks since we landed at Halifax. Meself and of de word freedom. Massa, tank de Lord I believe me mither came out to meet me father in Halifax. in freedom, and I'm gwine to help de other poor In three weeks I was gone. I was born in Glasgow,

Massa Bolton 's got to die! He got to die; got to come to despirit-land; got to come pretty soon. you know where he is now ?] Yes, he down Charles painter. Lassie, me name is Isabel McGraw. Me ton fighting; he's down Charleston. [Have n't you got a kind word to send to him?] Massa, if you've all the time. The voyage was too much for me.

spirit-land.

little what you call magnetism, from dis body. Massa Bolton's niggers gwine to rise. [They are?] he a house painter?] Yes sir. Yes, massa, dey are gwine to rise. [Are there many Yes, about a hundred and fifty. Massa. want to tell 'em not to kill missis and de chil'en do n't want dem to do dat, but I want dem to be free. Massa, dat's what I come here to day for, to take away de light out of dis body, and carry it to

Massa Bolton says, if Mr. Lincoln's Emancipation Proclamation goes into effect de first of January, he's gwine to cut de throat of ebery d-d nigger he owns dat do n't swear allegiance to de Confederacy. Massa, it 's time for de niggers to rise. It 's enul for five of us to go-four beside myself. [Were you shot?] I been shot! Yes, massa, I was shot. lassa say to me, one day, " Sam, who you vote for?" i say, "Massa, I don't vote for Jeff Davis." "Who adorned with an ancient mantel-piece, with large you vote for, den?" he say. "I vote for Lincoln." figures in carved oak standing on it—was suddenly You fight against me, against the Confederacy?" I say, "Yes, massa." I got fifty lashes, got stoned most to death, and den massa do so [imitating the motion of firing a pistol] because I would n't fight tel-piece, along which the sound seemed to come, exfor him, and swear allegiance to de Confederacy. I tell massa to de last dat I fight for Mr. Lincoln and de Union. I say, "I do n't care, massa, if you do shoot me; it's your loss, not mine."

Massa believes somethin' in ghosts comin' back. I hear him tell about it before I go way. [Do you think we shall be able to get this to him?] I do n't know. hardly tlak it would reach him. But de most 1 care 'bout is, to hab it reach massas' niggers, so der 'll not kill missis and de chil'en.

Massa made up his mind dat if de Emancipation act of President Lincoln went into effect the first of January, dat he'd cut de throat of ebery d---d nigger what would n't swear alleglance to de Confederacy. [Is your master an officer in the Confederate army?] He's a colonel, massa, and his name is George Bolton. He was a colonel before he go to fight. Massa, I lost nothin'; I gained a good deal by bein' shot. Massa, it's de niggers dat loses what stay on dis side of de river. I'd like to tell Massa Bolton dat he made me better off dan twenty on unusual presence, a passage door, which closed thousand dollars by shootin' me, and dat he put me right in de way to come back to earth agin and help stood open for some time—the spring both before and de other darkies gain their freedom. Massa, de after this acting with its usual force, and keeping

Who were you?] I was Sam Bolton-Massa Bol Bolton makes turpentine, and send it all troo de dog into her room.

North. [Is n't his business rather dull now?] It's The following day, in the interchange of civilities, about it, and dat dey are only waitin' for de right acce of the white lady, as the ghost was calle

histoelf.] If a darkey can support himself and his forgotten it, as one of the legends of mere country massa too, I should tink he might support himself folk, and so not worth attention. Within forty eight

We have no disposition to lessen your faith in himself. Dat's where it come. De nigger can suphumanity; on the contrary, we would do all we port himself; de massa can't.

Massa, l's gwine to take all de light out of dis ere Nov. 17.

James Glidden.

Mr. Chairman? [What say, sir?] I am exceed. There is much that is genuine and true, be lingly rejoiced that I am able to come here to-day; yond the possibility of a doubt, surrounding this that I was able to witness the manifestation given recent unfoldment of spirit-power. There is by the individual who preceded me. I would say I also much that is untrue, and which has its knew him well, and that he has given you, in his origin not in the world spiritual, but in the broken language, truth that will be recognized by world material. The false or untrue never was all who knew him at the South. [Did he give us his born of Nature; on the contrary, it originates in master's name correctly?] He did. Colonel George what we call art, and it is not only your duty, but Bolton is his master's name. He was at one time your right, as rational and intelligent beings, to study the body servant of Colonel Bolton, and afterwards this new spiritual unfoldment closely, and to draw his coachman, as he stated. He was shot something the line of demarcation b tween the two. This is like six, it may be seven, weeks ago-himself and your work, and not ours; and inasmuch as you five others, in consequence of their firm adherence have the faculty to divide the right from the wrong, to the Union. This is, I believe, a correct statement of the facts of the case.

I am from Charleston, South Carolina. My name was James Glidden. I have been in the spirit-land but a short time. I was pressed into the Confederate service, though I died at heart a staunch compulsion. I would here say that the President's recent Proclamation, setting free the slaves of all disloyal masters, will do more to break the back of this rebellion, than all you have done since the commencement of this civil war, inasmuch as the negro will not be slow in responding to the call of your President, for the black man has his senses all alive by them has been carefully picked up and treasured though I was not an abolitionist, and was very strongly in favor of the institution of slavery, yet from certain causes I owned no slaves myself.

I have left a family in Charleston. I am exceedingly anxious about them at the present time, since them who are believers in this new religion. I had my whole property is entirely gone, and they 've not no belief in it myself before death, but like all a dollar to purchase the comforts of life with, and I have left them. But I am assured by those who know better about such things than I do, that I shall be able to watch over them still, that I can re-I can remember-about two weeks after that event. Do you know whether General Beauregard is really dead, or not?] "I have understood that he is dead. He has a son and two brothers in the Confederate old man with the younger members of the family.

It seems to me as if you at the North were beset with traitors; for you have scattered all through your midst those who are spies upon your every action. The Southern army is continually receiving information of your movements from persons at the North; and you 've never made a single move of any importance during the war, but that has been an ticipated by the officers of the Confederate army. ever I felt inclined to, I'd like to, but I should n't | Why, Jefferson Davis has very near relatives right want to have to wait a very long time before coming here in your midst; and I've every reason to believe again; but I believe all those who go out in the way that their facilities for furnishing their Southern I did are not very well satisfied at first, not exactly friends with a knowledge of your affairs, are content with their condition until they come back to excellent. So you are not to suppose that you earth again and go out a little smoother. It's a are to break the back of this rebellion at the rough road the soldier travels over to get on the point of the sword, or at the mouth of the cannon. I was convinced of it before death and I am doubly convinced of it now. But as I said befolks that I want to come here. Well, I do n't care fore, the recent Proclamation of your President will do more toward this than anything else that has been done by you of the North. It's the only step that you have taken that has effected anything in your favor. Good day, air. Nov. 17.

