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BOSTON, SATURDAY, SEPTEMBER 27, 1862.

NO. 1.

### Niterary Department.

Written for the Banner of Light.

### MY HUSBAND'S SECRET

BY A. E. PORTER.

CHAPTER I.

It was half past four in the afternoon by the old clock that stood in the corner of the dining-room. Just thirty minutes before, the stage-coach had come winding round the river road, and over the little bridge that spans the river, where it curves so gracefully, and runs with such good will over the broad dam by the factory that stands at the foot of the little hill, from the top of which there is a fine view of the village street. The careful driver always lots his horses walk up this hill, and then with a prolonged blast from his horn, and an extra flourish of his whip, at which the horses hold up their heads, prick up their ears, and having been well taught their lesson, and conscious that many eyes are upon them, trot at a rapid pace to the head of the street, where the postmaster in all the im. portance of his official dignity awaits the mail. Then the horses turn round, and, in a moment after. are standing at the tavern porch, where they quietly await their release to the stables.

Do village people ever weary of a stage coach? Its entrance into the village each day, is gazed at as if it were a new sight, and it certainly is a pleasant one to most of us, for it is the link which binds us to the world beyond our village.

... I am sorry that the coachman blows his horn no longer, but at the time when my stery commences, it sent its sounds far and wide through the valley and

Half-past four," I said to myself, "Sidney said that he should not be at home till seven o'clock this evening, for he had a little business with a farmer, some three miles from the village. I am sorry that he must go to day, for it is very cold without, and the ground is white from the snow of yesterday. I perceive that winter is upon us. I'll save no husband a few steps, and run to the post-office myself. He'll want the Journal to read, and father's letter will come to-day."

The next minute I was warmly clad in shawl and hood, and walking rapidly down hill. Our home was about a quarter of a mile from the post office, a quiet, pleasant spot, from which we could look down upon the village, and hear the distant hum of machinery, which mellowed by distance, seemed like the music of a bee hive. The post-office was managed in part by the wife of the postmaster, and as it was in the same building in which they lived, her domestic duties did not interfere seriously with her government office. I say seriously, though this evening I was somewhat annoyed by finding the letterboxes closed, and that they must remain so until the postmistress should have taken tea. I stood in the little aute-room, waiting impatiently for her return. Through the little square glass of our box, I could see distinctly my newspaper, and beneath it my own dear father's hand-writing on a letter directed to myself; the room was cold, and I wished to be preparing my own tea at home for the return of my husband. I actually felt an impulse to break the glass, and release my own property; then I fell into a speculation as to the guilt of such a deed, and how far the law would hold me responsible.

My musings were interrupted by a step at the door, and I turned with expectant face and parted lips, to say, "My papers, if you please, Mrs. White; I am in haste," when my eye fell, not on the features of the postmistress, but on those of a middleaged colored woman. I was disappointed, and turned away again, without even a second glance at the new comer, and began reading the notices pasted upon the walls, similar to such as are found in every willage post-office:

" AUCTION.

"One plough, two wagons, one harness, and two tons of hay, will be sold at public auction, on the premises of John Boorne, at 10 o'clock, A. M., on the 10th day of November 18--."

"NOTIOR.

"Dr. Mellen, Phrenologist, will lecture on the wonderful science of Phrenology in the school-house, on Wednesday evening. At the close of the lecture

he will examine heads blindfolded. Admittance, ten cents. Doors open at 7 o'clock."

I was reading this last advertisement for the third. lime, pausing at "heads blindfolded" at each reading, when the door again opened, but once more was I doomed to disappointment, for a little, black-eyed boy was looking eagerly in while he held the door open just far enough to admit his face, " Folks gone to supper, hey ! Well, I can't. wait no how; and Sal says she must have a letter," and after examining the boxes curiously, he sprung in, and finding the door to the inner room unlocked, walked deliberately in, but here a difficulty was found. The door to the little room where the mails were opened was fastened, but it seems the wooden partition did not extend quite to the celling, there was a small space for ventilation; the shild availed himself of this, climbed up like a aquirrel, and flinging himself to the floor, selzed his Inter-

I was amused at the audacity of the delig but just about becoming accessory by asking him to obtain mine also, when the postmistress made her appearance, and at the same instant the boy variabed

rascals that have the power of rendering themselves have him long.' I know had a long fever, and invisible when you want them, and are always in has never been quite well stace, but he will be better hearing when something is said which they should after awhile, will grow strong and rugged again. But

heard a voice say :

"Oh, Madame, I can't read it at all !"

"Good reason why, it is French," was the answer. "What shall I do? can't you help me, Madame?

There was something so earnest and pleading in the tone, that I instinctively turned back to look at the woman. Then, for the first time, I was struck by her face; it was not black, like the negro's but unlike any mulatto's that I ever saw; it had indeed reddish hue, and, instead of the wool which usually adorns the African's head, I observed this woman had hair almost straight, quite long, and rather coarse. As I looked at her, there was an expression and will. Fearless was the word that occurred to me, and I thought that she was a person whose illwill I would not care to encounter. She was wrapped in a large blanket shawl of gay colors, and her bonnet was coarse black straw, trimmed with red ribbon. She drew her blanket closely round her as if she felt the cold, and indeed, I saw her shiver as I stood holding the door open.

"Perhaps you can help her," said Mrs. White to me. "Let the lady see your letter. I presume she reads French."

The woman handed it to, and I read aloud as fol-

HAVRE, Oct. 10th. 18 -.

Madame-A package for you remains in

"That means," said the postmistress, "that a letter has been deposited in that office for you, but it was not prepaid, according to law, and you can have the clouds foretell another anow storm. All by sending five france. We can obtain it for you, ou wish." ou wish."
"Thank you, thank you, madame, please do so;

and this lady, many thanks to you for reading the I replied that she was welcome, and was hasten-

ing away, when Mrs. White said: "Mrs. Perry, please stop a moment and look at

ny cactus here; it is in full bloom,"

As she spoke, the stranger turned and looked full in my face, and then I understood the impression which I had received from her features a few moments before. In that look was mingled scorn, deanger. I setually shuddered and feit my blood curdling, but I managed to compliment the cactus, which was brought forward for my inspection, and whose rich crimson blossoms would have elicited much greater admiration a moment before, but which received only a glarice of contempt from the way by that look

I had been married but a few months; long enough, however, to begin to feel quite at home, and prize highly the little spot which bore that name.

The sitting-room was still warm when I entered it, and the last ray of sunlight lingered at the western window to bid me good evening. In a few mo ments I prepared supper, in case my husband should be at home earlier than the hour named.

My father's letter was short, but it contained pleasant news from the old home, and kind messages from the loved ones. I did not open the Journal. that was reserved for Sidney. We had always had our paper for the tea table, and I would not spoil the pleasure of reading it with him. It began to grow dark, and I drew the curtains and lighted the lamp; then I warmed Sidney's dressing-gown and slippers, and every few minutes I went to the window to listen for his coming.

"How dreary home would be without him," I said to myself. "How glad I am I married him instead of young Edwards, that little dry goods clerk. To in the city. I do n't care one straw for his three thousand dollars' salary, nor his partnership next the hill-sides of our nearest heavenly neighbor," year, he has no more brains than a poodle dog, and enjoys being petted by the ladies quite as much And then there's that college professor, quite a dif ferent character, to be sure, and I do n't know what might have happened, if he had n't offered himself just as he did; but that terrible ride in January. from Andover to Oldtown, was too much for him. He froze his nose, so that it looked at red as a beet and the skin peeled off in great pieces, The nose was a big one, by the way, and then he took such a cold that he could n't speak plain. What did possess the man to propose at such a time? ... I could n't have said "yes," then; if I had known I should have been an old maid all the days of my life. And yet they say he is a good man and a learned one, knows all the dead languages and half of the living. Pity he could n't have got along better with his own tongugon that day. But his words were so think, and his poor nose such a sufferer, that it was with great difficulty that he could expressible meelf. A said mind

where or how I could not tell; but Jemmy, as I af never. What did Aunt Mary mean when she said, terwards learned; was one of those little precoclous Make much of your huadend, my dear, you 'll not ah me! how the wind blows without, it is a gloomy I received my mail, and was hastening away, when night; I wish Sidney would come. There ! I hear a step on the walk. I'll sice the lamp and stir the

Some one entered-it was not him, but his brother Maurice. Let me draw bis portrait, though I can hardly do him justice as he looked then. A man between forty-five and fifty, just in that ripe manhood when a handsome man appears to the greatest advantage, and Maurice Perry's face and figure were such as most painters delight to put on canvar. A few such odd souls as Ruskin might demur a little, and talk about too much regularity, as if discord were necessary if we would enjoy harmony-a proposition which I deny. But when I quote Ruskin, coarse. As I looked at her, there was an expression of disappointment and sadness, that was exceeding ly painful to me; but I read in a moment that the features might easily wear a far different look. Her head was well set on the shoulders, and carried haughtily, and the firm set lips betokened decision and will. Fearless was the word that occurred to and lay well off from a tolerably broad but not very high forehead : the eyes were blue, shaded by wellarched brows, mouth small and lips full—in this respect almost like a beautiful woman, and many a woman has envied our brother Maurice his fair skin. which no summer's sun could spoil, and the delicate color of the cheek which even time leniently spared. He wore neither moustache nor whiskers-in those days gentlemen were smooth shaven, so that in this respect he did not appear unlike others, but when fashion demanded that the lower part of the face should be thrown into shadow, our brother, found that he was doomed to remain a gentleman of the old school, for Hyperion, Ursina, Tricopherus, Prof. Wood and Mrs. Allen all failed to produce even penthis office. By transmitting five france, according to law, it will be forwarded.

J. L. Frans.

Postmaster, Havre.

Postmaster, Havre.

Region of the smooth cheeks. As agricultural chemists say, there was some element lacking in the soil, and to this day science has failed to make it soil, and to this day soldnes has failed to make it

> His voice was well imodulated and sweet toned. It lacked attempth many said hut he was a good pleader, and often won his cause by the persuasiveness of his silvery tones. He was never hurried, never off his guard, always cool, self-possessed, and one word followed another like young girls marching to low, sweet music. How handsome he looked that evening as the light of the astral fell on his fine face, and how bright his smile.

"All alone, Mary?"

"I am expecting Sidney every moment; he has gone to Brown's on business."

"It is a bad night for him to be out; he is not strong yet."

"I was thinking so. I hope nothing has detained it is now quarter past." Maurice smiled.

"Young wives are anxious. In a few years fifteen minutes will not seem so long to wait."

"I hope time will make no difference in that repolored woman. I hurried home, haunted all the spect. Let me take your great coat, and here is your favorite chair," I said, drawing a stuffed arm-chair to the fire.

"You are irresistible with your bright fire and glittering tea-table, and your own fair face. I must surely remain long enough to gather a little of the cheerfulness into my own heart. But here's the paper unopened-so you don't know the result of the great contest—the Presidential election?"

"Oh do n't tell-please do n't tell till Sidney comes. I want him to read it first."

"Ha! ha! that is a good one, now. I came in to con-no-I must n't say one word about it, or I shall reveal it. But did you see that fine meteor last evening?"

"Yes; was n't it beautiful? News came to-day that a large meteoric stone fell near Rutland, some thirty miles west of us, and some gentlemen propose to ride over and examine it."

"I wonder whence they came -no theory as yet propounded satisfies my mind, and it seems to me that science in this respect halts."

.... I think they are from volcances in the moon. and who knows but these warm messengers may be be sure the girls, all said he was handsome, and texts from whitelearned men may argue that the father is sure he it make one of the best salesmen soil of the man is like our earth, or rather they may be guides leading us through the valleys and up

> "I have sometimes wished," I replied, "that the telescope had never given to us its first chapter on the moon. Before these telescopic discoveries, men had looked upon it as a pure, bright world, beautiful enough for the abode of departed spirite; now they tell us it is deserted and desolate; volcanio fires have marred its beauty, no green pastures. or gushing waters are there, but igneous rocks throw back in angry defiance the sunlight, which only revenis their hideousness; while the deep cavernous valleys hide themselves from the solar beams, as if despairing, lost souls turned from heaven. Indeed. Mr. Perry, (I was not familiar enough to call him brother, then,) wise men have made the moon a synonym for desolation and barrenness-a type of a poor wrecked, soulless hody, deformed by sin. It is perhaps, a lost world on which judgment has been exercised as it is one day to be on our planet when the elements shall melt with fervent heat."

Moulty that he could express himself. While I was speaking, Maurice sat with his head Mem. Gentlemen should never propose when thrown back against the cushioned chair, looking at Hem: tentiemen anothe head.

they have a cold in the head.

Then there was but no matter, Bidney is the best of a smile played about his handsome mouth and smoon shem all. I shall never regree my choice, ac. lighted up his eves. me, and when I turned my eyes to him, the least bit

of the Universe has made some things in vain; that cheese, for I could not have a formal dinner without getting tired of the moon in its pristine beauty, he you, and afterwards read awhile, and when the stage

"Oh, Sidney!" I exclaimed, "you are wet and threw off his powdered hat.

"Yes, love, and weary too, but there is light and warmth in the little sitting-room I see, and some confidence in me I have reason to believe." he added.

dressing gown and slippers." I would have added might read the outside. and take the large easy chair, but he would not let his brother resign it.

There was something singular to me in the calm politeness with which Sidney always treated his ing whether you had ever leved before. Everybody elder brother, so different from the familiarity to called you an incorrigible old bachelor, and believed which I was accustomed in my father's house, that you would never be enthralled by matrimo-There, brothers and sister forgot difference of age ny-" and any dignity of position, in the outside world, and bandled joke and repartee, perfectly satisfied with ourselves if we paid scrupulous regard to the fifth and a smile lurked in the corners of his mouth. commandment. A father could demand no more respect from a child than Sidney invariably showed to Maurice, but no father would be satisfied with of my question. I said I was wondering whether this cool, quiet politeness; he would desire more demonstrative affection.

"It was hardly prudent, Sidney, to go to Brown's to-day. Have you suffered much from the cold?" Sidney looked a little surprised at this question. but answered that he had felt the cold a little, and regretted that he had not worn warmer clothing.

The hot tea and toast proved the best medicine for him, and after a little conversation, which was not have in our fellow beings." very animated, between the brothers. Maurice de-

Bidney sat by the fire in the silent enjoyment of looked the house for the night.

Then I moved the table and lamp nearer to him, and placed the fresh newspaper by his side. What a charm a newspaper has for a man-many a poor wife has been jealous of it, but there is no use in inhusband will be sure to follow.

"Oh dear, I wish there were no newspapers printed." I have heard some wives say; and another, I can't abide them, for they absorb so much of my husband's time."

Having observed this apple of discord in many bite myself, reversing the primitive order of things I therefore courted the newspaper, rather with the but no, he was only delighted that his wife had enough to suit us, but, Sidney, dear, do n't beat no prejudice against the newspaper, and actually about the bush so. You know what I want." proposed taking one or two more. To this I de- "To confess any love passages I may have had? murred, but gradually we came to reading the pa. Is that direct enough?" per together, each one reading aloud. Sidney taking the politics and money articles, and I following suit with editorials and news items. As our mail in is private news got up for their special gratifica- he drew me toward him, imprinting a kies on my tion. I understand the feeling, for when a neighbor cheek. made it a practice for some weeks to come and read Even as he spoke a strange, sad look was on his before I had an opportunity to read it myself, the paper came soon to lose its charm, and I ventured to give a gentle hint, that he was welcome to the paper as soon as I had read it. Alas, I saved my paper. but lost my friend, for he too wished to read the paper first, and wandered away to a more accommo-

Sidney, I saw, liked to remove the wrapper, and i vas pleasant to indulge bim in it. His eyes brightened to-night.

annovance.