Isabel McGraw.

Me mither is far away from here. She's not

Lassie, tell me mither I come here. [Where is [Do your mother?] She's in Halifax. Me father's a father comes here sometimes. Me mither mourns no 'jection, I gib it to him when he comes to de I took sick, and was sick all the time coming out. In three weeks I went to the angels. I was here on Massa, I's here for somethin', to day. I tell you earth eleven years. I like to tell me mither all what I's here for. I want to get a little light, a about the spirit-land. I want to speak with me mither. Me father's name is James McGraw. [Is

"A Lady in White."

To the Editor of the Spiritual Magazine :- SIB-I put the title to my letter in the form of a quotation, as almost all the world has heard of the appearance bearing that name in the family residences of the house of Brandenburg.

A year or two back a gentleman, belonging to the aristocracy of one of our Southern counties, engaged for the shooting season, an ancient residence in the Northwest. - His mother and family servants accompanied him, and his cousin, a young lady, joined his party. One evening, this lady—who was in the drawing-room, situated in a tower of the building, figures in carved oak standing on it-was suddenly startled by a loud knock, which seemed to proceed from the room above, called the batchment room. and which was so violent that she ran to the manpecting to find that one of the heavy ancient figures had fallen. But she found everything as usual. A minute or two later her cousin entered the room. immediately on his return to the house, and said, Have you been just now in the hatchment room? The lady replied in the pegative, when he related that he had seen from without a form, as of a lady in white, at the window above the drawing room. This appeared to his auditor to have been seen exactly when she heard the loud knock, and though this struck her much, yet on reflection, it appeared to her more singular because the window at which the figure was seen was at a very considerable elevation above the floor of the chamber, so that without some chair or plece of furniture to stand on. no one could look out from it. The room was unfurnished and untenanted. But this combination of facts, denoting the presence of a ghost, was not yet completed. The whole house was disturbed by numerous manifestations, and among other notices of by a strong spring, opened apparently of itself, and darkies got tick skulls, but de skulls sometimes the door closed after each passer through. The vants, men and women, having witnessed these or ton's driver. Ask anybody who I am, and dey'll other phenomena; and no one dared to sleep alone tell you. [What is your master's business?] Massa that night except the young lady, who took a trusty

going to de debbie as fast as it can! Dey can't a call was made on a family established in that part make a livin' any longer, de darkies can't, and of the county, and on the story being told, the lady of dey've heard about President Lincoln's Emancipathe house asked if her visitors were ignorant of the tion act. Dey tell us here, masea, dat doy know all current belief of the neighborhood, that the appear time to come, and den dey are gwine to rise and free cause she always; appeared in white and waving demselves. Massa, you tink de darkies do n't lub garments, announced the Immediate death of some dere ffeedom. You do n't know nuffin about it. ... member of the ancient family that owned the manfib's said by some that the negro can't support sion. Her guests had either not heard this, or had when he get rid of massa. Massa can't support hours after the first manifestation it was announced

at the mansion, and in the village, that an impor. whether the body feeds corn or polatoes; the son tant member of the ancient family had passed into the invisible world. There was a legend to the effeet that some deed of violence had closed the earthly da-s of this ghostly visitant, whose, appearance has omened death through successive generations; but we only refer to this as another point in the belief stranger to the place and its traditions, was brought to the knowledge of them by being an unexpected witness to the truth of an old bellet. This ctory, which in all its parts harmonizes so exactly with the leading phenomena which the Spiritualists have long investigated, is perhaps worthy of your insertion.—London Spir. Mag.

Reported for the Banner of Light. BOSTON SPIRITUAL CONFERENCE, TEUBDAY EVENING, Dec. 9, 1862.

Question .- "Will Modern Spiritualism supplant the

MR, WALCOTT .- The Church accepts all its fundamental doctrines on faith; read the Bible, believe, do not trust reason; the result of this faith in the Bierrors. Fowler in a certain place announced a lecern Spiritualism will restore it.

heaven, but denouncing his opposers as hypocrites; dealing out anathemas upon them. "Ye serpents, how can ye escape the damnation of hell. Oh, generation of vipers, who hath warned you to flee from the wrath to come?" Was he not a sectarian leader, fighting poor oppressed manacled spirit? His teachings make up Christianity down to the present time, and the Church tolerate a faithful exposition of his teachings. Spiritualism will not destroy the beauti ful, but it will lay aside hell and inaugurate only love and goodness; it will take out the mass of error in the Christain religion, and add to this glorious system that has been divinely seen through all ages past.

Dr. Lyon.-There is a distinction between Christ and Jesus. Christ is an influx from the angel-world to ours. Outside of the New Testament we have not shadow of evidence that Jesus ever existed. Josephus refers to him historically, but his account is interpolated; the conflicting statements would not be admitted in any court. The heathen have a God, of whom they tell the same story, who taught much the same sentiments, and who was orucified between two thieves, eleven hundred years before Jesus. Two hundred-years before, the father of Plato received. verbatim, the same evidence respecting the philosopher. He may have existed, but he has been most wretchedly represented by the writers of the New Testament. Spiritualism professes not to rest on these things. Usevius says, "If a man utter falsehood, it is all right: it is necessary to use decoption." In 1515 the priest granted the right of adultery a life time for a barrel of wine, and oldimed for himself the first right, even be ore the husband. If other men will not speak of these things, I will: it is time the world knew, where the Christian religion had its origin. Now any other book, with half the contradictions found in the Bible would not be admitted as an infallible standard. We need not go to the modern Church to find Spiritualism. True Spiritualism is the true Christ, is an influx from the

Mr. Woodhan. - Spiritualism cannot supersede true that he was entirely divested of sectarianism? We have one tide of evidence after another, outside enough to think of supplanting the Church when be fully baptized in their spiritual love. our morals are as pure, or even approximating to Oh, ye who look upon spirit mediums and think the morality of the Church?

lacks reason, although it is the repository of many beautiful truths.

Mr. WETHERBEE. I take a liking to our friend ing on Mount Pisgah, and viewing the promised doors, and leads us to the bottom of all religion. I cannot say there is no historical proof that Jesus never existed. I am not willing to believe that he had no human father. The Spiritualists believe that Jesus rose the same as Tom, John, Polly. Spirit cannot die. As he talked with the disciples, glimpse assured them it was Jesus. All the way everything is duplicated by Spiritualism and Materialism. Spiritualism ig the key that solves many of those questions asked by children which thoughtful men dodge. With the manual like a manual mest are bathau and than the talants as about and mest are bathau and them. ful men dodge. With the magic light of Spiritual they see clear as noonday. It is no consequences to possess namely, on their sincetity.

lives, and if Jesus ever existed, he lives now.

Mr. Loveland. I think the evidence that Jesus was the leader of the sect of the Nazarenes, is too palpable to be controverted. Saint Paul taught precisely the same doctrine that the Spiritualists holdcurrent in the country. The lady, our informant, a that we have a natural body and a spiritual body, a corruptible and an incorruptible, the spirit not unclothed, but clothed upon. I think the Church will never be annihilated.

MR. EDSON .- Spiritualism is the flower upon the tree of religion. Many now believe that Christ taught sense and nonsense. By the aid of modern Spiritualism we distinguish certain Christian truthe; the effect of these truths is to unfold the capacities of the soul, to remove the possibility of war. They are like the "mustard seed, when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it."

DR. GARDNER.-The question is not upon the and thenticity of the Bible, or the existence of Jesus, ble is to give up all intelligence. Spiritualism casts but it is, Will modern Spiritualism supplant the out all these ideas, and aims a direct blow to old Church? The foundation principles of the Church are not antagonistic to Spiritualism. My opponent ture upon phrenology; one doctor of divinity ad- quotes from the New Testament the account of vised his people not to hear it, for it would destroy Christ eating a broiled herring, or some kind of their faith in the Bible and in Christ. The result fish, and bread and honey. Luke does not claim to was, he had to give it up. Modern Philosophy is far have written anything he had seen, only what he in advance of Watts on the Mind. The Church is had heard. Christians say, Thomas would not be progressing, but it has perverted Christianity. Mod- lieve until he had placed his finger in the print of the nails, and thrust his hand into Christ's wound. MR. LOVELAND .- We have just listened to one part | ed side; but the writer does not affirm that he did of the story, but there is another view of the picture. do it. Jesus says: Stretch forth thy hand, and All pronounce Christ positively religious; but if the thrust it into my side;" and Thomas said: "My New Testament reveals anything it is that he was a Lord and my God." Spiritualism demonstrates it sectarian leader, promising to his own followers the self; it must eternally progress, while the Church favor of God and a high seat in the kingdom of is fixed in itself. No man can bear the sin of another man, and wipe out the consequences of sin for another .- One word on the spirit-pictures. I do not believe a counterfeit can be produced, that will not show of itself that it is a counterfeit. If one will produce me a picture in every respect like the genuine spirit-pictures of some dead person who left no likeness, I will give to such an one one thousand dollars.

DEEDS OF KINDNESS. 35 6 3 1- 25

Suppose the little cowslip Should hang its golden cup
And say, 'I'm such a tiny flower
I'd better not grow up;' How many a weary traveler Would miss its fragrant smell, And many a heart would sorry be To lose it from the dell! Suppose the glittering dewdrop

Upon the grass should say,
What can a little dewdrop do? I'd better shrink away: The blade on which it rested, Before the day was done, Without a drop to moisten it, Would wither in the sun. Suppose the little breezes,

Upon a summer's day. Should think themselves too small to cool The traveler on his way; Who would not miss the smallest And softest ones that blow. And think they made a great mistake If they were talking so?

How many deeds of kindness Each one of us may do, Although it has so little strength, And little wisdom too ! It wants a loving spirit, Much more than strength, to prove How many things that we may do For others by our love.

MUSINGS OF ONE AFFLICTED.

After long and weary weeks of entire prostration, the angel of health comes once more with slow and gentle step to woo me back to earth and its cares. She comes and gently fans my brow with her healing wings, then recedes, seeming to feel that earth's cares have already proved too heavy for a being so frail. Then she approaches again, with a firmer step, saying, " It must be done. The spirit is not Christianity. The Church is destined to stand, yet perfected; it must bear more of earth's cares Spiritualism and the Church differ at the very root— and griefs ere it can enter our abode of love." As I at the very foundation. The resurrection of Christ watch her slow return, and look back at the extreme from the dead is the rock of the Church. This, suffering, both physical and mental, which has been Spiritualism affirms to be impossible. Here they mine since the advent of the present year, how can must forever clash. The Church teaches that Christ I from my heart say, "It is good to be afflicted?" predicted his resurrection upon the third day, and for oh, these trials have been hard to bear, and have the disciples expected it. After that, he appeared to not yet passed from my pathway. But as I look the twelve; they supposed they saw a spirit; he still further back, upon months and years of suffersaid, "It is I myself; a spirit has not flesh and ing, and see wherein my soul has been strengthened bones as ye see me have." Whoever heard of a and my spirit made brighter by those sufferings, I spirit eating broiled fish and honeycomb, as Christ can say, from the depths of my soul, "It is good to ate with the disciples? But I am surprised to hear be afflicted." And may the present year, which is Jesus called a bitter sectarian. Is it not notorlously so peculiarly fraught with afflictions, add greater strength to my soul, and bring me forth better developed in spiritual goodness. I already feel that of the Scriptures, in relation to Jesus. Tacitus re- these trials were needed to strengthen my faith in cords his execution in the reign of Pilate. It is not the unseen ones who have brought their gifts to me, easy to deny and disprove facts. Is it not time to raise my soul above the ties of earth, that I may

that they should be perfect, "even as your Father in ME. Born.—The character of Jesus ever was con- heaven is perfect," how little do ye know of the suftradictory; wise to-day, foolish to-morrow; to day, fering which has brought them even to that state of render unto Cosar the things that are Cosar's;" perfection in which you see them; and oh, condemn o-morrow, "take no thought what ye shall eat," them not, if you think they have swerved from that &c.: referring men to the lily of the field, the birds strait and narrow path which is laid out before them, of the air; "if a man smite thee on one cheek, turn for it may be that the word or deed which you conthe other also." I think a good many would strike. demn as you view. it from your standpoint, will If a man take thy coat, give him thy cloak also;" shine forth as a brilliant gem when viewed from a you might strip yourself and stand in your boots, higher plane. It is only those who have felt these Two boys were asserting their highest claims to requiseen influences gather around them, those whose spectability. One says, "My father owns houses highest and holiest aspirations have been sharered and lands." The other says, "My father has the by the influence of those surrounding them on bigger boots!" This seems to be like the dispute earth, their words and deeds misunderstood and misbetween the Church and Spiritualism. The evidence interpreted, that can know of a medium's sufferings, of neither is based on reason; it is analytic. The and the strength of mind and soul they need to normal or natural state was evidently intended as carry them through. Then wonder not that many the condition best adapted for reason, while the falter and fall by the wayside, for many have not trance, abnormal state is unnatural. The Church strength to percevere unto the end without the sustaining love and sympathy of earthly friends. All mediums need more than they receive, for the more sympathy they receive, the stronger they become to yonder. I feel some degree of satisfaction in stand- do the bidding of the angel hosts. Then condemn them not if they falter, but reach forth a sustaining land. I want that magic key which unlooks all hand, and give them your love and sympathy,