" Well, Mary, I suppose Maurice has told you the ubmit to a defeat."

the pleasure of reading it ourselves."

"You are a rare woman, Mary. Can you always suppress your curiosity in this way?"

"Not always, as you will find one of these days] has been at fever heat for two hours."

"Good news! Good news! The country is safe for four years to come-our party has triumphed !" Now I had heard ever since I was a child, the opposite political parties contend that if their candidate was not elected the country would be ruined, but remember that for months I had been a newspaper reader, and sincerely believed that if my husband's candidate was not made President the country would go-why, go where the inhabitants of the moon went when their dwelling place was made un- this mongrel cloud moisture; the garden path was inhabitable.

I rejoiced therefore with Sidney, and never once viting.

"And so you think," he said, " that the wise Ruler; hold cares intent; then I made a dinner of ple and plasted it, as Jesus Christ wished to do to the fig came in I went to the post office-"...Here I made tree, because it did not bear fruit out of season." \ a pause; the look of the dark woman came back I looked up inquiringly, and I am sure opened my to me and I shuddered, but I would not speak eyes wide, for there was something in the tone aside of it—oh no, and I went on: "then I came home from the words that puzzled me. My look amused and prepared tea and sat awhile and mused. I him. I was waiting for the remark to be repeated, thought, Sidney, how glad I was that I married you for I thought I did not understand him, when the instead of Henry Edwards, or Professor Gregg, or sound of my husband's footsteps drew me to the that old miser Mills. Why, I would n't change you for a prince !"

"I know it; I am sure of it," said my husband, cold," as he stamped the snow from his feet, and as he looked at me quietly with his dark blue eyes; that only is true marriage where one is preferred to all the world beside. And you have the same as he turned his eyes from me to the paper, opening . "Yes, indeed, come right in and put on your it as he spoke, and folding it deliberately that he

> (How provokingly cool and calm he was, considerng the subject.)

> " To be sure, Sidney, but it just set me to wonder-

"And never will be." said Sidney. "I feel more free, more like a whole, living man now than ever."

"Indeed! Some would call it a novel way to freedom; but never mind my words; you know the drift you had ever loved any one before; hardly any man lives to be thirty without having some experience in heart affairs, and I am not certain but it makes a man a better busband to have some disappointments.."

"I think not, Mary. I am of opinion that the fewer disappointments we have in life, the more even is our temperament, and the more trust we

"Ay! then you have had no love disappointments, for your temper is never ruffled, and your own family say they have n't seen you angry for years; but its comfort, while I put away the tea things and it is strange, passing strange. You are good looking, not quite so regularly handsome as Maurice,

me; it was a strange look, such as I never saw on a man's face before, though I think I have marked the dulging that feeling-the love cannot be conquered; same expression in a woman, and I once saw it in a the mistress may be driven from the house, but the picture in the features of a beautiful fawn surprised by the hunters.

As I spoke, Sidney turned quickly and looked at

It passed quickly from my husband's face, and was succeeded by a pleasant smile.

"But what, Mary?"

"But handsome enough to win almost any woman that was heart free."

families, I determined to try the effect of taking a "I have observed that handsome men are not the most highly favored by your sex.

"That is true, especially since the advent of Rochidea that I should wear my husband from it, when ester, since which time it has been difficult to find he found that it diverted my attention from himself men coarse and broad-shouldered and despotic

"Just to the point, Sidney."

"Well, then, dearest, I am very weary to-night, and if I had such tales to relate I would choose came in the afternoon, we had this entertainment another time; but, Mary, you and I have far pleasusually at tea. Some men have a particular fancy anter subjects for conversation. Let me assure you for opening a newspaper. They seem to think as that no living woman has ever heard words of love they remove the brown wrapper, that inclosed there. from my lips but yourself. Will this suffice?" And

my paper just as it was brought from the office, and own features, and I thought-" has he a loved one among the dead ?"

I dared not ask the question.

He spoke slowly and solemnly, and I believe that in the sight of God he thought he spoke the truth. I did not doubt it then, but a feeling of curiosity stronger than ever haunted my heart. dating neighbor, who submitted for awhile to the | I am only one of the thousands of Eve's daugh-

ters who will listen to that old serpent-Curiosity.

### CHAPTER II.

A dull, leaden sky-not one rift in the cloudsand all paradise shut out. The golden gates of the result of the election—as he said nothing to me, I eastern entrance barred, the midway triumphal arch conclude it has gone against us, and our party must hidden, and the topaz, portals and ruby stairway of the west lost in the thick gloom of the cloud-land. "I asked him not to tell me, that we might have I had turned vainly for one glimpse of heaven, but from early morning the same gloomy canopy hung over us, and the snow and rain had continued slowly to fall. I say snow and rain, but it was neither : perhaps it was snow in the upper regions, but when but read now who is to be President; my curiosity it reached the ground it formed a soft slush, half snow, half water, in which the foot left its impress, but not the bold, next stamp which the same foot makes in the snow of mid-winter, when many a Northern child learns its first art lesson in working in the pure orystallized mass.

How dreary it looked out of doors: the tlittle shrubbery which remained green, resisting for awhile the frosts of autumn, now drooped, and no bird song came from the garden, for the hardy blue jay even hushed his note, and snow birds had no fancy for sloppy, and the walk to the gateway not at all in-

thought to have any sympathy for the defeated . Such days are not agreeable to a lonely country. housekeeper, and as it was neither baking nor iron-"And how have you amused yourself, my little ing day, I had little amusement save needle and wife," said Bidney, "all this long, gloomy day?" book, and in the long days of country life we some "Oh, very well indeed. I was for awhileon house times weary of these. Sidney came home at moon;

he was very busy in those days, and could stay but an hour, and as there were no signs of fair weather. he said that he would not return at the usual tea hour, but should be at home at eight o'clock, and remain for the evening.

I wonder if husbands engaged in active business think of the long, lonely hours which many s wife passes at home. Think of them? Oh yes, as very happy, with no care, and little to occupy them save household duties, knitting, crocheting, embroidery, et cetera. There are a few books on the parlor table, perhaps, and perchance a weekly newspaper. Ay! wives must be very happy. If sick, they can have quiet and loneliness; how many husbands think of leaving their business for a wife's illness, and yet if their own heads ache how much care and nursing they require! Blessed be children! They do brighten a house as stars the sky, and with allthe care and watching and weariness they bring, they do make the home nest warm and loving. But in these days I had no children-our house was old and remote from neighbors. We had chosen the spot for its retirement and beauty, and some day we would pull down the brown, weather worn, low browed and steep roofed dwelling, and build a neat. comfortable cottage. Meanwhile we must endure the old one. I never had thought it dreary before, but the shrubbery which had been neglected, growing thick and high, now drooped against the windows, and hid the little light which would fain have struggled in; the rooms were damp, and I fancied smelled mouldy-all old houses have a peculiar smell when shut up, and in damp weather.

The sitting room was the only room at all inviting that day, and there, as I sat, I heard continually the drip, drip, drip of the leaky eave-troughs, and could see only the poor dismantled garden, looking so forlorn in its November desolation.

I longed for the sound of a human voice, but not even a farmer's wagon passed the door-yard, while the only house in sight was our brother Maurice's. separated from us by a long meadow, through which run a foot-path; but to reach that I must go through the garden and the dank shrubbery, while the meadow was often wet and spongy. Besides, who should I see there but the housekeeper, and for reasons which I will soon give, her company was not to me the most agreeable.

Let me describe Maurice's home. It was the old family mansion of the Perrys, but had been much enlarged and improved. It was of rough gray stone, and stood on a rise of land which commanded a fine prospect of the surrounding country. The house itself was plain; its only relief a long portico, running along the whole front, supported by stone pillars, around which were twined climbing vines. The windows of the front parlor open upon this porch, the floors being upon a level. The grounds around the house were ample, and Maurice had adorned them with more than usual taste. There were many rare shrubs which he nursed lovingly; but the pride and beauty of the place was the fine collection of native trees and plants. Hemlock hedges neatly trimmed, and fresh in mid-winter, besides mountain ashes with their orimson berries, the pine and cedar, elm, maple, locust, and not least, the fragrant balsam. They seemed thrown carlessly together in groups, not set out in straight lines. There were no circles and mounds, or gingerbread work in the front lawn, only the groups of trees, the broad stone walk, the grass closely shaven, and of velvety smoothness. The fence was of stone posts, with iron chains, three strands in each length. A graveled carriage-road run up & each side of the house. On the east end was a trellised porch, over which an ancient grape vine flung its rich foliage and fruit : on the west, a small veranda commanded a fine view. Sidney always called it Sunset Porch, for, as he said. which he had watched from this spot.

Maurice loved borticulture; he was perfectly at home amid his flower and fruit trees, and no garden in Burnside could boast such delicious pears, such early apples, or such plums and grapes. He knew all the varieties, and delighted to tell over their names, and descant upon their different delights of form and taste.

He was always very kind to me when I went there, making a bouquet of his finest flowers, and selection his choicest fruit.

The only dwellers in the stone house at that time, were Maurice and his housekeeper, Miss Hannah Price. This latter was an important personage, having been in the family from the time of the elder brother's marriage. She was now near forty years of age, medium height, with very dark eyes and hair, the latter worn in side ringlets, which ringlets were in constant motion, as she had the habit when speaking, of moving her head to give more force to her words. Her complexion was dark her cheek bones high, and there was one peculiarity in her eyes which I noticed when I first met her-the inner angles were inclined downwards, like those of a cat. I wonder if such physical resemblances are accompanied with similar traits of character. I was unfortunate in incurring Miss Hannah's dislike from the beginning of my married life, and whother the consciousness of this fact produced in me a similar feeling, or whether it was one of those cases of mutual repulsion so common, but unaccountable in our race, I cannot tell. At any rate, Miss Hannah and myself were never friends, no small matter to one in my position.

Miss Hannah, it was said, knew all the family secrets of the Perrys, and I had often observed her assume a mysterious, important air whenever the family history was referred to. She did not consider her position one of the least dependence, indeed it was a common remark of hers, that if Squire Perry could get any one else to supply her place, she should go and board with her brother in New York: she was n't under the necessity of laboring for her daily broad-" not I," she would say, as she shook her head emphatically, while the curls added a re-

The cause of Miss Hannah's dislike to me, the head and front of my offending, was the fact that I had married Sidney Perry when she had destined another bride for him. "My brother in New York," which brother by the way, lived in a small town in the western part of that State, though Miss H, always used the phrase my brother in New York, had daughters, and these daughters made their aunt frequent visits. One of them, a blooming Hebe of eighteen summers, was selected for my husband, and why such a prize was not eagerly selzed by Bidney. for she had a fair claim to be called handsome, and her father was a man of substance, I cannot tell. But notwithstanding such tempting fruit was ready to drop into his arms, he did actually turn away and "go and marry that little pale chit of a thing," as Miss Hannah expressed it, that did n't look as if

the had a particle of "spunk in her." But men are just such fools," she would aid, by way of selfcomfort. This last was a familiar phrase with her.

Mise Hanush was what we Yankees call " smart ;" the house under her management was always in order, and it seemed to me that dust and files never dared to intrude upon her premises. The latter never found light enough save when the Squire occupied a room, to live at all. In Summer, sunlight was as rigorously excluded as if it were a thief in search of the silver, and many were the contests between Fanny and Miss Hannah on this subject. Fanny was Maurice's only child : she was at hoarding-school at this time, much I think to Miss Hannah's relief, for though I could not judge myself, having never seen the child, yet Sidney said she was a complete little Southerner, quiet and indolent usually, but when roused, furious as the tornadoes of her own clime. Her mother was a Florida lady. Somewhere between the years 1818 and 1820, Maurice had been sent on some commission by Government to Florida, where he remained a year or two, and when he returned, brought with him a beautiful bride. She lived but a few years, leaving one child.-Panny, whose resemblance to her mother was said to be very striking.

I have digressed a great deal, having begun my chapter with the discomforts of that sleety November day, which day has not passed yet, for I still sit at my window, looking at the little path running through the wet meadow, and ending at the western portico, a part of which I could see, and wishing that Miss Hannah were friendly, for I would nut on my overshoes and umbrella, and sit awhile with her. I wonder." I said to myself. "if I could n't disarm her prejudices by little attentions; it is certainly very unreasonable to blame me for marrying Sidney especially when I did not know till after I was married, that I was occupying the position destined for her handsome niece."

While I was thus musing, I saw a woman come out of the west door, and make her way carefully across the meadow path in the direction of our garden. She had a basket on her arm and held an um brella, but, notwithstanding that, she walked daintily, as if afraid of soiling her dress, and now and then stopped and shook the muddy snow from her feet. reminding me of our Maltese cat when she happens to step into a little water. Ay! it is Miss Hannah. Can it be that she is coming here? Something unusual must have happened, for there seems to be, by mutual consent between us, a tacit avoidance of each other. But there she is, coming straight to the side door, and now she is on the steps, removing her rub bers : there is no stain of the slush on her dress, but she is as neat and tidy as if she had not ventured out. Miss Hannah is very neat, surely. But let me welcome her cordially.

"Walk in, walk in, Miss Hannah. Never mind the shoes-just put them under the kitchen stove where they will be warm and dry. You see I have three fires going to-day, the house is so old and damp."

" Yes. I see ; it feels very comfortable. One would like a fire in every room such weather, if it were not for the expense of wood."

A sly hit at my extravagance, I thought. I took no notice, however.

"This is pleasant, surely," she said; as the open fire greeted her with its light and warmth. " I came over to ask a favor, Mrs. Perry." she added, as she seated herself and placed her basket by her side. "You see the Squire is going a journey to-morrow, all of a sudden. I did n't know a syllable of it till this morning, at breakfast, and he is to be ing-place of the Spirit of Beauty. gone eight or ten weeks."

little surprise.

lent south of us than here, and the Squire did n't and lustrous as noon, though "unborrowed of the get his letters till this morning. I had just been sun "-scenes which thrill the soul and inspire it with the dozen shirts without a single button-hole, and I of men? came to see if you could aid me a little. The shirts are rough dry, so that I can starch and iron them world but myself and Posey can prepare his linen."

TO BE CONTINUED.

### WHICH IS BETTERP

Worldly wisdom is colestial. It is better to bear pain than to inflict it. It is better to give pleasure than to be its recip-

It is better to weep than to laugh.

It is better to be cheated than to cheat. It is better to be slandered than to slander.

It is better to love everything than to hate any

It is better to know that all God's works ar right, than it is to know only a part are right.

It is better to love the devil than to hate him. It is better to be a friend to an enemy than to be

his foe. It is better to forgive than to fight.

It is better to be bent than to be broken-to yield han to be inflexible.

It is better to be oppressed than to be oppressive It is better to be poor and generous than to be rich and ungenerous. It is better to talk of men's virtues than it is to

nark men's vices. It is better to see to our own shortcomings than see to the shortcomings of others.

It is better to be degraded than exalted. It is better to be infamous to sensuous eyes, than

It is better to be put in prison than to put others in prison. It is better to have worth than reputation.

It is better to have a bad repute with a good purose than a good repute with a mean purpose. It is better to preach to others in acts than in

It is better to study the chart of the spiritual world than it is to study the chart of the physical world.

It is better to talk with angels than with men. It is better to be a Spiritualist than a Materialist.

Borne, a German writer, compares the different stages in the lives of women to milk, butter and cheese. "A girl," he says, " is like milk, a woman like but and the finer! What a rendering and receiving of ter, and an old woman like cheese—all three most ext the riches and the treasures of chaste affection, such cellent in their way."