> INTERCOURS WITH SUPERIOR PROPER - It is the great event of life to find, and know, and love a superior person; to find a character that prefigures heaven and the saints on earth. Such a one is left alone as the gods are. In all the superior persons I have met, I notice directness, simplicity, truth spoke

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"That the dead are seen no more, I will not undertake to "That the dead are seen no more, I will not undertake to maintain, against the concurrent testimus of tall sales, and all nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prova he as far as human nature is diffused could become universal only by its truth."—[Fide Rasselas," Dr. Johnson.

The beads or worlds of life. It may be here
It may be there that I shall live again;
But live again I shall where'er I be.—[Festus.

CONTENTS:

The Princess: A Vision of Royalty in the Spheres. The Monomaniac, or the Spirit Bride, The Haunted Grange, or The Last Tenant : Being an Ac count of the Life and Times of Mrs. Hannah Morrison. sometimes styled the Witch of Rookwood.

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"I am not in heaven, nor in helt, Geraldine; only in the
spheres. I have made my own sphere; it is that of the sensualist, a spirit-home for human souls with animal propensities. Every vice has its aphere, Geraldine; lost, avarice,
passion, pride, murder. The hypocrite is in them all! All
sinnors are hypocrites! They do not dread to commit vice;
they only fear to have it known. O, could they but appear
on earth as they do in the spheres, they would not dare to
make themselves the loathsome things they must become!
On earth, Geraldine, you look upon mankind as they appear;
in the spheres, at they are; and as they are, so is their heaven or hell. Did ye mark that monstrous brutish thing that
led the "brawis" yonder?—dancing with a woman more
abject, low, and vile tham the gutters of your most degraded
cities could seld forth. That monstrous image once wore a
royal crown, and hore the sceptre of England's virtuous
realm'
"Othat I could awake from this dreadful dream!" I
cried; 'this is too horrible! Let me awake! O, let me
awake!"
"Thou art not dreaming, my child,' answered the sad
voice; 'and to prove to thee the truth of this most momentous hour, know that by this time to-morrow night, a fresh
partner will lead out the Princess A. in her midnight
"Orada"." You know him as a man, Geraldine; behold him
now se a spirit!" O o "That night, at one o'clock, I sat
by his cold corpse, pondering on the fearful revelation of the
preceding night; the fatally fulfilled prediction, and the possible condition of the spirit of the duolilist, killed by the husband of a woman whom he had acduced."—The Princess.

Value of the Vertebrata; The Piances of the Vertebrata; The Piances of the dreamins of Danker! I influence of Conditions; Of Duratics,
Chapter I. Influence of Conditions; Of Duratics,
Chapter S. Dawn of Life; Theop: Partner, Organic Remains; The Piance of the great Divisions; The Princes of the great Divisions; The Princes; Chapter S. The Princess.

C "I am not in heaven, nor in hell, Geraldine; only in the

"Thou art not dreaming, my child, answered the sad voice; and to prove to thee the truth of this most momentous hour, know that by this time to-morrow night, a fresh partner will lead out the Princess A. in her midnight bracker. You know him as a man, Geraldine; behold him now as a spirit! O M That night, at one o'clock, I sat by his cold corpse, pondering on the fearful revelation of the preceding night; the fatally fuffilled prediction, and the possible condition of the a, int of the duolitat, killed by the husband of a woman whom he had acqueed."—The Princess.

sible condition of the spirit of the ducilist, killed by the husband of a woman whom he had acclused."—The Princess.

Just then a sweet, soft, unusual air seemed to spring up—not around or away from him, but just upon his cheek; it seemed, as he often described it, "like as if a bird, with sweetly perfumed wings, were gently fanning him, or as if fragrant flowers were waved in his face." There was a sound, too—one o which he used to say all description was inadequate. It was most like a long chord of music, containing an infinite variet; of narmoules, but all of a ringing, glassy sound, struck in the air, but so far off—0, so far—that, although seeming plain to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is sound, struck in the air, but so far off—0, so far—that, although seeming plain to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is although seeming plain to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is although seeming plain to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is a sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is a sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is a sufficient to him, it must be an echo from thousands of leagues away in space, and ever from above? "Other is a sufficient to him, it must be an echo from thousands of leagues away in space, counding in the air, and then came a sweet, low, female voice, saying, "Tom-dear Tom !"—The Spirit Bride.

That drear night it was tenanted alone by the one ghostly, dead form of the bapless William Rookwood. Alone and unwatched, he lay on his bloody bier, while a hand of shadowy but gigantic, proportions seemed to fill the empty space around, with huge letters, which, seen by the unthinking children of life and revelry, might read, "Thou fool, this night thy sout shall be required of thee." O o The unhappy tismash had throughout the trial, conducted herself in a manner which rather to nied to confirm than dispel the supposition of her guitt. O o The proceedings of this remarkable trial, were characterized, we are told, by divers singular noises, emanating, as it would seem, from stationary benches and ina limate articles, where no human contact could account for the mystery of their sound. Sometimes the table, and chairs used by the learned gentlemen of the law would be violently shaken, and if unoccupied, quite overturned; yet all this without any visible agency to account for the same, except the weird reputation, which the female prisoner was known to possess "The gontleman of the long robe" were much perplexed, and it was even thought some the latery of the research and it was even thought some probe" were much perplexed, and it was even thought some-what startled, by these mostle signs of an unaccountable in-telligence; for intelligence is certainly was, since the noises (resembling in sound and force the heavy drumming of a tresembling in sould and force the neavy drumming of a salick) would sorn to emphasize various aentences, such and especi. Ily any in favor of the pri-oners, when a most in decorous number of loud knocks, in the form of applicate, would invariantly startle the astonished listeners from their propriety, and curdle their blood with very terror.—The Haunted Grange.

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ly."-The Witch of Lowenthal.