Willen for the Banner of Light. HYNM TO DEATH.

BY BELLE BUSH.

We are taught that death is fearful, And the grave a gloomy goal. But there lives a sting more dreadful In a fettered human soul.

Paths there are in life more dreary Than the portals of the tomb, Where our tottering footsteps weary, And the heart forgets its bloom.

Shronds there may be round the spirit Colder than the winding sheet, Chilling frosts that gather o'er it, While the human pulses beat.

There's a night of doubt and sadness

Where the bridge of dark despair, Reaching o'er the abyes of madness, Breaks and leaves its victim there. Living ghosts there are around us,

Stalking to their daily toil.

More revolting than the spectres Banished from the mortal coil. Minds with moral feelings blighted By the world's unkindly breath,

Bordid souls on earth benighted, Bound with stronger cords than death. Weary hearts whose vernal beauties Pined to reach a summer's bloom;

Perished in a rayless gloom. How can death to such be fearful? Do we love our house of clay? Are its prison walls more cheerful Than the courts of endless day? Death ! what is it but the bringing

But amid life's solemn duties

Of the weary spirit home, -Where the founts of joy are springing. And the angels whisper, " Come.'

The dead ! Whom call we such, th' immortal? Those who breathe a purer air? Far beyond carth's shadowy portal And the changing land of care?

Those, who free as winds are sweeping On their broad celestial wings, Holy vigils kindly keeping O'er our earthly wanderings? They are not dead ! you lone star burning

In the sunset's purple glow, Answers to my voiceless yearning. And in whispers tells me " No."

In our spirit cells that lie; Earth-born hopes and idle pleasures, Are the only things that DIE.

THEY are not dead I the buried treasures,

Let us then, since life is waning And we see the shadowy goal. Strive with every good remaining To adorn the Human Soul.

Let us leave our thoughts of sadness, And forget life's cares and woes, In the dreams whose light of gladness From the Father Country flows.

Written for the Banner of Light.

WHISPERINGS AT LOVE'S CONFES-SIONAL.

BY HORACE DRESSER, LL. D.

I have been abroad in search of the Beautiful. I have wandered the earth to find where is the dwell-

The Beautiful-yes, the Beautiful hath indeed its "Sidney has said nothing about it," I said, with abode in this world of ours! It lives not alone in the visions that come to us all bright with glorious "He did not know it, probably, for yesterday's shadowings, and resplendent with gorgeous colormail was detained by the storm, which is more vio- ings. There are scenes of beauty here, full of light making him a dozen new shirts, and completed them love of the Godlike. They are hallowed of heavenall but the button-holes. I don't get much time to all radiant with hope and clothed with perpetual sew, excepting evenings, and as my evesight is not gladness. And where, indeed, doth dwell the Beaugood, I left these for a bright day. So here are all tiful, and who hath found her home among the sons

I have searched through the palaces of greatness; I have gazed upon the purple of princes; I have this evening. I would n't have troubled you at all if beheld the glitter of monarche' crowns, looked on Aunt Posey had been at home, for she could do them the magio creations of the pencil's power, witnessed up; but the Squire thinks that nobody in the wide the outbirths of life-like beings from lifeless marble. surveyed the sky above and earth beneath, and all along invoked the Beautiful to come forth from her sanctuary, if it be among the palaces of men, the folds of purple, the tiaras of kings, the works of art, or the arcans of nature. A response bath indeed been given to my call; but its voice, though sweet and melodious, flows not from lips that are holy. It was an utterance from the tongue of the earth-born Beautiful I

I sought again for the abode of the Beautiful. I went not among palaces nor princes. I looked not upon royal robes and diadems, and consulted not the oracles of art and of nature. I found at length its temple. I felt the presence of its divinity. That temple is the humble and gentle heart. The spirit that dwells there is the Beauty of Holiness!

But the Beautiful alone-indeed it was not alone. but twin with another, whose inspiration I had felt in the solltude of the soul, in my ramblings among men in the mazes of life. It held sweet companionship with a presence beaming with divinity. It was the LOVELY. How angelic its seeming !

I beheld, and a supplemental found lodgment in the fathomiess depths of my boul. Aforetime I was a stranger to its promptings and to the emotions which now swayed my being. Doth it find gentle play and utterance upon the lips of the children of men, and exhibit soft embodiment in all things that are levely? Hath it not descended from heaven? Hath it a name, indeed, among the languages of earth? Have not its inhabitants with their manifold tongues spoken its name? It hath indeed long since borne in earth and heaven the name of LOVE.

Yes-I have a bosom which hath ever since throbbed with the hallowed emotion of love-I say love, plainly and without circumlocution-a bosom which hath been as a censer sending up on high a flame from the incense of pure affection -affection unadulterated with the gross, the sensual-a bosom which has heaved with tides of feeling flowing up from the deep unfathomed fountains of the heart !

Again I beheld, and saw in female carth-form with commingled harmony and sympathy and unity of being, the beautiful and lovely. Spell-bound I spoke, and the speech was full of love. It linked our being, and we were one. What reciprocity of the feelings and susceptibilities of the heart the tender "as soul to soul affordeth." Away with falses and name jest with the hearthen modery and meretri-close playfulness of courtestan and paramour.

But, also the who was so good—so fair—so

charming-so lovely-fell by the dart of the ruthless spoiler of beauty and of life; and her beautiful bie, and in no other way can be explained the truth earthly form is now the unconscious tenant of the chill and falsity of the prophet's prophecies. chamber of the grave. The snows of a series of winters have flung around the hillook which marks her mortal resting-place their colorless mantles, as and error of the Bible combined, have been and are the if in offeringe to her pure and deathless spirit, while cause of its rejection by scientific and master m' ds the sephyrs of as many summers have breathed But I would ask if truth and right were ever found, around the monument to her memory, as if on mis- unless mixed up with their opposites? In material slon to re-animate her seles.

My praise alone and faithful love and trust Reposed, was happiness enough for her. Yet who that saw her pass, and heard the poor With earnest benedictions on her steps Attend, could from obelsance keep his eye.
Or tongue from due applause ! In virtue fair, Adorned with modesty, and matron grace Unspeakable, and love, her face was like The light, most welcome to the eye of man Refreshing most, most honored, most desired Of all I saw in the dim world below. And on the dewy top of Hermon walked, Or Zion hill: so glorious was her path. Old men beheld and did her reverence. And bade their daughters look and take from her Example of their future life. The young 'Admired, and new resolve of virtue made."

### Original Essays.

ERROR AND TRUTH In and Out of the Bible-Its Cause and Mode of Interpretation.

BY J. COVERT.

It is unfortunate for the world that the universal is involved in so much mystery. Truth and error stand boldly side by side in all the world's changes, and sad experiences are the consequences of our

Happiness is the great ambition of the world, and how diverse the roads that are traveled. The acin its object, if we carefully study the effects of its teachings upon its proselytes. This book undoubtedly contains sufficient truth for all the purposes of happiness, but its revelations are so misunderstood, and the errors, probably undesigned, that accompany it; as to render it exceedingly difficult to find. The failure to attain happiness is, from its accepted precepts evidence that it is misconstrued and misinterpreted. It cannot be expected that the guide of eternal happiness should be absolute and certain, for the

From the acquisitions of knowledge we now possess, from the experiences of the past, the Bible and special character and nature of Delty. revelations of the spirit-world, it is found the in-

The common belief of Christendom that the Bible state of the Common belief of Christendom that the Bible state of the Common to Delty?" I can only reply, it tion. It is undoubtedly true that the truths of the common which is something is substance. Hence if Delty same were so written, but there are errors that are ecorded that have stole in, that was not so written.

spired, is erroneous and false. The claims of mate. tinot kinds of elementary substance, admitting, as rial existence conflict with such supposition, and the an inference that one is inherently conscious, the history and declarations of some of those whose other inherently unconscious—one spiritual and caauthority is undisputed, bear testimony to the contrary. St. Paul says he speaks sometimes as a one positive, the other negative; and assuming that "man." and sometimes " as of God."

truth of others, conclusively prove the prophets were spirit and matter to denote and define them. not always under inspiration. The Bible expresses "that when the thing spoken of comes to pass, then it is of God: but when the thing spoken of does not come to pass, then it is of man." It is known also in the present as in the past, that inspiration, trance, &c., do not always exist; but these conditions are brought about by design and previous preparation. to separate the one from the other. Let us see.

In all the ways of life it is known that each individual determines his own course for himself. It is true it often happens that his purposes are modified by parents or friends, but this modification is socepted or rejected, as he chooses. Especially in his re-Does he think Episoopacy as a creed to be the truth the distinction between the substance composing mits himself to the creed's dictation or requirement. He decides upon the articles of religion, and upon the best method to bring about the state that God desires. This decision is not brought about by the teachings IN the creed, but by his convictions outside of it. This is the universal method among manselves that which is right?"

the affairs of life, is the soul or spirit of each indi as an Eutity and Space, an endless continuity of ## vidual; and its dictation is infallible when the conscious, inert substance, each self-existent, and means taken are such as Christ commands, and it alike co-existent, then comprised all existent being only becomes fallible when the conditions on which and creation being an effect, had its origin in and

its perfection depends are not fully complied with. account for their close proximity, particularly in the ling in a diverse way, a sought for end. Christian's guide—the Bible.

well as in the past. The gifte spoken of in the to apply it in defining what seems to me to be the Bible are possessed in a greater or lesser degree by true Philosophy of Oreation, and the real distincevery individual, and the extent of them are deter- tion between man's human and divine nature, as an mined by the natural or artificial combinations Buit- immortal spirit and obild of God. PHILADELPHIA. able for them.

Mankind does not ordinarily live in the state or condition in which it was designed he should live, to record the fact that Man is nowhere found so true that is, in a state in which he could hold free come to his natural impulses as when at home. Would munion with the angel-world; therefore, some distipline and preparation is necessary to restore it.

This discipline applies to both had and applications. This discipline applies to both body and soul; and business or pleasure, for mercenary or other considerations the most difficult portion of it is, to attain and re-

Disturbing influences frequently soles the mind when the properation otherwise is perfect and complete, by which the truth may be declared in one moment of time, and in a subsequent moment error is spoken. Instances of this are recorded in the Bla

Here is the solution of that mysterious problem on which the fate of humanity depends. The truth things, was ever anything of sterling value found but what was amid the dross of earth? Are not right and wrong, day and night, heat and cold. always placed in juxtaposition and gently glide into one another? Are not all sciences founded upon facts and experiences, and the basis of them upon self-evident truths?

Take the chief of the sciences—mathematics—and it's found that in all the problems to be performed, they must be solved upon axioms or self-evident truths. If truth in one place is self-evident, can it not be equally self-evident anywhere? Reject not the truth because it abounds with error, either in books or in humanity; for nothing is so bad that there is no good in it, and nothing so good but what evil may connect with it.

### OMNIPRESENCE VERSUS PERSONAL-ITY OF DEITY.

NUMBER THERE.

Having previously stated my reasons for concluding that "before the beginning of creation ! Deity desire of mankind to find the correct method of life and space, alike self-existing and coexistent, then comprised all of existent being, and therefore should be recognized as the sources or joint origin of creation as it exists to-day, a continued consideration of the subject involves the question, "What were their inherent mutual relations?" And to deterhow diverse is the method of its attainment and mine this we must seek to correctly apprehend the special character of each. The theory that Deity is cepted guide of religionists, the Bible, seems to fail a spirit implies that he is an organized Entity. limited in the volume of his being, and, therefore, not omnipresent, but literally localized. If we accept that affection, intelligence and volition are inhering attributes of the Human Spirit, or Man, and that man is an effect, we must conclude that these inhering attributes are inherited from, and therefore characterize the source or sources of, his being. If we accept that Deity is wholly or in part the source of his being, we must regard these attributes of man as a finite or imperfect representations of those infichief purpose of life appears to be to contact with nite and perfect attributes termed Love. Wisdom all that belongs to earth, that the spirit shall exer, and Will, inherent in God as a Spirit Identity and cise its powers and capacities in its universal attain. Entity. Thus, in seemingly accounting for the origin of what we term the spiritual nature of man. we may find some data for concluding what is the

As the theory asserted is that Deity and space variable rule of enduring happiness is summed up conjointly constitute the source of creation, and are in these few words: "Love to God and love to man." alike represented in all existing effects-whether it All other rules of conduct wherever found, teaching be the atom of matter or the Human Spirit, Manany other theory, doctrine, or practice, falls short of let us now consider if we can recognize space as the source of man's material or physical being. If it is its accomplishment.

Source of man's material or physical being. If it is
The common belief of Christendom that the Bible saked, "What is space in essence of being and in and space are the self-existing and coexistent sources The idea, that man, at times inspired, is always in- of all existent effects, it follows there are two dispable of self-action, the other material a each is represented in the several existences consti-The failure of some of the prophecies, and the tuting the world of effects, we may use the farms

As positive and negative relations between any two distinct and definite things or substances implies an inhering power in one to act upon, affect and govern the condition of the other, and in the other an inhering capacity or susceptibility to be thus acted on affected, and governed, we may assume that Deity, or spiritual substance, being an or-If this fact be received by religionists, they will un, ganized, conscious spirit-Identity and Entity-was derstand why error is embraced with truth in the positive to, and therefore capable of exerting power written word of God. Admitting the combination of to act on, affect, and govern the inherent condition these, it is naturally inquired how man shall be able of co existing material substance, or elementary space, and also infer that space being thus negative to Deity, was inherently unconscious and inert sub-

stance, susceptible of being acted on and governed. This conclusion will recognize and embrace both self-existing, spiritual, and self-existing material substance as the co-existing sources represented in ligious sentiment is this peculiarly manifested, all effects, and may enable us to better comprehend or nearest it, he decides to embrace it, and sub-material organizations, and the forces manifested therein.

Reasoning thus, I reach the following premise to account for the origin of atomic matter as the germ of the physical universe, embracing both its varied forces and material organizations, as manifested in Nature below man, and in explanation of the inkind, and is in strict conformity with the Scripture herent distinction between man's spiritual and physexpression, "and why judge ye not even of your- ical being, as Nature's grand ultimate evolved therefrom, to wit: Before the beginning of creation, This judge of right and wrong, this dictator in all Deity, a spiritual substance, conscious and organized resulted from the independent volition of Delty'ex Having explained the method by which truth and erting his inherent power to change the condition of error may be known and determined, it remains to co existing space, and use it as the means for attain-

Having stated the grounds on which I have reach-The principles of inspiration are ever existent, ed and base this premise, I will, in my next, without and are within the reach of humanity to-day, as further argument, assume it as proved, and proceed

Man. For the benefit of Woman, it may be well tain that frame of mind that is indispensable in such from his countenance, and to put on all the airs of cases.

Taught from infancy to old age to seize them every favorable transpiring event on which to build his family, and you will find him exercising his transpiring event on which to build his family and you will find him exercising his transpirit. Witness this strength of conjugalities—by power of affection, byse all that he has, and is the power of affection; byse all that he has, and is the first full characters will appear before you, glowing a wanders from its natural path. Written for the Banner of Light. A SONG OF TRUST. DY MRS. J. S. ADAMS.

Great God! our country sight. And on her brow The once green laurel fades; But only Thou Canst quell the raging wall, ..... The wild unrest That makes the strong ones fail-Thou canst give rest.

On Thy strong arm we lean, And on Time's scroll. We read the names of those Who us control: We march in time to tones Of human Wrong; But in the battle bold God keeps us strong.

From out this night of Wrong Will burst the Light; The day of Truth will dawn, Star-crowned and bright. Then fathers, brothers brave. Will bless the day They came in battle strong Wrong to allay.