"One ray of light alone seemed to penetrate the thick gloom of my self created hell—I might yet return to earth, and warn my children—the neglected human souls committed to my charge—tell them that not in the church, in the publit in another's merit, or compractical faith, but in their own acts and needs, in every footprint they make in every word they apeak, in every step they take, or leave undone—do they create the beaven or hell to which their spirits are as infallibly leading, as is their mortal frame to the clod of the carth!" "The Phantom Mother,

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Est left the stops, I saw—I am sure I cannot be mistaken the life of the midstale, sky, and an unknown, allent for the exist in the life's experience before.—Christmac stories.

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The above is the title, and heads of the contents, of a very

CHARITY VS. JUSTICE.

Lectures by J. S. Loyeland, before the Society of Spiritualists, in Lyceum Hall, Boston, Sunday, December 14, 1862.

[Reported for the Banner of Light.]

The lecturer announced as his topic, Charity vs. Justice, and quoted the following passage from Victor Hugo's Les Miserables, for his text: " What a mournful moment is that in which society withdraws itself, and gives up a thinking being forever!"

This passage refers to the sentences of the criminal law. The author says, in the sentence preceding this, "In our civilization there are fearful hours: such are those when the criminal law pronounces shipwreck upon a man." Though written more especially in reference to the penal inflictions of civil law, yet the same principle is, if possible, more potential in those penalties which society imposes in Its social code. Justice is professedly rendered in both these ways. But what is Justice? What is Charity? Are they opposed, or in harmony? The common notion is, that they are opposed to each other; that they war with each other continually. Now is there justice in those inflictions? You condemn Moses-you pretend that his code is barbar-What was justice, according to Moses? "An eye for an eye, and a tooth for a tooth." That is. you impose the same injury upon the wrong doer that be has inflicted upon another. This you say is retaliation-is the very essence of barbarism-it is not justice. Well, what is? Your acts shall answer. When your fellow has despoiled you of one tooth, you knock out all the teeth he has. When he has slightly injured one of your eyes, you put out both of his, and make him blind. When he has stolen twenty dollars, you put him in prison for years, and place on him the mark of infamy, which clings to him all his life.

In the social jurisprudence it is to condemn to perpetual exclusion the hapless victim who has, or has been reported to have, offended against the law of custom. "Society withdraws itself and gives up a thinking being forever." It digs a gulf impassable between itself and its victims. And this you call justice. Charity is a softening of this sternness. How? When, through misfortune, your brother becomes poor, your human instincts will hardly allow him to starve in the street, and, therefore, you build a pauper house, in some out of the way place, and hire some one to take care of these outcasts, for paupers are cast out from all the ordinary enjoyments of social life. Society sometimes, in its representatives, goes and inspects these paupers, as it would the barns of its horses and cattle-to see that, as animals, they are confortable. In some rare instances, the religion of the day sends a minister to preach to them, as well'as convicts, a sermon. This, you call charity. When some one has trenched upon the social notions, and become sinful-criminal in the social code, you pity them, and read them a very pathetic lecture upon moral reform, and this, also, you call charity! Through all the ramifications of social life, we find the same principle and practice in constant manifestation. Justice is only the vengeful inflictions of excited, animal passion, while charity is only the momentary overflow of excited sentimentality. Of justice and charity as absolute principles, few have even dreamed. But if there be a Divine Personality, whom men have called God, possessing perfect wisdom and power, then must all principles tend to the same end. Justice and charity must be tending to some ultimate result, and that

Absolute justice is the eternal law of sequence which binds in irrevocable union cause and effect acts and their consequences, means and ends. As are the acts of men, so are the results. If evil, or pain-causing, the result will be pain to the evil doer. Action and reaction are equal in the moral, as in the natural world, and the force of evil in man, acting upon others in pain inflictions, will come back in painfulness upon the evil doer. This is the first movement of justice, but it is not the final end; for, if so, then justice would be vengeance. But it-the restive force of evil upon the door -is the means to a higher end-the enlightenment and salvation of All experience enlightens man. That of pain shows to him the sinfulness, the folly of sin, and thus becomes a mighty power to aid in the upward path

Charity is love, good will to all men. Charity is essential goodness. Charity belongs to the spirit. It never stoops, for it is never puffed up with selfrighteous conceit. It is low as the lowest and high as the highest, for it regards all humanity as on the same broad plane of equality. Charity knows nothing of the discriminations of earth. Spirit is spirit, man is man, irrespective of all the accidents of his conditions. Charity has no fault to find with justice, but treats man as man all the same, in one condition as another. Thus charity works in barmony with all other potencies in the universe of soul. Charity does not simper and ory, when man suffers for his follies. It never pities, but ever loves. It never sentimentally whines over suffering but is ever kind and tender to all men, at all times. It shows the same face in the storm as in the sunshine -to the criminal as to the devotee. It harmonizes with justice. One reveals the ill and hell of earth and evil, the other discloses the peace and charm of heaven. Both are saviors.

Do we need to be just? Are we in want of charity? Let us see what the justice and charity of the present does. Suspicion breathes forth its dark thought against some man, or woman, and busy slander, on wings of enger swiftness, bears the blighting poison far and wide. It may be true, it may be false—it matters not which—the effects are, in many respects, the same. The social man rises up. He assumes the awful attitude of accuser, judge, jury and executioner. The individual is tried and sentenced. Society casts him out of its pale, and passes him as a dog, or a serpent. He must seek companionship with those cast out before him, or wander in the dark isolation of loneliness. The individual asks of society love and respect; he meets with hate and contempt. He demands instruction; society reads him its lesson in silent scowls, or bitter invective and denunciation. It turns to him its dark and bitter side, and he learns hate therefrom. Or, perhaps, in grief and despair he pines away the sorrowing years of his earthly life. May be despair breaks out in moral madness, and takes insane delight in outraging all the feelings of society. In either case, the good which man can do to his fellow is not done to the social criminal. But is all the evil visited on the victim? By no means. Remember, you have as far as possible cast out a soul. That soul is rich with immortal wealth. The crime you allege against its earthy investiture did not injure any, one. It was a crime against a tradition of the hoary past. It was-that is, if there is any sin at all—the sin of a single passion, and you punish the whole man, and in so doing punish yourselves. The man you punish is wise, but you have exiled his wis-You have locked it up in his own bosom. You have thrown away the only key-charitywhich can unlock that treasure and make it inure to your welfare.

To-day society is poor and lean because it has banished so many from its pale of charity. But supposing it is found impossible to carry out absolutely these vengeful edicts of the social man, that some members rebel, still though the evil is modified it is not destroyed. You have made acquaintances, you have contracted friendships, and you go to see and greet those friends. The slauderer has been there and retailed poison-truth, or falsehood, and charity has fied. You see the change. You are too grieved or too proud to ask the cause, and go away like the wounded deer, to weep and bleed in silence. Your disappointment is sore and bitter. Where none are perfect you are condemned for a single lapse, or for a suspected one.
We see, thus, how individuals and how society

suffer for lack of charity, for want of justice. The justice of to day and that of the past outrages and

we have indicated, and many more, do we groan and better the philosophy of crime and its cure? Have suffer for lack of these saviors of man. Away, then, we not learned that we cannot shut up hate in a with our sickly, puling, sentimental sympathy which prison? That the magnetic forces go forth and act builds the miscalled benevolent institutions of upon other persons, atimulating them to do the deeds builds the miscalled benevolent institutions of upon other persons, stimulating them to do the deeds to day and spes the name of charity, and instead, of hate which the convict can only wish to do? How seek the development of that charity which feels and vain, then, to oppose evil to evil, hate to hate. It is acts the equal brotherhood of man. Down with that the animal warring with itself, and it only devours vengeance which rewards evil with evil an hundred itself in so doing. Urime can never be cured by fold, and implously sits on the throne of justice, and punishment. By punishing men, we keep their selfinaugurate in its stead that rectitude which sits is nesses in extreme activity, and these life-emanafar removed from the revenges of earthly passion, tions, going out from so vast a number of oriminals, and in the immuculateness of its holiness allows each soul to punish itself to the limit of its just desert, and to the end of its own rectification and happiness.

EVENING LECTURE.

CRIME AND ITS CURE.

With God there is no orime; with man there is. Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with his attributes—they are only different sides of the same deity. There oan be no sin, no crime against God; there can be against man. But what is crime? How can it be cured? Crime is sin in action. Sin is selfishness. Selfishness, as we showed last Sunday, is an attripresent constitution. The animal is necessarily and divinely selfish. All its appetites centre in self. So far as man is dominated by selfishness, he is sinful to the feelings of the spiritual nature. There is only self-love in such persons. Selfish men and

women may say they love you, and may think they do, but it is not so. They love themselves, as the animal does, and they regard you with fondness as a medium or means for their own gratification. And however far away from self their love may seem to be, rest assured that self is the real object. To the unspiritual this seems entirely right—they know no higher law than selfishness.

Whence comes the feeling of sinfulness? It comes through growth. The infant has no conscious intellect. It is born as the child grows in age. But when far grown in intellect it still has no consciousness of its spiritual and immortal nature. Nor has it conscience in the just sense of the word.

Psychological impressions may have been made upon the mind, so that God is feared; and sin against cial, particular. The spirit is unselfish. The race is one. When the Biographies of those who have wrestled in agony to conquer sin is read, we may ridicule, but it is real, and every one must case through it, sooner or later. It is the spirit's struggle to escape from its selfish surroundings. It feels, for a time, implicated in the sins of the earthy na-

We have said that God could not be sinned against. for God cannot be injured. Man, as a complex being, can be injured. He can be made to suffer pain. His person or his possessions may be injured by his fellow. So also the good name he bears may be falsely impeached. Men do injure their brethren in all these ways. Why do they cause pain to others?

What is the source, or cause of sin? This question has been partly answered in the definitions al-The ignorant selfishness of immature ready given. humanity inevitably sins. But there are other things to be considered in clucidating the causes of crime, in the present stage of human progress. The two great exciting causes are repression and want. Religion, which is, in its present state, the result of the imperfectly developed reason, seeking to inter-pret the spiritual instincts, has for ages demanded the stern repression of the semi-animal passions of man. These passions or appetites have their normal or healthy demands, and are holy when not exceeding that standard. Religion, however, demurs. Man must fast-must afflict his body to save his soul. This repression runs all through our social life. The very innocence of childhood is perverted and poisoned. Boys and girls must sit apart in school, and, formerly, the great punishment of the school was to seat one with the other. What is the result? After awhile the repressed socialities and passions burst all barriers, and thousands of prostitutes and throngs of libertines walk your streets and The once pious New England is now extremely inungodly children. Action and reaction are equal. Depress below the normal standard, and excessextremism will follow. This is a most potential cause of sin and wrong. Want is twin brother to repression.

English statistics show that four-fifths of the thefts in London can be traced directly to absolute want. No doubt this will be found true, everywhere. It will be very difficult to make any man a thief when all his necessities are fully met. A happy man never commits a crime. An unhappy one can never be considered safe. Wants unmet create unhappiness. Vigorous, pulsing life repressed, and denied expression has the same result, and powerfully excite to orime. A careful dissection of our social condition will show these intimately related causes, to be the grand exciters of criminal

But how does society propose to cure crime? Astonishing as it may seem, it essays the cure by the very same means which produce it—repression and want. Nor has Society as a whole, or the Church as its leader, any other means. Thoroughly analyzed, every pretence is resolved into one of these two methods. The oriminal law takes away man's liberty, his time, and consequently robs him of his pleasures, and his means of living. For stealing a few dollars, it takes years of time, and gives the man no reward. It feeds him coarsely, and clothes him in a garb of infamy, and at last turns him out a pauper, or nearly so, upon the cold and bitter con-tempt of that society which provided the means for his torture. The criminal feels outraged. There is no proportion between his orime and punishment. He has taken pennies, he is robbed of pounds. He has done a small injury to his fellow, one so enormous is imposed on him that he reels and staggers under his great agony. His crime has not harmed the good name of the injured, while he is branded with the mark of Cain. His disgrace clings to him. Society has injured him, and will not forgive. Is he told that an example must be made of him, so that others may be deterred from crime, he falls to see the justice of injuring him that some one else may possibly be benefitted. All the powers bearing on him stir up the earthy, selfish nature, and he learns to hate mankind, and leaves his cell hardened and bitter, a worse man than when he en-

You have not cured him. You have followed him as though actuated by implacable hate, and he hates in return. You have repressed his social nature in every possible way. You have confined him alone in his cell. You have not allowed him to even speak to his fellow. You have isolated him from the saving influence of woman's smile and love. No word will spend May in central New York, near Syracuse, when the four Sundays of that month may also be enofficial has read and licensed it. You pretend to give him religious instruction, but it is only adding insult to injury. is it wonderful that the once criminal, usually continues such? The Democratic maxim is, that that people is governed best which is governed least. In other words, where there is the least outside repression, there will crime be least. The framers of the Constitution of the United States recognised the same principle, when they prohibited cruel and unusual punishments for crime. Such punishments produce cruel and unnatural crimes.

hardens. Its charity enfeebles and emasculates in this school of wondrous mental manifestations society of the manly vigor of charity. In the ways for these twelve or more years past, have not learned flow into minds susceptible, and thus orime is multiplied and perpetuated.