A balo 's round their names In worlds on high. As earth takes back the woof Of mortal dve: A glory 's round their path-Their garland won, For when the mortal fades, Life has begun.

We know that all our peace Is bought by strife. That every haven of rest Lies o'er a billowy life; We know that radiant gems Lie in the sea, And that our freedom day Is known to Thee.

So with deep trusting faith We'll calmly lie Along the shores of night, Nor heave a sigh: But march with firmer tread Along the road: Though long the night may seem, We'll trust in God.

## free Thought.

ORGANIZATIONS.

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DEAR BANNER-Having been a believer in the beautiful truths of spirit-communion since the Spring of 1850, and rejoicing in that truth that has made me free, (after living twenty odd years within the narrow limits of the close communion Baptist Creed and Confession of Faith,) I have met with hundreds-I may say thousands-who have ever refolced that they had at length found a platform on which the whole family of man could meet and eniov. and be responsible for their own thoughts and opinions, where there would be no self-constituted or man-made rulers, to dictate who should speak, or what they should say. There has no cause ever before advanced with the rapid strides that Spiritualism has since its commencement. And it ever will advance with rapid strides, if it can be let to untrammeled by those who profess to be its friends.

For some years our speakers, both trance and nor mal, have boasted of the freedom of the Spiritual Platform from all the galling fetters of sectarian bondage, where all were left to think and speak pand knowledge. freely according to the dictates of their own reason, responsible for their own views, and no others. But I have within the last year or two been much sur- we shall be able to sustain our accustomed public prised at the anxiety of some few for Organiza- services. If our country calls for the last dollar, it tion. Thave read much about it in the BANNER, and will be given, and then we will fall back upon the to enclose around certain views (or will very soon pense. We will use that as an instrument to keep terminate so) and have teachers of a certain class alive our own faith and arrest the attention of othto teach us. (another order of priesthood.)

I have heard many lecturers speak disparagingly of physical manifestations, and that they were not allowed by their spirit-guides to sit in circles for such manifestations, saying that the day for them had passed, they being but the alphabet of Spiritualism. Methinks they could say to the rising generation, while going to school with the alphabet of our language. "Children, throw those letters away; they are low and vulgar-only the a, b, o; listen to us who have gone beyond the alphabet." Now, why is it that there is this right about face with many for Organization? Who has any authority to get up an Organization? To dictate any rule for another? If Spiritualism is what we claim it to be, who has any right to say what class of speakers shall be heard? If spirits control those whom they are able to, and cannot control every one, who shall say what medium the spirits may or may not control? 1 have listened to beautiful communications through the mediumship of a little girl, and it matters not to me how or through whom I get truth, so that I

get it. There has ever been a class of men, ever since man existed, who have wished to rule over others: to dictate rules for them to be guided by; and who have they been? Always those who have money. Money is power, and he who has the most of it wishes to use the most power. There is another and very large class of persons who have not the courage to come out upon a free platform, but choose to join some Organization, from the mere habit of looking up to some one to think for them.

However fast Spiritualism may have advanced since its advent, and free to advance without shackles and however low the physical manifestations of spirit-power may be thought by certain would be leaders just as true as its friends model it into an organized sect, (for it will be nothing else) and discard, as many do, the circles for physical manifestations, just so sure will its advancement be retarded, and it will settle down into an old, stale theory, the shell of which will become as unpalatable as the old Calvinistic theory of forcordination and deorees, and that beautiful and cheering light of a living and ever present inapiration and daily intercourse with the spirit-world, will be numbered among the

things that were.
Thine in friendship and love,

de Oleero, Onondaga, Co., N. P.

"An ambitious young lady was talking very loud these disgust, she answered her interfequence that she have a pure she obtained at his house. The feeling was she obtained about, what she hat compared genuity in fruitless efforts, to remove it. I began to destroyed. Now, my dear spiritualistic friends, may scarcely can we find one fitted to give birth to a pure unanimous in favor of holding the next annual Conwith knowledge.

| those entertained at his house. The feeling was unanimous in favor of holding the next annual Conwith knowledge. | the pain and inflammation | the pain

### Correspondence.

The Late St. Churles Convention. In looking over a late BANNER, I notice comments npon the St. Charles Convention, by Hiram Kellogg. who seems to take exception to what was said on

that occasion, (and at other conventions which he

has attended,) or the subjects which were discussed. I was not present at the St. Charles Convention. but Judge from the report made in the BANNER that the subjects there discussed were upon Spiritualism and practical life. And here I would ask, what is of more importance to mankind than subjects that pertain to practical life? To my mind there is nothing, not even Spiritualism. While I appreciate the beauties of Spiritualism, and take pleasure in communing with angels from the Summer Land, I do not mean to lose sight of the physical condition of man, for I have learned this fact : that in order to have a pure and healthy spirit growth, we must have pure and healthy bodies for the spirit to inhabit. Therefore we should discuss in our meetings the allimportant question. How shall we live to be healthy? Shall we study Dieletics to know what food is the most healthy to cat? Shall we study Dress Reform to know how to clothe our bodies to give them the best possible condition for a healthy growth? I would say most emphatically, Yes; it is absolutely necessary for us to understand all of these subjects, and no place is so well calculated to discuss them as at our free meetings. I think our brother is falling into the same error that the Orthodox churches have

fined a manner as possible. Brother Kellogg wants to have a "Spiritual Convention." Now I suppose he means by this a Convention to discuss solely the questions, Do spirits communicate with earth's children? If so, what good does it do? &c. While I grant these are important questions, I believe one of the most practical benefits derived from spirit communion is their teaching us how to live to be healthy. Have we not mediums all over the land who spend their whole time in healing? If so, it would, it seems to me, be proper at any public meeting for a trance or inspirational speaker to teach us how to prevent disease, so that we shall not need medical advice.

been in for a long time in saying: "Thus far shalt

thou go and no further." I think speakers should.

upon all occasions and at all times, endeavor to give

their ideas on the laws of life in as chaste and re-

Whitewater, Mich. A. B. SEVERANCE.

Matters in Providence.

DEAR BANNER-The services connected with the meetings of the Congregation of Spiritualists in this city, will be resumed on the third Sunday of the present month. The speakers engaged for the next quarter are as follows: Miss Susan M. Johnson, of New York, for the third and fourth Sundays of the present month; Mrs. A. A. Currier of Lowell, for the first and second Sundays of October, and H. B. Storer for the third and fourth Sundays; Mrs. M. S. Townsend, of Taunton, during November.

The war and the prostration of business has, as is generally the case, had an effect upon our prospects and somewhat cramped us pecuniarily, yet I think our prospects were never brighter or more full of hope. We are united, and a spirit of harmony prevails. All are willing to labor and give of their substance liberally to sustain our operations.

Since the suspension of our meetings in June, a Conference has been organized, which has been well attended and conducted with much interest. This we shall doubtless continue, as it promises to be a valuable medium of advancing spiritual truth, light

We are looking for a profitable year, and if the war does not divert from this channel our means, ers, that a way may be prepared for a reception of our philosophy, which bridges over the dark chasm between the present and the future, and spans our heaven with a radiant bow of promise.

Our cause is gradually gaining strength. Prejudices are dissipating, bigotry is softening, investigation is quickening; old dogmas are losing their sacredness, and the human mind is daily shaking off the fetters of an antiquated theology. Be it ours to see that all these things are rightly directed and made to tell on the cause of progress.

Brethren, heed well the signs of the times, and see that the whitening fields are garnered. Let us ever have our reaping hooks in our hands, and see to it that we faint not by the way.

Providence, Sept. 12, 1862. W. Foster, Jr.

A Wayside Note from the Lecturing Field.

Mr. Editor-Although we, as a nation, are passing through a sea of affliction, whose waters rage darkly and wildly around us, yet the light of the giorious doctrine of spirit communion beams more and more brightly, illuminating many minds, and dispeling doubts and fears from many souls.

Much evidence of this has come to me, in my journeyings thus far through this State. The loss of loved ones on the battle-field has awakened a desire to investigate among some who were formerly indifferent or opposed, and an anxiety to hear from friends yet playing their part before the cannon's month, impels others to throw pride and popularity to the winds, while they inquire of spirits for information of a son or brother, who, weeks before, marched out of their night, "armed and equipped as the law directs. When the water of the same of the

In Corning, Dansville, Conesus and Avon I found good, intelligent audiences and kind, appreciating friends. In Waterloo and Auburn there are many free progressive midds ever ready to receive "light. more light," and among whom my labors were, I trust, mutually pleasant and profitable. In Victor and Cicero are more or less earnestly striving to live up to the highest light within, unshackled by the creed or covenant of a Church organization. (colored)

Yours for the Truth, West Monroe, N. Y. 130 E. A. KINGSBURY. tra dilipat ta<del>nana</del>ka wa

Are Spirits of any? Use #4 , 18 1 to 4 from was The other day, my wife swallowed a pin; it caught or lodged in the esophagus, about midway

seemed to increase, and other symptoms of a serious and Christian appreciation of Spiritualism, a lesson character were present. Under these unfavorable which in words I have again and again striven to direumstances, resort, as is usual in difficult cases, urge upon our ranks. Spiritualism is for those who was had to the spirit doctor. The position and situ- can receive it. These are neither bigots, idlers, fools, ation of the pin was quickly given through the "swine," the unthinking, nor the unscrapulous on Spiritoscope, and not withstanding it was stated by matters of truth or testimony. Dr. M. (a spirit) to be a case of great danger, as the I no find a very general spirit pervading our pin was firmly imbedded in the parts and nearly movement on the part of the spirits in the form, to covered over by the swelling of the throat. Still concern ourselves far more with our neighbors' souls relief was promised; and, strange to relate, the pin and our neighbors' opinions, than our own; to was removed by a simple process, entirely spiritual judge of the success of our meetings, rather by the in its inception and execution. All unfavorable numbers that come to hear, without the least symptoms subsided, and if life was not saved, a reference to their capacity to receive our truth, than serious and severe operation was prevented. So by the worth of what is given to ourselves; to see much for spirit skill. H.

Written for the Banner of Light, BLESSINGS. BY MADOC.

Beautiful flowers are meet for the lovely, Fragrant and pure as the Angels of Light: Scatter them lightly, nor crush their frail petals-Earth with its rude blasts will all too soon blight.

Beautiful thoughts I ah, treasure their memory Unmixed with the darkness of sorrow and fear Let them be guarded from the world's contumely, That they be crushed not, nor shown to be less dear.

Beautiful Angels ! oh, seek for their counsel, Seek for their guidance by day and by night ; Seek them when joyous, trust them when hopeless, Follow their teachings of duty and right.

LETTER FROM EMMA HARDINGE.

"What is that to thee ?" "Follow thou me."

DEAR BANNER-I read with indignation, but no surprise, the comments of the "Cincinnati Daily the truth. Times" on the Cincinnati Spiritualists' "Basket meeting." No one who peruses the account rendered in your last issue, of this affair, but what must be struck with the atroclous impudence of the

so-called " reporter," and the paucity of his offensive materials against the Spiritualists, when he can find no other cause of insult than gratuitous falseboods. Noble sheet, too, that Cincinnati Dally print a recantation of its lies, and yet to do so without apology, "comment," or confession of humiliain estimating either the morality or mentality of such "reporters" as these, by a simple rule of com- State Convention. The hour was early, and while parison, of which I will give an illustration.

The Spiritualists of Chicopee undertook a little excursion to Mount Holyoke last July, Whatever invitations were tendered were given to Spiritualists and experience. personal friends only. No public notice was made; a few friendly persons claimed the privilege which soclety usually accords to every other class, to enjoy themselves in the free air, and hired premises at their own proper cost, and in their own proper fashion : and yet, in violation of those conventional rules which protect the privileges and enjoyments of ladies and gen. lemen, in every other grade of life or denomination of ering, and subsequently amused the readers of a professedly " Christian" paper by turning our religious icule. Without for one moment reflecting how suand convulsions of some yeleped religious meetings, ings, drinkings, motions, supplications, sprinklings, dippings, anointings and ceremonials ad libitum of the gentleman in manners and Christian in spirit, who Mount Holyoke, last July, for the noble purpose of ideal of man. his soul's welfare on the eating of little bits of the clay. bread, and the worship of a lamb with gilded horns In the afternoon the Convention organized by ap--that is, provided the Hindoo ever did ridicule the pointing the following officers, viz: Danlel P. Wilder, forms of any religion he did not understand, an act of Plymouth, President; Mrs. S. A. Horton, of Branof which I believe Heathens are incapable of, and don, Vice President; George Dutton, of Rutland, which is of all religious the exclusive privilege, and Secretary; and Daniel P. Wilder, John McRue and

pious diversion of meek Christianity. I say Christianity in this instance, for as the readers of the Cincinnati paper would naturally at audience addressed for nearly an hour by Mrs. tribute the matter of its columns to its proprietor, Hutchinson, of Milford, N. H. She probed deeply so I find the burlesque and unchristian action above the doctrines of the past, and covered their wounds narrated in a Massachusetts "Christian Register." with the mantle of charity. Have you ever thought, or "religious paper," a fair sample of the religion (she says) that rebellion was taught by theology? it professes; then, what can we think but that the Does God really govern, or does God and Satan rule "Cincinnati Delly Times" has singularly oblique conjointly? The organs of the brain are changed, views of truth, and the Northampton "Christian" because some spring in the soul has been touched. organ has mistaken the text-books of John Calvin Having found the key, search in the soul for hidden for the New Testament? A better solution of these mysteries, and go forth to command the world; not mental and moral obliquities, however, occurs to me politically and morally alone, but the very elements; when I notice the reception which Spiritualism ex- and show humanity that really all are gods, for periences at the hands of the intellectual and edu- every attribute of Delty belongs to man, and by the

cated portion of the community. I spoke under the influence of spirits to my truly the rain or the snow, and subdue every element in dear friends and associates at Mount Holyoke, and Nature. The chains, stronger than Southern, that most slow of speech, and the poorest of our spirit and their teachers hereafter; for the aristocracy power of spiritual inspiration.

From a long series of observations and living il- when mediums are in some way responsible. lustrations of cases similar to the above, I have Man comes into this world and soon partakes of

what effect we have produced on others, rather than to pause and ask what effect our Spiritualism has upon ourselves-in a word, to scatter our pearls before the largest number, even if the majority be made up of Cincinnati Daily Times and Northampton Christian reporters.

Such, I affirm, is not the the animus with which spirits out of the form give us their teachings. The momentous words with which I have headed this article, have been to me, at least, the constant guide of my action with the spirits. "Do the duty that lies before you." "The light you have received, hold aloft for the illumination of all who can receive it." Hold your meetings. "Preach the word, in season and out of season; pray without ceasing, and that which you enjoin upon others, first practice yourself; for all the rest, for the result, the ground on which the seed may fall, the time, and the mode of ripening, what is that to thee; follow thou me."

bly dear frien is, co-workers, and of necessity often times co sufferers in the cause of an unpopular truth, I commend this most significant sentence to your most earnest consideration, and am yours for EMMA HARDINGE.

VERMONT SPIRITUAL CONVENTION. Held at Rockingham Centre, Sept. 5th, 6th. 7th.

[Reported for the Banner of Light, by GRo. Durron, Sec.]

On the arrival of the morning train from Rutland, Friday, Sept. 5th, at Rockingham, Vt., embosomed Times! to place itself in the position of being oblined to among the hills in the valley of the Connecticut. there might have been seen a handful of Spiritualists wending their way from the depot to an emition for its action. Nevertheless, I find no difficulty nence capped by an old-fashioned, but commodious church, for the purpose of attending their annual others were gathering, Bro. A. D. Hager, our State Geologist, who was of the party, contributed his full share to their entertainment, from his rich and large

> When the hour for meeting arrived, Mrs. S. A. Horton, and Mrs. H. Wiley, were introduced to the audience by Bro. Halladay.