To oure orime we must strike at the exciting causes. We must take off all the unnatural forms of repression, and prevent all want. The sad failures of the past admonish us to this course. Men will seek for external stimulation so long as their spirits are depressed. No man seeks the stimulus of alcohol unless some form of want impels him thereto. Parents, brothers, sisters, or wife fail in their great duty, and man becomes a drunkard. The real temperance reform is yet to begin. So long as multitudes are pinched with want, orime will prevail. They must have bread. They must have more than bread, for it is written, "man shall not live by bread alone." The social wants are as imperative as others. The social man must supply the individual man's wants, in a measure, or else suffer bute of the earthy or semi-animal part of man's the consequences in his wrong acts. The least sofrom its members. Do you say this is Socialism? Well, so be it. Thank heaven for Socialism, if it reveals the true way to ours crime. Our theme leads us to the great idea of human unity. I am not a man of one idea; but there is one idea-the unity and brotherhood of man-which is the central sun of my philosophy, around which all else

revolve. It is in its light that all the problems of human weal and destiny must be solved. The naturalness of charity-its harmony with justice-is clearly seen. How evident the method of curing crime Evil is to be overcome with good. Evil done to another is injury to all men, instead of one. Will we learn the lesson? Can we longer continue to render (evil for evil? Look for a moment at the heart of the criminal-the real criminal. It is a frightful woe to feel that others have ceased to respect us-that our once friends have ceased to love us. Still, man can brave this -can endure it. But nim, which is an impossibility, is also feared. And there is one whose frown he cannot brook—whose this fear is falsely termed conscience. But, sooner respect he cannot cheaply forfeit. That one is himor later, man becomes spiritually conscious—feels self. The criminal has ceased to respect himself the motions of the awakened spiritual and immortal. he hates himself, as well as others. He writtes and Then begins the inward strife, the spirit strives groans in agonizing torture. Hell is kindled within with the flesh, and the flesh lusts against the spirit. him. The undying worm gnaws away all his hopes The flesh, selfishness, says this is the best way, but and joys. Will you add fuel to the fire? Will you conscience, or the spirit, protests, and will not be silent. The spirit is universal, the animal is specific. May the inspiration of the wise and it, Heaven. May the inspiration of the wise and holy of life's highest heaven ald us to learn and work aright

Written for the Banner of Light.

DEATH, HEAVEN, PROGRESSION.

BY D. H. HAMILTON.

Death has no power to bring us heaven-It dwells with all the pure: A change of worlds brings heaven, nor hell, But finds us there, as here.

There must be just as many heavens As there are grades of men; No two on earth are just alike, Nor will they be so then.

Progression proves a growing heaven, As men unfold within; Heaven above heaven keeps rising. As goodness conquers sin.

Good and evil, it is certain. Are but terms which we may use, To represent the soul's progression, As it onward, upward moves.

Thus 't will be for countless ages-Higher good will be possessed, But the ladder which we climb on, Will be left for all the rest.

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Notice.

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

ing season, giving and receiving.
Good accomodations can be had among the friends, and at a good hotel near the church, for all who will 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. POWEES. G. W. Topliff, MYBON M. QIMICK, NATHAN LAMB. J. E. WILLIS, G. W. RAYMOND, I. M. HOLT, Bridgewater, Nov. 29, 1862. E. B. WILLIS.

The Spiritualists and Friends of Progress Will hold a Three days' Meeting in Uncle Seth Hinshaw's New Hall in Greensboro', Henry Co., Ind., commencing on Friday, Jan. 2, 1863, and continuing over the following Sunday. All who desire the good of the race, and are willing to cast in their mice toward the removal of the accumulated abuses of Creeds and Priests which have been manifested in all the departments of Religious. Political and Social Life, are invited to come up to our free meeting, which embraces platform so large and liberal, that all who are in clined of every name, kind or creed, can be heard. It is designed to resolve the meeting into a kind of Thankegiving Celebration, in joyful anticipation of the fruits which the friends of liberty and the rights of man are expecting as the result of the President's Emancipation Proclamation.

By order of Committee, Knightstown, Dec. 10th, 1862.

Warren Chase may be engaged to lecture in New England for several Sundays between January and May by writing him soon at Taunton, where he speaks all of December, and in Providence in January. He

Association of Spiritualists Teachers, The "Association of Spiritualists Teachers" will Bromfield street, Boston, Mass., on Tuesday, Wednesday and Thursday, January 6, 7, 8, 1868.

F. L. WADSWORTE, Cor. See'y.

The Spiritual Sunday School Class-Book. This little brookers is selling rapidly. We have made arrangements to supply large orders on very reasonable terms. Every family should have this book. For price, But is it possible that we, who have been learning 25 cents; see advertisement.

MOTIQUE OF MENTINGS.

SOCIETY OF SPIRITUALISMS, LYCHUM HALL, TREMONT BY. (opposite head of somes street.)—Meetings are held every sunday by the Society of Spiritualists, at 21.3 and 7 r. m. Admission Free. Lecturers tengaged: 4 Mrs. Fanule Davis Smith, Duc 25; H. B. Sorer, January 7 and 14; Mrs. M. S. Townsend, Jan. 18 and 25.

CONFERENCE HALL, No. 14 BROMFIELD BREEKT, BOSTON....
The Spiritual Conference meets every Treeday everying, at 71-2 o'clock.

ning, at 71-2 o'clock.

Charlestown — The Spiritualists, of Charlestown hold meetings at city Hall, every siternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Seats free. MARBLEURAD. - Meetings are held in Bassett's new Hall Speakers engaged: -- Mrs. M S. Townsend, Dec. 28.

TAUNTON.—Meetings are held in the Town Hall, every Bab ath Afternoon and evening. The following speakers are en aged:—Hon. Warren Chaze, in Dec.; Leo Miller, Esq., Feb LOWELL.-The Spiritualists in this city have removed from

LOWELL.—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 Bunday services, afternoon and evening, at 3 1.2 and 6 1.2 r. m. Spoakers engaged:—Mrs. A. P. Thompson, Dec. 28; Mrs. Laura Deborce Gordon, Jan. 4 and 11; Mrs. A. A. Currier, Jan 18 and 25; Mr. A. E. Simmons, Feb. 1 and 8; Mrs. E. Aunie Kingsbury, Dec. 14 and 21; Miss Lizzie Doten, March I and 8.

OHIOOPEE, MASS.—Music Hall has beenhired by the Spiritualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—Anna M. Middlebrook, December 28; N. Frank White, Jan. 20 and 27; Miss Lizzic Doten, during February.

NEW SEDFORD.-MusicHall has been hired by the Spiritualists. Conference Meetings field Bunday mornings, and speaking by mediums, afternoon and evening.

PORTLAND, MR .- The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening at 91-4 and 7 o'clock. Speaker for Dec. Mrs. Laura Devorce Gordon. PROVIDENCE.—S. cakers engaged:—Mrs. E A. Kingsbury or Dec.; Warren Chase for January.

LIST OF LECTURERS.

Parties noticed under this head are requested to call attention to the BARNER. 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. FANNIE DAVIS SMITH Will speak in Boston, December 28

Miss Lizzie Doten will lecture in Philadelphia through Dec Address, care of Banner of Light.

Miss Emma Hardings 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. Storre, inspirational speaker, will lecture in Reston, Jan. 7 and 14. He may be secured for Sundays in this vicinity, by addressing him at 80 Pleasant street, Boston. MRS. M. S. Townsend will speak in Marblehead, Decem ber 28; in Norton, Jan. 4; in Randolph, Jan. 11; in Boston, Jan. 18 and 25; in Marblehead, Feb. 1 and 8 and March

i and 8; in Philadelphia, Pa., in May.

Mrs. S. A. Horron, will lecture in Moriah, N. Y., Dec. 21;
in Ludlow, Vt., Dec. 28; in Bridgewater, Jan. 4; in Reading,

N. FRANK WHITE will speak in Quincy, December 28; in Tauston, Jan. 4 and 11; in Chicopee Jan. 18 and 25; in Putnam, Conn., during Feb.; Philadelphia in March; in Chicopee May 3 and 10. WARREN CHASE speaks in Taunton, four Sundays in Dec.

in Providence, R. I., during January. He will receive subscriptions for the Banner of Light. MRS. AUGUSTA A. CURRIER will speak in North Haver-hill, N. H., Dec. 28. Address, box 815, Lowell, Mass.

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

MISS EMMA HOUSTON, will lecture in Banger, Me., until Feb. 13. Those wishing to engage her services week evenings or Sundays after that date, can address her there. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Somers, Conn., December 28; in Stafford, Conn. Jan. 4 and 11. Will answer calls to lecture during the winter. Ad-dress at New Haven, care of George Bockwith. Reference, H. B. Storer, Buston.

CHARLES A. HAYDER will speak in Bradford, Me., Dec. 28; in Exetor, the first Bunday in January. Address as above or Livermore Falls, Me LEO MILLER will speak in Springfield, Mass. the four

Sundays in Dec.; in Putnam, Conn., the two 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, Mass.

B. S. CASWELL will lecture during the winter in Western New York. He is willing to visit places where lectures on Spiritualism have never been given. Address, Alden, Eric MRS. MARY MAGUMBER WOOD will lecture in Putnam. Conn., the last Sunday in Dec. Address, West Killingly, Conn.

ANNIE LORD CHAMBERLAIM, Musical medium, may be addressed at Richmond, Me until further notice. Mas. E. A. Kingsnun will speak in Providence, R. I., during Dec.; in Lowell, Feb. 14 and 21. Address accordingly.

MES. LAURA DEFORCE GORDON will lecture in Portland. Me., during Dec. Address, care of box 403; in Lowell; Mass., Jan. 4 and 11; at Providence, R. I., during Feb. Address as

L. K. COONLEY, trance speaker, will lecture in Cleveland, O., in Dec. Will speak week evenings in vicinity of Sunday appointments. Address accordingly. Mrs. S. A. Coonley can be addressed at Newburyport, Mass., until further

W. K. BIPLEY will speak in Portland, Me., during Januar Address, as above, or Box 505, Bangor, Me. MES. H. P. M BROWN will lecture in Milwaukee Wis., the

last two Bundays in Jan. She will, it desired, speak in the vicinity of Mitwackee on week day evenings. She may be addressed Waukegan, Ill. J. M. Allen, N. W. Bridgewater, Mass., Inspirational Speaker, will answer calls to locture in Plymouth and ad-

MRS. SARAH HELEN MATHEWS, of Lowell, Mass., will recely. calls to lecture in towns in the Western part of New Hampshire, or Southern and Central Vermont. Address East Westmoreland, N: H.

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. ME, and MES. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsyl vanis or New York. Also, attend funerals, if desired Ad dress, Elmira, N. Y., care of Wm. B. Hatch, or Ridgebury

GEO. A. PEIRGE, of Dover, Me., Tranco Medium, will speak

MES. S. E. WARMER will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Postoffice address box 14, Berlin,

J. S. Loveland, will answer calls to lecture. Address, for the present, care of Bela Marsh, 14 Bromfield st., Boston, Dr. H. F. Garden. Pavilion, 57 Trement street, Boston,

F. L. WADSWORTH, care of A. J. Davis & Co., 274 Canal

Mas. C. M. Srows may be addressed till further notice care of T. J. Freeman, Esq., Milwaukee, Wis. Onas. T. Inten's address for a few weeks is Ledyard, Conn. He will receive calls to lecture in the neighboring towns. M. A. HUNTER, M. D., will receive calls to lecture. Ad-

dress, box 2001, Rochester, N. Y. Mas. Farmer Burrang Fricton may be addressed at Worcester, Mass., care of James Dudley.

estor, muss, care or sames sectors.

B. Whisple is lecturing on Geology and General Reform Address for the Fall and Winter, Kalamazoo, Michigan.

Address for the sail and winter, Kalamazco, Michigan.
L. Judd Pardre, Boston, care of Bela Marsh.
Mrs. Mary A. Ricker, Chelsos, Mass.
Mrs. Sarah A. Byrnes, 87 Spring st. E. Cambridge, Mass.
Rsv. Strephen Fallows, Fall River, Mass.
Mrs. Jennie S. Eudd, Taunton, Mass.
B. J. Butts, Hopedsie, Mass.
Wm. F. Whitman, trance speaker, Athol Depot, Mass.
ISAAO P. Greenkeay, Lowell Mass.

N. B. GRENNEAT, Lowell, Mass.
Miss B. Anna Ryder, Plymouth, Mass.
Miss J. Pupper, Hangon, Plymouth Co., Mass.
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Mas. M. B. Kenney, Lawrence, Mass. 7: T. Lang, Lawrence, Mass. Mas. E. A. Butss, Springfield, Mass. REV. M. TAYLOR, Stockton, Me. MRS. GLIFTON HUTCHINSON, Milford, N. H. FRANK CHASE, Bouth Button, N. H. GEO. B. NELSON, Concord, N. H.

J. L. Porran. Trance Speaking Medium, Montpeller, Vt. Mrs. B. M. Wolcott, Rochester, Vt. Miss Fannt V. Kriton, Monipelier, Vt.

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