Mrs. Wiley opened the meeting by a beautiful and touching invocation in verse.

Mrs. Horton, who has now become one of our most interesting trance speakers, then addressed the meeting in a somewhat prophetic strain. She bid religion, except Spiritualism, a person calling him- us fear not, nor be dismayed. The same hand is self a "Christian" intruded himself upon our gath- ever acting, and the cause is sure; that a happy and glorious time was insured by the purposes of those present; that the house would be filled: and exercises and social enjoyments into burlesque and rid- familiar spirits now absent from the form would convene and address us ere the close of the meeting. premely ridiculous some of the howlings, roarings These predictions were, I believe, all fulfilled. She spoke of natural law, its progressive and silent work. the bowings, genufluctions, turnings, twistings, eat. of its final ultimate, man's eternal good, and of the record of time and eternity. All have duties and responsibilities, and must impart to others, that their others would and do appear to votaries of other re store may be supplied from the great Fountain ligious than their own, (especially when the unin- above. There is a higher life beyond these storms, formed thrust themselves in upon rites of which and man is to be redeemed. Precious thoughts are they understand neither the spirit nor the letter.) stored up in the memories of those present; give them to humanity. Let each be true to himself, actintruded on the Spiritualists' hours of recreation at ling in his own sphere, and living out his highest

rlesquing that which to the Spiritualists is their Mrs. Wiley was again entranced, and a spirit pur-Holy of Holies, did so with about as much under | porting to be Harriet Huntley, recited a poem, which standing of what he succeed at as the Hindoo would convinced many present that she and Achea Sprague have when he ridicules the Christian for pinning were still co-laborers in the field, and sleep not in

Haskell Wiley, Committee of Arrangements. Prayer was then offered by Mrs. Wiley, and the exercise of his power, he can draw from the clouds

a Christian reporter for a Christian paper can see now bind human souls, must be broken, and woman nothing in the address but subject for ridicule. I rise and take her place; more intuitive than man, speak to a Toronto audience, consisting of some of it is her prerogative to teach these higher truths, and the best lawyers, scholars, members of Parliament, claim her inheritance from God, equal with man. It is the educated ladles and gentleman of the city, and the not man who disclaims woman and throws down editors of the two great leading journals, whilst the fallen, but woman herself; and let man rememdisavowing their adherance to my religious belief, ber that woman is his mother, his sister, wife. It is give long quotations from the addresses, and such claimed in this Republic that all are equal; not so, generous and flattering opinions of the lecturer and for societies and classes exist, as in monarchical Eulectures, that I should feel astonished at myself rope. The first class, the aristocracy, like the soum, for being the subject of such commendation, did I not rises to the surface. The middle classes form the attribute the power they so highly commend to a pillars of society, and not having means to adorn source far superior to myself, and one which we their bodies, adorn the soul, and thus become lead-Spiritualists all know is capable of exalting the ers of the aristocracy here in arts and improvements, mediums into a subject of wonder and admiration must then, as it were, eat manna at their hands to those who are unacquainted with the vivifying Under the cloak of Spiritualism, we have found orime and error, and angels have borne the blame.

come to the conclusion that the famous command its nature, so spirits must soon partake of the eleuttered some eighteen centuries ago, "not to cast ments around them. Mistakes are made upon the your pearls before swine," holds entirely good to telegraph, but we do not attribute it to electricity. Sometimes we utterly fail to make out the telegram. William Howitt, the famous English writer and yet know how to make allowance through the impernoble advocate of Spiritualism, states that he never feet conditions. Let mediums develop their better nafrom the mouth to the stomach. Ineffectual efforts | knew of but one case where said swine were able to tures, and hold themselves responsible for their errors. were made at several different times to dislocate it, the receive spirit, and then (according to the record.) "The sine of the fathers are visited upon the children and fast shout her favorite authors, when hilterary and it began to bevery painful; and threatened serious it. Iterally choked them, at least, drove them so mad to the third and fourth generations." Fearful is the chapter she has were discussed as a least, drove them so mad to the third and fourth generations." Fearful is the chapter she has were discussed as a least, drove them so mad to the third and fourth generations." Fearful is the chapter she has been as the consequences. After exhausting all my skill and in that they ran violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents. As we look over the land that they are violently down into the sea and were responsibility of parents.

pity thee, that thou art wallowing in the mire! Poor weak mortals, that love the world, yet in thy better moments would take mankind in your arms and bless tham, keep the serpent here, and not send him hence to derange other worlds.

Friday evening was spent in conference.

Mrs. Works offered prayer (while entranced) with the spirit and the understanding.

Remarks were then made both by persons entranced and in the normal state. The red man was represented, and we were assured that he was with us, kindling fires upon the white man's soul, and helping to establish a broader freedom in our land; and advising us to get off our tight boots and bands and strive to raise each other, that we may be indeed freemen in the great hunting-grounds of the here-

At an early hour Saturday morning the people were again met in conference. Mr. Russell, of Rutland, spoke of Love and Hate.

The law of reproduction paints the face of nature, whence the hateful aprings.

Mrs. Russell .- The Spiritualist learns that he can't sin so cheap as when he could be washed pure in atoning blood. He knows he must suffer for every transgression. .

Mr. Middleton.-In past ages we behold the law of change and conflict. Action never will cease. Existences of the past differ in form from those of the present, as the geologist and physiologist well understands. So with the mighty truths of the universe. Different expressions compose the great arcana of truth. We are but one step beyond the past. Let us not boast and cast dishonor and stain upon those before us. The old never dies till the new embodies the truth which the old contains. The golden chain of existence, the ties of sympathy are not broken, only carried in extenso to heaven. What has the arcana of nature to unfold to its devotees? We have a foretaste, but these things remain in embryo. We must go like the prattling child into the future, and receive as we fit ourselves for reception.

Mrs. Horton.-The effects of hatred reflect back to my own soul, while doing good unfolds the divine elements of my nature; therefore I will not hate any individual. Is this selfishness? If so, have we not a right to indulge it?

The forencon address was delivered by Bro. Emery. trance speaker. Subject: Spirit power and human understanding. What is the effect when they move in harmony? The understanding is governed by the five senses that control the body. The brain is the battery that the spirit acts upon. The brain says, whence came this thought? The hand, the sight, the ears, &c., each sense, in turn, denies any agency in causing vital phenomena, and demands of right whence cometh this power? Each sense doubts the testimony of the others, and the understanding falters. Bring in harmony thyself, and when one sense testifies let not the others war, against it. Let thy judgment yield, not as a captive, but as a

devoted child of God. The laws of nature do not require a repetition of the same judgment. And when the spirit and understanding are in harmony upon any subject, then they look upon it in admiration and love. As space s boundless, so thoughts are limitless. But human thought cannot remain unless supported by the spiritual. Let harmony of the spirit and understanding prevail.

Dr. Barnes.-After a short speech in some Indian dialect, he says: The sine and transgressions of your forefathers are being visited upon you to day. Our forefathers robbed the red man of his huntinggrounds and wigwams, and their ashes and bones now rise against us; but the red man comes to heal. console, and return love for evil. God is now compelling our nation to do right by the sword of justice. We are to be a repentant people, and by these . scourges are to come back to God. This is Satan let loose in lower spheres, privileged to come up higher. If the elements of war and disease are within you, no power can preserve you from them.' The of our Country is saddened at the sight of battlefields, but 't is his mission to come to earth to unfurl a higher banner.

Mrs. Horton and Wiley occupied the desk in the afternoon, through whom the angel-world held the audience in rapt attention Mrs. Wiley closed a beautiful poem with these lines:

"And heaven now is very near,

Sunday morning, at an early hour, the house was filled, and, after a short conference and piece of music from the choir, Mrs. Works, a trance speaker. offered prayer, and then addressed the audience upon the nature and development of truth. Her interesting and instructive address was followed by remarks from Bro. A. II. Davis, and the reading of an extract from his "Mission of Angels," and a poem 'by Miss A. W. Sprague, written through his hand. These productions will, we hope, soon appear

The recent appeal of Cora Wilburn was presented by Bro. Middleton, in a very appropriate and touching manner, and, also by Mrs. Wiley, who seemed inspired by Cora's mother, in a manner which opened alike the purse and fountain of tears.

Bro. Simmons spoke in the afternoon in his usual clear and forcible manner, on the subject of Fai h. True faith ever leads to prayer. The present ought never to dim the heauty of the past; for the bright features of other days are numerous as the stars. Ever hope, ever pray, that ye may contemplate the beauty of life. It is by faith that the scholar burns the midnight oil. In the bright focus of the present we rend that man—the captive—is to go free. The masters of science attempted to weigh the spirit. and thus ascertain its departure from the body.

Their experimenting proved that they possessed faith in some degree of the separate existence of the spirit. The spirit is indiscribable, but appreciable. Wherever there is a degree of life, there is spirit, though not as in man. Faith inspires us to look after God. Men have gazed at the lurid star of ambition, as the star of Bethlehem, and their epitaph is, "They lived and died." Woo that beautiful, bright-eyed goddess, Faith.

Mrs. Horton and Wiley followed, after a hymn from the choir; but I have neither space nor ability to give anything like a correct idea of the beautiful and appropriate sentiments uttered, or the hallowed; and united feelings evinced by the hearers. Silence is more expressive. The place is sacred, hallowed by the return of angels, and shall live in the brightest memories of those present.

Bros. R. H. Halladay, H. Wiley, Davis and others. opened their houses during the Convention; for both temporal and spiritual entertainment, and many will long remember the tests and communications received from angel friends. The kind and attentive landlord, Mr. Lock, will not be forgotten by those entertained at his house. The feeling was unanimous in favor of holding the next annual ConPANIC OF THE PETER FUNKS.

NEW YORK, Sept. 17, 1862. DEAR COLEY-For more than a quarter of a century I have been more or less familiar with New York : and its iniquities -as illustrated in the tricks upon strangers-have been a subject of unpleasant reflection and remembrance ever since I made my first investment in a brus ring, some thirty years ago. A solemn-visaged boy had just found it in the street, and believed it to be valuable(?). He had no doubt that it had been lost by some unlucky lady or gentlemen who might possibly offer a reward for its recovery. At any rate it must be worth much more than the finder asked for it. Some persons are prone to reason in a circle and with me the logic of the ring was specious and powerful. I felt its force and decided to invest. Just arrived from my native hills in New England, i took to speculation as naturally as young goslings go to the water. But my first metropolitan experiment was unprofitable, and I fear that from that day to this I have scarcely been animated by a Christian love for ring-venders, pocket-book droppers, and mock auctioneers. I am bound, to acknowledge that my asperity was soon sharpened by a later experience amongst the placid Peters of the Auction Room. Indeed, if there is one

engagement at the Museum. During the long interval since my first speculation I have had extensive opportunities for observation in this direction; but they have not increased my love of commercial pursuits. The business of deception has continued to flourish until quite recently, in spite of our municipal authorities. If this species of robbery has not all the while been expressly sanctioned and dignified by the forms of law, the fact is obvious that the law and its ministers have been powerless to arrest the practice of this villany. Even under our improved city government the voice of the mock auctioneer-earnest in tone as the voice of prayer-still falls on the ear, and the stool-pigeous yet hover around each "hole in the wall? with a counterfeit expression of innocence that would lead the inexperienced to regard all the modern Peters as incorruptible saints. May I be forgiven if the desire for the salvation of this class has not always been dominant in my mind. Candor demands the confession that I have rather felt a strong desire that a day of swift judgment might overtake them at last.

Yankee who inherits the genius for trade that has

not once been taken in by these sharks, he might

easily excite public curiosity, and secure a profitable

And at length this judgment has come. Russell Wells, a member of the police force, who is equally bold and amiable, has had the courage to throttle this iniquity, regardless alike of the bribes and threats of its defenders. His post of duty is on our great commercial and fashionable avenue, near old Trinity. There were five of these swindling shops within the limits of his beat, whose proprietors and emissaries have of late been constantly troubled by the presence of Mr. Wells. This officer's method deserves to be noticed as peculiar, while his fidelity certainly merits the highest commendation. He does not even attempt a forcible arrest of the swindlers, because perhaps, the law does not invest him with sufficient authority; but he makes it his special business to look in at their doors at'all hours. As often as he finds a Jonathan among the Peters he admonishes him that he is in a swindling shop, and had better leave if he wishes to save his money. This has the effect to suspend business until another customer appears, when the faithful monitor quietly steps in and the customer quickly steps out. Mr. Wells has followed these thieves until they are desperate, and the last one of the five has at length closed its doors, the proprietors having furled the red flag and retired from the field.

At first the gentlemen who are accustomed to shave with a hammer, conjectured that gold might their own sordid souls; and accordingly they offered him \$300 to walk-up and-down-on the other side of Broadway, never doubting for a moment that Wells would soon be "going, going, GONR!" Why not? The opposite walk was equally good, and withal better shaded in the long summer afternoons; but for some reason Officer Wells did not see his duty on the shady side. Subsequently, they offered him more money than the corporation pay him for his valuable services, on condition that he would cease to meddle with their business; but he coolly assured them that they had not money enough to buy him. Finding that he did not yield to the magnetism of money, they insulted him in the street, and barked and howled after him like so many rabid curse they even threatened to assault and to kill him, for which some of them were arrested and put under bonds to keep the peace.

One day one of the stool pigeous met the officer on the street and told him that he was no better than a thief and a murderer; that he was driving men out of employment whose wives and children were depending for subsistance on their success inthe only business they understood. The accuser of Mr. Wells found a new provocation in the very blandness of voice and expression which characterized the reply. "Yes," said the Officer, "I have you, Mr. Peter Funk, at an advantage. Your business is dishonorable, and you must become an honest man or you cannot live on Broadway so long as I remain on duty."

And ever faithful to his just and resolute sense of duty, Officer Wells may still be seen where his business calls him, walking up and down on the right side of Broadway, while the proprietors of "mock auctions" have been rapidly going out of Broadway and into obscurity-going, going, to parts unknown to this writer; and the poor Peter Funks, when they think of their lost occupation and ruined prospects, take up the mournful refrain of going, going, gone !

It is a pleasure to know that we have at least one Police Officer who is equally fearless and faithfulwho can neither be hired to keep out of sight nor frightened away from the discharge of his duty. : Such a man appears, it may be, once in a generation. to remind us of the sublime possibilities of municipal reform, and to inspire the faint hope of a golden age to come, when private virtue may be incorruptible and public justice be everywhere administered. Wells seems to have achieved a more signal victory then the national army in Virginia; and his services deserve to be recognized in some appropriate manner. He certainly merits something " good to take." If the City cannot afford to honor him with a statue in the Park, those who are pleased to reward distinguished services by golden testimonials, cannot do better than pass the goblet to this man.

-When, As the wind most destructive to forests? .When this chopping round.

ne nutte chess with the B. B. B.

# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 27, 1862.

OFFICE, 158 WASHINGTON STREET, BOOM No. S. UP STAIRS.

IRAAC B. BICH. CHARLES H. CROWELL, PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY. . . . . . . EDITOR.

#### Volume Twelve.

We herewith enter upon the first number of a new number as Volume Twelve, and its friends and supporters are to say if, so far as they are concerned, weather for its share, but that has been cheerfully accepted as the needed discipline that was to give it strength and consistency of character. It came as he natural precursor to the present times, to make it tough of fibre and tenacious of life through harder storms than have blown hitherto. We are happy to broadest liberalism and of regular spirit intercourse, may subscribe to the BANNER with a perfect cer tainty that they are working with high spirit-power, not merely for their own personal exaltation and advancement, but for the building up and spreading the world from error and bondage, and help hasten be zealously supported, even though those of the the world is fast becoming new.

### The Cotton Burners.

In all public acts of man or men, with or without legal authority, we have a right to judge the motives by the effects. That large amounts of cotton have been recklessly destroyed in the rebellious districts, some by and some not by authority, is certain. We have good reason to believe that many persons who posed to know what they do, that we would criticise. what is called present suffering.

The cotton thus destroyed is no doubt all the product of slave-labor, and, therefore, the producers have no interest in it, and it is of no consequence to them whether it is burned or spun, made into ashes wealth is produced.

States, which have no interest in the cotton thus con sumed, are not much affected by its consumption, bered long afterward. while we have still cloth enough, and raw material enough for all the market we can find.

But there are large numbers of cotton spinners and weavers in England, a few in this country, who depend on the raw material to furnish them work. and depend on this work to furnish them bread for wives and children, and for many indigent persons. If the raw material is not to be reached, these poor will keep them employed at about starvation prices bread, and if they have no bread, their starving wives and children will force them to press the rich owners and their Government to call for cotton, and by some means stop the burning by stopping the war; and stopping the war by supporting the rebels.

Of all the mistaken policies ever adopted, this certainly is the most absurd. The British Government and the mill owners certainly cannot fail to see that it would be easier and safer to feed the operatives this Government would not give up the contest till tyranny, and of course no cotton could be procured for years, unless the North succeeded in its subjugn-diant, and semackatile in its character. tion of the rebels. It is certain that intelligent minds in England know this; and if there is intelligence enough in the South to know it, the rackless destruction of cotton can only be justified by a halife, for certainly no other parties are sufferers, ex it so stated in other quarters, too—only one-tenth our Government could derive revenue from it, it is of handle and improve cur material wealth; and the little or no account, as very little would be taken and peasant population of the United States, therefore, not paid for, if left on the land and not shipped; and have an estate to base all their future operations it will find plenty of revenue to sustain both army upon which is entirely out of the reach of any posand navy till the rebellion is subdued, even if Eng. sible expenditure to ruin, unless it is totally deland puts her hand into the fight. It certainly would not be a more reckless act for us to free the slaves than for them to burn the cotton.

Signs of Progress. trance medium of that town.

This Paper is issued every Menday, for the A Skeptic's Reasons why Spiritualism is not True.

A lady, recently on a visit to Boston, said that she had spent nearly a whole day running around to investigate Spiritualism, and that she had found on examination that it was all a humbug. She thought, without a doubt, that " the writing on the arm" was produced by some chemical process, though she did not understand how it was, and had never seen the phenomenon. She thought that "the rape" were produced by electricity, though she had never heard them, and did not know exactly how electricity made them. She thought that the "communications" were all from wicked spirits, because the mediums made them all up, and there was no communication of spirits about it. She thought that the Bible did not justify or prove any communication between the spiritworld and this, so it was very wicked to communivolume. The Bannes or Light has reached so high cate with spirits at all. She said that she had lost a very dear friend, and it would be a great comfort to her to get a communication from him; that she t will not reach Volume Twenty-Four. A part, if had tried five different mediums, and they were all not, indeed, the most, of the time during which this engaged in giving communications to other people at paper has had an existence, has brought rough the time she, called on them, so she had got nothing -and she had no doubt that Spiritualism was all a

Homes for All. Not all of us fully comprehend the magnitude of the measures adopted by a late Congress in relation tell the tens of thousands of our readers and friends to the public lands of the United States not now octhat the Banner will be continued, no matter what cupied. The free gift of a quarter section of land obstacles stand in our way; of this we have every to whatever settler had a mind to occupy, marks an possible assurance needed. Those who would avail era in the legislation of the civilized world. All themselves, therefore, of an established organ of the creation are invited in to settle among us and be happy and prosperous. What influence all this is to have on posterity, no man at this day may presume to foretell. As the Montreal Herald remarks of that great act of Congress, "it will make its impression upon ages to come, when the battles upon the Potowider and wider of so noble a cause as that of Spir. mac and Tennessee will be regarded as mere acciitualism. We may every one of us in this way be- dents in history. It lays the foundation of States come a cooperator in the great work of redeeming larger by several times than all Europe; and it marks off the dwelling places and homes of a huge on the day of national and individual emancipation. population of free yeomen, who, in the next half This is just the time when a paper like ours should century, will probably exceed in numbers all the people who now live on the Northern Continent of olden stamp and stripe are rapidly "going to the America, on this side of the Mexican Boundary. wall." Old things are rapidly passing away, and Our legislators, like our generals and Presidentsand rebel leaders even-are working wiser than they

### Messages from the Departed Ones.

In these days of almost universal bereavement, when there is scarcely a family circle where one does not come in and go out a mourner, the desire is strengthened in every heart to obtain tidings direct from the spirit of the loved ones. Sorrows so general as these have participated in burning it, both as officers and are going to draw the spirits many times nearer to soldiers, had no pecuniary interest in the cotton con- earth, and earth many times nearer to heaven. The umed, or in any other property south or north, but union is closer than ever before. What men and were an ignorant, deluded, excited band of reckless women refused to hear but a little time ago because destroyers of other peoples' property. In a few of their spiritual conceit, they are rapidly becomcases the owners have themselves destroyed it, and ing glad to hear, and know all about, by reason of in some cases the military authorities of the rebel their spiritual experience. Thus do our eyes begovernment have done it by the order and policy of come opened. We might see, if we would, at any that government, (if it can be called a government.) time; but as we will not, as we have eyes to see but It is the acts of these two latter classes who are sup- will not, we must needs have our vision enlarged by

### An Interesting Item.

We saw among the numerous old relics-letters, pamphlets, and what not-sent home by Mr. Wm. M. or cloth; nor is it of any consequence whether they Robinson, from Virginia, (a briefallusion to which we plant cotton or corn—their owners must feed and made in our last issue) one very neat letter in the cover them, or let them die and lose them. The handwriting of that noble patriot and pure-minded owners of both cotton and slaves have had no out- man, John Taylor, of Caroline. It was on business lay of strength, and but little of intellect to produce pertaining to the payment of what still remained it, and although they may value it highly, most of due on his estate. We wish that even the familiar them have plenty to ent and to wear without it, and and business letters of our public men now-a-days can lose one or two crops, if the next will bring were written as charmingly. "John Taylor, of double price, or even if it will not, provided they can | Caroline," comes in for a very striking portraiture thereby secure some political end, or tighten more in Benton's "Thirty Years' View," whom the Misclosely the bondage by which this and all their souri Senator esteemed among the purest patriots of the old time. He moved the famous Virginia Resolu-Our government, and the people of the loyal tions" of '98 in the Virginia Legislature-enough to make any man famous in his own day and remem-

### The Sweet Days.

These days are halcyon. Earth, air, water, and sky, as well as leaves and fruits and grains, are all ripe to the full degree of maturity. The world is a treasure house now. The trees bend with their profuseness. All things are in plenty for man's comfort and sustenance. But the heart feeds chiefly. people suffer; if it is, the rich owners of the mill just in this sweet passage of beautiful days, on the spiritual elements of the air, the sky, and the scenes in times of war and times of peace. If they have around us. In this haze of Autumn, the soul loves no cotton, the rebels think they will have no to bathe itself, and is thoroughly happy. How great the contrast between the strife going on among brethren and the silent delights which Nature has to offer on every hand. We cannot think of war when we enjoy these autumnal pleasures without a shock of horror. All outward circumstances should be in harmony with those of the spirit now.

### The World's Crisis.

We publish in another part of the paper the body from the surplus corn of the North, till they can get of a very vigorous pamphlet recently put forth from notion from other sources, than to attempt to arrest the pen of one of our correspondents, to the perusal our Government in suppressing this rebellion. For of which we call the reader's special attention. He they must know that however much their poor op - will say it certainly awakens serious thought, if he eratives may suffer for cotton from the Slave States, does not actually startle. Yet his ideas all seem to it would be a much longer time before they could have been very clearly impressed by supernal influget any, if they aid the South, than if they aid the ences on his brain, and we have no doubt that the North ; for if they should interfere, they must know immortals are actively engaged in the very crisis of the grand work which it has fallen on this present every slave was free, and armed, if need be, to defend age to do. We offer no endorsement or criticism on the soll against foreign and domestic invasion and this pamphint, for neither is called for; we simply selt the realist's attention to an every so bold, tren-

### Is the Country Poer?

No country, in point of action! resources, was ever so rich. Our prulimitive capacity seems almost tred of the poor operatives who need it to support boundless. We have at present and we have seen cept the owners, and they are much less so. So far as part of the gapulation which it really requires to stroyed by disloyalty, recklessness and selfishness.

Postponement. In consequence of the pressure of the times, and The editor of the Plymouth Rock has commenced the all-absorbing war excitement, the friends in the publication, weekly, of a series of test communi- Coldwater, Michigan, have been compelled to postcations given by spirits through a very excellent pone indefinitely the Convention called at that place the 10th of October next.

War Waifs.

Her Britannic Majorty has a war steamer at Baltimore, and another in the Potomac, to afford an asylum to the Legation and those claiming British protection in case of need. Several of the Diplomats have their national flags ready to be displayed. and more than one family enriched by this Government, is prepared to throw out the red-cross of England, or the tri-color of France, in order to secure "protection." The naturalized Irish citizens are exceptions to this craven attempt to shirk from Uncle Sam, and they bravely display the Stars and Stripes, expressing at the same time a determination to aid in its defence. According to present appearances, the Legations will have no occasion to throw out their respective flags for protection.

"Scout," writing to the Journal, says: "Gen. eral Wilcox, who it will be remembered suffered in Southern prison with Corcoran, is in command of the division formerly under the lamented Gen. Stevens. He has among the New England troops in his division, the 28th Mass. Reg., and 8th Mass. Battery, Capt. Cook. The latter has the reputation, well sustained, I think, of being one of the best Batteries in this command." Mr. Wm. M. Robinson, (late our reporter) and Mr. James S. Dearborn, (formerly compositor in this office,) are attached to this

The people of Maryland, says " Perley," or at least majority of them, now see what their miserable Border State Policy" has brought about, and Kentuckians doubtless repent, now that their State is again made a "dark and bloody ground." Their States have become the arenas in which loyalty combats treason, and their conduct has entailed upon them anarchy and desolation. In attempting to save slavery, they have brought ruin upon themselves, and it is not to be wondered at that they now hesitate before enlisting in the armies of Lee and Jackson, and Humphrey Marshall and Kirby Smith. Let us hope that we shall hear nothing more about Border States," but have a "Northern Policy"-a Policy of the People's choice."

A private of Col. Webster's regiment, who was with his commander when he breathed his last, says that before he was dead, one of the rebels had strangers to good feeling, or deficient in sensibility. stripped off his boots, which were sold by the thief Only the good feeling does not last-nay, the tears for twenty dollars. Who would have dreamed when the expounder of the Constitution rendered himself are said to find that the tears and grief of their vicunpopular at his Northern home, by insisting that time add a zest to their pleasure. This is profound. the rights of the South should be respected, that in ly true, and it accounts perfectly for the tender exa few years his son would fall in defending the Con. pressions we sometimes hear respecting the most stitution against the attacks of the South, and that infamous soundrels. It is such transient and morhis body would be stripped by those barbarians who bid exhibitions in a ruffian, which often induce could not be restrained from pillaging by the pressione people who witness them to think and to say ence of the Angel of Death?

At a war meeting in Providence, recently, we learn contributions to the amount of over \$25,000 were made to the \$70,000 bounty fund. The whole amount contributed is about \$43,000. This is simply a specimen of what is being similarly enacted all over the country. We are under obligations to the London Times for its stereotyped misrepresentations of us and our resources. It is opening people's eyes on both sides of the "Channel" to our real strength in men and money, for they are now taking pains to get at the real state of things in this country. The London Spiritual Magazine will please make a note of this.

### Lyceum Church of Spiritualists.

Mrs. M. S. Townsend, a trance speaker, lectures before this Society again on Sunday next. This excellent woman is esteemed as one of the best elucidators of the Spiritualists' faith.

Mr. H. B. Storer's lectures before the above-named Society, on Sunday, 14th inst, were of a very high order, fully equal to any the Society have listened to, especially the evening discourse, which we shall print in our next issue.

In answering the question, " What is Death?" the speaker took a comprehensive, logical and clear view of the Spiritual phenomena; enforcing the fact of spirit communion, and explaining the cause of failure by some of obtaining satisfactory results in their investigations; urging the necessity of leading correct lives, and of having more faith, and a firmer reliance on the power of the spirits to instruct and aid us in all good undertakings.

### Boston Spiritual Conference.

The Spiritual Conference meetings will be resumed on Tuesday evening, Sept. 23d, at 71.2 o'clock, and will be continued, through the Winter season, on Tuesday evening of each week. It is the desire of those who will give their efforts and aid for the support of these Conferences, to have them well attended, and make them interesting and useful, peaceful

The expenses of the Hall will be paid by weekly contributions, so the admittance will be free. All those who have an interest in Spiritualism, are invited.

Tuesday, Sept. 23d, Dr. H. F. Gardner will open the Conference on the question-" What is the Duty of Spiritualists in the present crisis of human affairs."

### Announcements.

Mrs. M. S. Townsend will lecture in Boston next Sunday; H. B. Storer in Marblehead; Frank L. Wadsworth in Quincy; Miss Emma Houston in New Bed. ford: Miss Lizzle Doten in Lowell; N. Frank White in Taunton; Mrs. Augusta A. Currier in Princeton; Miss Nellie J. Temple in Ashtield; Miss Susan M. Johnson in Providence, R. I.; W. K. Ripley in Guilford, Me.; Warren Chase in Lebanon, N. H.; Austen E. Simmons in Lempster, N. H.; Mrs. Mary M. Wood in Putnam, Conn.; Mrs. M. B. Kenney in Guitford, Conn.

Mrs. Sarah Helen Matthews will lecture in Langdon, N. H., on the 28th inst. It is her intention to visit several places in the vicinity of Claremont.

Mrs. S. L. Chappell is making a lecturing tour through Jefferson County, N. Y., during this month, visiting Watertown, Ellis Village, Henderson, and other places. Her recent labors in Binghampton have been highly prosperous.

B. M. Lawrence. Reform lecturer and health teacher, will lecture in Oswego County, during September, visiting Oswego, New Haven, Hannilleville, Red Creek, and Wolcot. Address, care of Mr. Poole, Oswego. N. Y.

### All Skeptics

see and hear for themselves. We do not ask them langels pay him. to believe that spirite return and manifest to earth's people, until they are thoroughly congineed such is that she has left a " peaceful home," and gone forth the fact. Ministers of the Gospel, especially, should so carry the glad tidings of Spiritualism to the peoimprove the opportunity to witness these wonderful ple. She has lectured in various towns in Western manifestations. Seats free. That strategical between

with which so much bloody toutness is now done. " of daty to ourselves.

From the Atlantic Monthly for October. THE BATTLE AUTUMN OF 1862.

BY JOHN G. WHITTIER. The flags of war like storm-birds fly.

The charging trumpets blow; Yet rolls no thunder in the sky. No earthquake strives below. And, calm and patient, Nature keeps Her ancient promise well,

Though o'er her bloom and greenness sweeps
The battle's breath of hell.

And still she walks in golden hours Through harvest-happy farms, And still she wears her fruits and flowers Like jewels on her arms.

What mean the gladness of the plain, This joy of eve and morn. The mirth that shakes the beard of grain
And yellow locks of corn?

Ah! eyes may well be full of tears,

And hearts with hate are hot;

·But even-paced come round the years, And Nature changes not. She meets with smiles our bitter grief, With songs our groans of pain; She mocks with tint of flower and leaf

The war-field's crimson stain. Still, in the cannon's pause, we hear Her sweet thanksgiving-psalm: Too near to God for doubt or fear;

She shares the eternal calm.

She knows the seed lies safe below The fires that blast and burn: She waits the rich return.

She sees with clearer eye than ours The good of suffering born—
The hearts that blossom like her flowers And ripen like her corn.

Oh, give to us in times like these, The vision of her eyes; And make her fields and fruited trees Our golden prophecies !

Oh, give to us her finer ear I Above this stormy din, We, too, would hear the bells of cheer Ring peace and freedom in !

### Misplaced Sympathy.

One of the most dangerous errors a sympathetic person can fall into, is, to suppose that bad men are are a kind of debauched sentiment, as old libertines that there is, after all, a good heart at the bottom of his ten thousand vices. Nay, it is such fitful and sickly manifestations that frequently cause a cutthroat to pass for a better man at heart than his honest victim. Never was there a sillier and more fatal mistake! Though dangerous always, it might perhaps be excusable in boarding-school misses; but grown up men and women should blush to sanction it. The world is altogether too full of false senti. ment at any rate, without augmenting the corrupt. ing volume by a mistaken sympathy with villains who smile, and monsters that weep.

### About your House.

It is a fault with those who are constructing their dwellings in country places, to seek to make over printing about them, instead of taking Nature's given hints and improving upon them. For instance, they are earnest in reducing the aspect of affairs to the stiff and graceless garden idea, while the free and flowing outlines of Nature's own beauty are deliberately discarded. Downing stated it well, and in chosen language, too, when he said in one of his beautiful Essays that " the fields and woods are full of instruction, and in such features of our richest and most smiling and diversified country must the best hints for the embellishment of rural homes always be derived. And yet it is not any portion of the woods and fields that we wish our fluest pleasure-ground scenery precisely to resemble. We wish rather to select from the finest svivan features of Nature, and to recompose the materials in a choicer manner; and with that added refinement which high keeping and continual care confer on natural beauty, without impairing its innate spirit of freedom, or the truth and freshness of its intrinsic character." There are many valuable hints to be had in this brief quotation from the pen of a master in landscape manufacturing.

### J. R. Newton, M. D.

The wonderful cures made by this gentleman surprise everybody. The most stubborn chronic diseases, that have baffled the skill of the most skillful physicians in the land, have been cured by Dr. Newton in a few minutes without pain. Thousands of certificates can be given, from reliable persons who have been healed by him, proving beyond doubt the truth of what we say.

Dr. Newton is now located at 1202 Chesnut street. Philadelphia. To show what he is doing in that vicinity for the benefit of suffering humanity, we extract, as a specimen, the following from a late Philsdelphia paper:

WONDERFUL CURES.—On Monday, Dr. J. R. New-ton was sent for by a physician in Woodbury, N. J., to try his power of restoration on Mr. George Glover, who had not been out of his house since 1838, and who had been confined to his bed for the last twelve year.

After Dr. Newton had operated on him for wenty
minutes, he was fully restored to health, and was able
to leap, run, and would have gone out, but from his long confinement he had no clothes or even sheet to wear. At the same time, Mrs. Mary Lord, a lady who had been sick for many years, for the last two and half of which she had been unable to have the slightest mair of which she had been unable to have the algorithmic weight on her feet, was cured after an operation of about fifteen minutes, so as to be able to walk down stairs and about the yard alone. These cures were performed in the presence of Dr. H. T. Child, of this city, and the family physician. Dr. Newton cures all curable diseases in a few minutes, without medicine, and earnestly invites all who are not well able to pay, without money or without price.

### Correspondence in Brief.

H. S. BROWN, of Milwaukle, Wis., writen that a Sunday Conference has been started in that place, in which justice and peace is advocated, rather than injustice and war.

E. ANDREWS, 91 State street, Albany, N. Y., gives flour, bread, and crackers gratuitously and freely to Are respectfully invited to attend our seances, and the poor and needy. May God take care or him and

MISS NAROY R. GORE, Middleville, N. Y., writes New York to good, appreciative audiences in sext 1.44

A new ganpowder has been invented in Prussia, of a To suppress the truth may now, and then he our duty rellow-brown color, and much superlor to the stuff to others; not to atter a falsehood must always be off

P. Mendum, Investigator Office. The topics to which the seven remarkably striking Lectures of this little book are devoted, are as follows: What is the Soul ?-Review of Popular Arguments-Resurrection and Ascension of Christ-Philosophy of Materialism-Facts from Anatomy and Physiology in relation to Materialism—Is the lisher, is a terrific iconoclast to the present mushroom Doctrine of a Fature State essential to the Morality of Mankind ?-Instinct and Reason.

There is not a dull page in the entire hundred and more. We need interpose no opinion or belief of our own in relation to the soul's immortality, we will merely say of this volume that it will do any one a vast amount of good to read It, by compelling him to think and observe for himself. It will strengthen, and not undermine, a person's individuality, and that is what is demanded by the times. Popular eries; the masked hellishness that sets man at war delusions and superstitions are handled with re- with Nature. 2 0 0 I go for the entire abolishmarkable clearness, directness and ability; light ment of restraint." is made to shine through everything. What has them a gilding.

The author puts everything away from him but what bears upon his subject in hand; he refuses to waste time or strength on what has so long been as sumed or assented to; and uses the bright blade of reason at every point, trusting to no inspiration but that of high instinct, or common sense. Whether we can agree with him everywhere or not we have perused his pages with newly awakened pleasure. He makes our fingers tingle to their very tips, as he so coolly shows up the idle tales, the blind traditions. and the smoky and reverend superstitions through which so few persons dare or care to look. He holds his scalpel for himself, and inserts it without flinching between the joints of a feeble priestoraftiness. He taunts you with having so long accepted so much. His very sense is the scorn of superstitious things. His facts are piled up in profusion. His statements he means to make in a spirit of candor, and his logic is certainly according to the high laws which theologians are notoriously obliged to disobey.

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Whatever or however a liberal minded person believes, the reading of a book like this will do him no harm; it will do him much good, for it evokes the native manhood that is in us all, and shames us to think of having been such good-natured spiritual

NATIONAL QUARTERLY REVIEW for September, 1862. Edward 1. Sears, Editor and Proprietor, New

We give the list of papers in this, our favorite American Quarterly, as follows: Lucretius on the Nature of Things; The Works and Influence of Gothe: Madame de Maintenon and her Times; Effects of War and Speculation on Currency; Sacred Poetry of the Middle Ages; The Laws and Ethics of War: New Theories and New Discoveries in Natural History; Poland, Causes and Consequences of her Fall; Quackery of Insurance Companies; Notices and Criticisms.

Lucretius, in his De Rerum Natura, showed to the people of Rome that he was as acute and profound a thinker as he was brilliant and sparkling poet. The article on him contains a re-statement of the Epicurlan philosophy, among other things. .. The article on Gothe is very entertaining, fresh, and thoughtful. The writer insists that Gothe has never yet been properly portrayed to the readers of the English tongue. The article is critical and close. "Laws and Ethics of War" will unsettle many a prejudice, derived as most prejudices of that sort are from English sources, on the "shocking barbarities" of our present war, and fairly shows up the hypocritical cant of their popular writers. Poland will be written about while men live to lament her fate, and here she has been treated with an able pen. We like the general tone and temper of the National Quarterly. It selects bear on sentiments as at present developed; and all of those composing the Nicaragua Association, are its papers bear the stamp of honesty, frankness, good scholarship, and thorough reading. For sale by A. Williams & Co.

LIKE AND UNLIKE. A Novel, by A. S. Roe, author of "A Long Look Ahead," "I've Been Thinking."
"True to the Last," &c., &c. New York: Carleton, Publisher. Boston: A. Williams & Co.

We like Mr. Roe's books, and have from the beginning. He is simple, unaffected, hearty, and thoroughly true to nature. There is a truly religious vein running through them all, and still there is nothing like cant in his writings. The little series of fictions which he has produced are all of a domestic character, yet dramatic enough to gratify any taste but that which has had the delirium long ago. from its brandied doses of French literature. Whereever there is suffering to observe and depict; whereever genuine sympathy needs to be called out: wherever homely virtues abound, or a false pride seeks to crowd them out of sight for the sake of eyes are directed, and his pen proves afterwards what excellent use he has made of them.

Homely novels, describing real domestic life in overdo it, and so spoil all. It requires a rare power Times say in regard to this? and minuteness of observation, a common sense that should be dealt with. We have in our mind at present no American author who has uniformly done which is still more. The healthiness of his books is universally admitted. They are not at all "sensa- ole Sam" is not bankrupt yet. tional," and we like them all the better for it. We hope to live to read as many of our welcome author's excellent books as he may live to write.

LES MISSERABLES, ST. DENIS. A novel by Victor Hugo. New York: Carleton. For sale in Boston by A. Williams & Co.

It is needless to say anything of the several parts of this great novel by Victor Hugo, as it passes through the press. The present translation is both visorous and faithful, and has thus far challenged the admiration of all renders. That Les Miserables is the most powerful of modern French fictions; is given, but it is estimated that they are, at least, as

THE IMPORTALITY OF THE SOUL, religiously and philo. haunt the memory of renders everywhere. Hugo sophically considered. A series of Lectures. By Robert Cooper, author of "The Roly Scriptures Analysed," Lectures on the Bible," &c. First American, from the London Edition, Boston:

J. Manual Least made his fortune, even if he has not reade himself immortal. The present forms Part American, from the London Edition, Boston: novel.

> REAL LIBERTY SONG. Air-Down with Humbug. A sixteen mo., twenty paged pamphlet, in proce.

This little book is awfully radical—and yet it is not radical enough to be peaceful. Calvin Blanon-ARD, 30 Ann street, New York, the writer and pubinstitutions of moral pretensions and fanatical ideas. The author has his own ideas, and he puts them forth with a meaning, fearless power. They are true to himself, and doubtless to some others. He goes for the inauguration of science and art in religion, to the exclusion of "moral principle" and the complex presentment of "supernaturalness." He says: "I undertake to prove that moral principle is the spawn of ignorance; the quackery of quack-

There are some capital ideas in this little yellow been hung up before the imagination of people as book, but they are so bold and fearless that they will the gorgeous drapery of an imposing faith, is made be doubtless very shocking to weak minds. The out nothing more than cobwebs, that would have author has proved himself "a brick" of the hardest looked just like cobwebs and nothing else, had not kind, and he is doubtless able to stand the missiles the sunlight of far off truth fallen on and given that must be fired back in response. Our sentiments are not the sentiments of this author on some points argued, but it is not our mission to go to war with men, nor with the books they write.

THE ATLANTIC MORTHLY. Boston: Ticknor & Fields.

135 Washington street. The October number of this invaluable Monthly has just made its appearance, filled to the brim with sparkling gems of thought from some of the ablest minds in the country. Its contents are: Autumnal Tints, by the late Henry D. Thoreau; David Gaunt, by the author of "Life in the Iron Mills;" Euphorion, by Bayard Taylor ; House building, by J. Eliot Cabot; Mr. Axtell; Leamington Spa, by Nathaniel Hawthorne; Sanitary Condition of the Army, by Edward Jarvis, M. D.; An Arab Welcome, by T. B. Aldrich; Elizabeth Sara Sheppard; A Niche in the Heart, by the author of "Charles Auchester;" Resources of the South by E. H. Derby; The Battle Autumn of 1862, by John G. Whittier; Reviews and Literary Notices.

REVUE SPIRITE.—The September number of this handsome spiritual journal, published in Paris, France, has just reached us, with the following contents: Inauguration of a Spiritual Group at Bordeaux; Letter to a Teacher; Persecutions; Reconciliation: Replies to Invitations of the Spiritualists of Bordeaux; Poetry; Spiritual Discourses.

### ALL SORTS OF PARAGRAPHS.

We shall print extra editions of our paper containing Mrs. Porter's New Story, "MY HUSBAND's SR-CRET," in order to fully supply the demand for it.

Owing to the press of other matter, we are obliged to leave over until our next the article promised this week verifying several of our spirit messages. THE HYMN OF DEATH, by Miss Belle Bush, is a poem of much merit. It will be found on our second

The "Association of Spiritualist Teachers' will hold public meeting in Lyceum Hall in this city, on Thursday evening, Oct. 2d. at 71-2 o'clock. Seats free, and all invited to attend.

RETNOLD'S MISCELLANY BAYS MANY persons who are fond of the fine arts visit the Crystal Palace at Sydenham to study the statuary.

We are blackguarded by the Investigator for allowing "free thought" in our columns. It do n't follow, by any means, that we endorse all our correspondents think or say-whether it be in regard to Dungeon Lock, or anything else-because we open our columns to them. Professors of liberal principles should not turn gross censors. That prerogative belongs to the Church.

Miss Susie M. Johnson writes to the Herald of Protopics that are related to current interests, and that gress a note, to say that it is not true that a majority closely allied to the "Sacred Order of Unionists." She adds that she does not . believe in the practica. blity of any scheme which acknowledges John M. Spear as its originator." Neither do we.

Mrs. A. M. Patterson, medical electrician, late of Newark. N. J., has taken rooms at No. 75 Beach street. She has the reputation of treating diseases generally with great success, and particularly all chronic diseases of her sex that have baffled the skill of the medical faculty.

David Hartwell, of Kane. Illinois, says, in the Investigator, that " the doctrine that a man is alive when he is dead is so absurd and ridiculous as not to deserve an argument." Powerful reasoner, that David Hartwell! Mighty philosopher! There is no die about it, Bro. H. You simply beg your question to round your phrase. It is only change from one phase of life to another, which you will find out when you . shuffle off this mortal coll."

Mr. Ericsson has given the name of "Comanche" to the immense iron-clad vessel now building in Jersey vaunting its own self the more; there our author's City, and intended to be the pioneer of a fleet for the protection of our Pacific Coast.

"It is stated that the government is paying \$50,000 a month to feed the starving poor in New Orleans, being this country, are a desideratum. As a general rule, a sum considerably more than the army of occupation those authors who attempt this field are too apt to there costs the government. What will the London

A FORMIDABLE PRACE-MAKER. - William H. Webb. is never thrown off its balance, and a bountiful fund the well-known ship-builder, has entered into a conof native humor (not wit,) to deal by such topics as tract with the United States Government to build an are to be found so plentifully in this field, as they from steam ram, to be covered with six inch from to have two revolving turrets, like the Monitor, the how. to be covered with twelve-inch iron, and to have a so well in the walk he has chosen as Mr. Roe has; solid fron ram projecting therefrom half the length and his productions improve upon one another, too, quarter of dollars. The London Times will please in form its readers (and tell the truth, too,) that "Un-

Newspaper borrowers Digby thinks are great bores. They are too mean to subscribe for a paper, and are fuel mean enough to annoy those who pay for one. Be cantious how you deal with such people. Never land a paper, unless you wish to cheat the printer.

The total killed and wounded on the Union side is: estimated at 41,845, and the total number of missing and prisoners 21,520; the actual loss on the Union side in killed and wounded, and by disease, is stated in round numbers to be 65,590, saids from the number of prisoners and missing." The rebel losses in killed and wounded cannot, as a matter of course, be correctly

French force is being increased, is undisturbed, and is go as a substitute for his son, a bouse free of all incum. said to be preparing for a deliberate and irresistible brances, worth \$4500. His wife and family have the advance during October. Meanwhile there seems to property now in their possession. have been an explosion in the cabinet of Juarez: it being reported that Doblado has resigned his ministry after a quarrel, has gode to Guanajuato, taken the troops from that State with him, and apparently intending to act for his own laterest. It is also reported that the towns of San Blas and Manzanilla, on the west coast, and Gen. Uraga, with three thousand men, have "pronounced" for foreign intervention. At any ascertain what she means, pay attention to her eve. rate, it seems probable that the French plans will now be carried out without any serious opposition, how things in the world—to look this opposition, however, outrageous soever they may be,

Foreign gossip tells us that the ex-King of Naples is in exceedingly good spirits, in consequence of the ghost of his mother having appeared to him to warned him not to give up one lots of his rights, will in a short time regain them all .- Post.

And no doubt he will. If the people of earth had more faith in their spirit guardians than they have many of the ills of life would be averted. We should worship the internal more, and the external less.

Nature is a great believer in compensations. Those to whom she sends wealth, she saddles with lawsuits and dyspepsia. The poor never indulge in woodcock, but they have a style of appetito that converts a number three mackerel into a salmon, and that is quite as

"OUT OF DARKNESS COMETH LIGHT." When does the rainbow bud and bloom! Not on a sunny

When earth is rich with an aura glow and all the world is gay:

It comes when the surcharged clouds are past, after the driving storm, When the diamond-drops of crystal rain are silently change

ing form. Out from amid the darksome clouds-beautiful Hopelike

Like thought when an anguished hour is pust, and the dear Comes like a gleam of wakened faith, like a bud of promise

given, When the cankering grief was abbing out, like a sweet fore tasto of heaven .-- Irene.

Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Buch is the wise providence of God. The cup of life is sweetest at the brim, the fiavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

PROGRESS OF EMANGIPATION.—Ilussia, before the vear closes, will have abolished serfdom; Holland, through her Parliament, demands immediate emancipation in all her colonies: Brazil and the United States stand alone on this continent, as slaveholding countries: but Catholic Brazil is in advance of Protest. ant United States, for she forbids the selling of slaves at auction, or the separation of slave families.

Most of the forces from Baton Rouge have returned rebel army not over 100,000 strong; Baton Ronge being number you have designated. left in charge of a small force and a couple of gun-boats. The General has organized and has now in marching order, the 1st Regiment Louisiana Union Volunteers, 1.200 strong, Holcomb, of Conn., Colonel: Elliot. Lieut.-Colonel, and Fiske, of Maine, Maior. A second 500 men. A brigade of volunteer free colored men is the exact time when your subscription expires ; i ea also reported successfully under way.

We call the attention of all lovers of "the weed" to the card of Mr. O. L. Gillett, in another column. Ho has the reputation of being one of the best cigar manufacturers in the city, and sells at moderate prices. Give him a call, retail dealers, if you wish to furnish pable amusement, or abstraction. Yet tobacco is an and you are to govern yourself accordingly. This institution" now-a-days, and while very many people are tied to the weed, it becomes them to use the best, and thus avoid by this discrimination some of the evils which result from the use of bad qualities of the

A lady in Newburyport, a teacher of music, was called upon a few days since, and asked if she gave instructions to gentlemen. She replied that usually she should be happy to have such pupils, but she could

met line that sounds the depths of mind, and infringes upon the hitherto unfathomable realms of sternity.—

our language. ' The first two letters of it are male, the first three are female, the first four a brave man, and the whole a brave woman.

A DISTINCTION .- "Is Mr. Note good?" said a bankofficer to a director, the other day. ... That depends whether you mean Godward or manward," was the answer. "Godward," continued the director, "Mr. Note is good. No man in our church is sounder in the faith, or prays oftener in our meetings, or is more benevolent, according to his means. But manward, I m sorry to say that Mr. Note is rather tricky."

Dr. Evans, the celebrated American dentist of Paris, recently visited the Viceroy of Egypt on his yacht at Woolwich, and describes him as a magnificently wealthy and liberal prince. Among his table service are plates worth \$3,000 each; a gold pitcher set with liamonds, worth at least \$500,000; and the Viceroy's tooth-brush alone, set richly with precious stones, is worth at least \$40,000, and the stand upon which it rests half that sum.

With nations, as with individuals, the harmony and free development of life can only be attained by ex-roising its principal functions boldly, and without

Two large bombshells surmount the two pillars t the grand entrance to the President's house, at Washington. In one of these it has been discovered washington. In one of these it has been discovered that a wren has made her nest, the entrance being through the fuse hole. Thus—says a notice of the sin-liours from 9 A. M. to 6 P. M. Sm. Bept. 27. gular fact-love with her mysteries has entered the issue forth life and song !

Napoleon was one day searching for a book in his library, and at last discovered it on a shelf somewhat SHIPPING AND COMMISSION MERCHANTS, above his reach. Marebal Moncey, one of the tailest

had, and in payment tendered a little swab of gummy. gressy, flithy postage stamps. "Can't you give me hard money?" asked the clerk. "Well, air." resaying of it only what is patent to all who make it heavy as our own. This being so, the losses, in killed hard, money?" asked the clerk. "Well, sir," responded to publications in that line and wounded, and by disease, on both sides, up to the ponded the purchaser, "I have seen very little harder looking money than that!"

Affairs in Mexico have an unprosperous look. The A gentleman in Philadelphia gave a tenant of his, to

The bright dew-drops of morning which glitter amid emerald foliage, are beautiful; but these children of sympathy (tears) are still more so.

It is more difficult to make the eye lie than any other organ we are possessed of. To tell what a woman says, pay attention to her tongue. If you wish to To talk in opposition to the heart, is one of the ensiest is more difficult than algebra.

Things are queerly connected. A late statistician says if all our old maids should marry, the manufacturers of single bedsteads would be utterly ruined.

The King of Prussia has a private treasure of his own of more than \$12,000,000. During the last three years he has added to it about \$2,400,000. No wonder the people are poor.

What is the difference between a permission to speak in a low tone, and a prohibition not to speak at all? In the one case you are not to talk aloud; in the other you are not allowed to talk.

Gracious hearts reflect most upon themselves; they do not seek so much what to reprove in others, as what to amend in themselves; they love to look inwardly, and being sensible of their own failings, are tender in reflecting on the weaknesses of others; whereas those that are most inquisitive about the lives of others are usually most careless in reforming their own.

If one only panses, now and then, in life's "forced march" to count the numbers who have wearled by the way, of those who brushed with him the morning dews, he feels a sort of terror lest he finish his journey stranger and alone.

Muggins was passing up the street one day with a friend, when he observed a poor dog that had been killed lying in the gutter. Muggins paused, gazed intently at the defunct animal, and at last said: "Here is another shipwreck." "Shipwreck! Where?" "There's a bark that's lost forever." His companion growled and passed on.

The guerrillas have changed their policy in Missouri. Instead of organizing into large bands, they are now dividing into small bodies, and encamping in squads of twenty-five and thirty. In this way they are enaabled to spread over a vast area of country, and obtain good hiding places. From these they issue in small squads to commit depredations. No camp is held over three or four nights. They are constantly shifting.

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

R. M. W., ERIE, WHITESIDE Co., ILL -The history of the "Young Minister" will be printed in our next. We cannot afford to send the papers gratuito New Orleans, which city is now ready to resist any tously. Remit one dollar, and we will forward the

### To Our Subscribers!

We wish to oall your particular attention to the plan we have adopted of plucing figures at the end of each of your names, as printed on the paper or regiment is rapidly filling up, having, on Sept. 1st, wrapper. These figures stand as an index, showing the time for which you have paid. When these figures correspond with the number of the volume, and the number of the paper itself, then know that the term of your subscription has expired, and be ready at once to renew, if you intend to continue the paper. For example: find at the head of the paper Vol. XII., No. 1. (which is the number of this issue.) our customers with a prime article. We have always If the figures on the wrapper or paper opposite objected to smoking, seeing in it only a sort of impal- your name, read 12-1, then your time is up, method saves us the expense of sending out notifications, as heretofore.

### NOTICES ON MEETINGS.

LICEUM HALL, TREMONT STREET, (apposite head of School street.)—Meetings are held every Sunday at 2:45 and 7:1:2 F. M. The regular course of lectures recommenced on Sunday, Sept 7th. Admission Free. Lecturers engaged:—Mrs. M. S. Townsand, September 25: Miss Emma Hardinge, Oct. 5 and 12; Miss Emma Houston, Oct. 19 and 26; F. L. Wadsworth, Nov. 2 and 9; Miss Lizzle Doten, Nov. 23 and 30; J. S. Loveland, Dec. 7 and 14; Mrs. Faunic Dayls Smith, Dec. 21 and 26.

I find in modern Spiritualism a key that unlocks the profoundest mysterics of science; a clue that guides us through the most intricate realisms of analysis; a plument line that sayed the darks of mind. Spiritual Conference meets every Tuesday eventing at 71-2 o'clock:

Mannlengal.—Meetings are held in Bessett's new Yell.

MARDLEMEAD.—Meetings are held in Bassett's new Hall. Speakers ongaged:—H. B. Storer, September 28; Mrs. Amanda M. Spence, Oct. 5 and 12; Miss Emma Hardingo, Oct. 19 and 26; Miss Lizzle Deten, Nov. 2, 9 and 16; N. Frank White, Dec. 7 and 14; Mrs. M. S. Townsend, Dec. 21 and 28. Whilst hundreds and thousands have committed suicide by the agency of hemp, and steel, tens of thousands have destroyed themselves by intoxicating drinks.

TAUBTON.—Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—N. Frank White, September 28; Mrs. M. S. Townsend, Co. 5 and 12; F. L. Wadsworth, Nov. 16, 23 and 50; Hon. Warren Chase, in December.

Poor Kossuth, says a Scottish newspaper, is in the Mrs Mary Macumber Wood, Oct. 19 and 26.

Poor Kossutt, says a Scottish newspaper, is in the final stages of consumption, and before many weeks, probably, the great Hungarian will pass away, and a noble country mourn the loss of one of her most gifted sons.

"Heroine" is perhaps as peculiar a word as any in the final stages of Sundays, forenoon and afternoon, in Wulle's Hali, Speakers engaged:—Miss Lizzlo Doten, Sept 18; Hun. Warren Chase, during October.

"Heroine" is perhaps as peculiar a word as any in the speakers engaged:—F. L. Wadsworth, during Oct.

New Bedford.—Music Hall has been hired by the Spirit-ualitie. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speaker ongaged. Miss Emma Houston, Sept. 28.

ongaged. Miss Emma Housen, Sept. so.
Phovidence.—Speakers engaged:—Miss Susan M. Johnson, Sept. 28; Mrs. A. A. Currier, Oct. 5 and 12; H. B. Storer,
Oct. 19 and 26; Mrs. M. S. Townsend during Nov.

### ADVERTISEMENTS.

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# leath chamber, and from that gloomy tenement shall PRODUCTS OF THE FARM.

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above his reach. Marshal Moncey, one of the tailest men in the army, stepped forward, saying, "Permit me; sire; I am higher than your majesty." "You are longer, Marshal," said the Emperor, with a frown.

A wag called at Gillett's cigar atore the other day to get his usual supply of the superb article there to be had, and in payment tendered a little swap of gummy.

A wag by the superb article there to be had, and in payment tendered a little swap of gummy.

Bill I IIIU HIV UUIIIMIUUIUM HILLIUMILUU HILLIUM

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in that vicipity.

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### Message Department.

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

These messages go to show that spirits carry the characterteties of their earth-life to that beyond-whether good or

evil.

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

Our Circles.-The circles at which these communications are given, are held at the Hammer or Liont Office, No. 158 Washington BTERET, Room No. 3. (up stairs,) every Monday, Tugsday and Thursday aftermen, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

#### MESSAGES TO BE PUBLISHED.

Thursday, Sept. 4.—Invocation: Questions and Answers; Robert Owen, to friends in England; James Ramsden, to his brother, John Ramsden, of Leeds, Kent Gounty, England; Abbie Ann Weld; Thomas Jefferson Giles, to his father in Buffalo, New York; Robert Beardsley, of Montgomery, Alamar to the Political Section 1988.

Bullato, New York; Robert Beatusey, of Montgoliely, AndLama, to his mother.

Monday Sept. 8.—Invocation: Gen. Ben. McCulloch: Edward Simpson, of St. Louis, Missouri, to his mother, in Dayward Simpson, of St. Louis, Missouri, to his mother, in Daywaryland: Joseph Fostor, to his friend, Captain William
Davis; Lucy Cushman, of Winslow, Maine.

Thurday, Sept. 11.—invocation; Questions and Answers;
Frances E. Thacher, of Montpeller, Vermont, to her father,
feamust Thacher; Matthew Grover, of Boonville, Missouri,
to his twin brother, David Grover; Colonel Powell T. Wyman, of the 16th Mass. Regiment.

Monday, Sept. 15.—Invocation; Questions and Answers;
I on Jose Beteacoat, of Matauzas, Cuba, to his sons Casper
and Jose; Herrman Lawrence, of Peru, Maine, died at Port
Royal; Henry T. Sanderson, late of the Virginia Riffemen.

and Jose; Herman Lawrence, of Peru, Majno, died at Port Royal; Henry T. Sanderson, late of the Virginia Rifemen, to his mether, Catherine Eiton, of Euterprise, Ky.; Marian Moseley, to her mother, in Harvey street, New York. Thesalay, Sept. 16.—Invocation; Queetions and Answers; William H. Gulid, to his father, Theodoro T. Gulid, of Rich-mond, Virginia; Martha L. Yates, of Yarmouth, Nova Scotia, to her mother; Henry Duburldge, to his father, in London; Mary Carney, to her father, in Boston.

#### Invocation.

Our Father, we desire to return thee thanks for the mercy thou art extending toward thy children, though they have been wayward and wandered from thy holy way. Notwithstanding thou hast suffered the cloud to settle upon them, yet thou art merciful to them as of old. Oh, our Father, we know thy children have dwelt too long in paths of evil, and thus, oh God, thou art necessitated to teach them the way of right, even through suffering. And, therefore, as sorrow has settled like a sable mantle upon them, we thank thee for this mantle of darkness which rests upon the shoulders of thine erring children. Our Father, we ask no blessing in behalf of the bearenved ones of this earth, for they have wandered from the holy path which thou didst mark out for them, and therefore must suffer the consequences of their own folly and wickedness. Oh, our Father, they have wandered in hell, and we can see the misfortune of being obliged to find heaven only through hell. Yet, oh Lord, we thank thee for that corrow and darkness that is with them this hour, cleansing and purifying the hearts of such of thine earthly children as have too long dwelt in ignorance and evil. Our Father, again we say we can ask no blessing in their behalf, for thou art abundantly blessing them through sorrow. Amen. Sept. 2.

### Questions and Answers.

We would now invite the friends to propound us any questions they may desire to. We shall occupy the next few moments- in answering such as

they may present us.

Ques.—What are the modes of the growth of the spirit? or in what way does the spirit grow or become more powerful, as the child grows from infincy

ANS.—The spirit of man ever enlarges through its own experience. It is necessary for that spirit to acquire a certain experience relative to earth, that it may pass on rapidly when it casts off mortal habiliments. Bu should it fail to receive this experience, the growth or progress of the spirit must, as a natural consequence, be slow. The spirit of man goes through a vast variety of changes, made up of certain conditions which are necessary to its growth and development. It cannot grow by any other means. Sorrow is one of the conditions necessary to life, or the growth of the spirit. Joy is another, and the two are as inseparably bound to each other, as the spirit is bound to the body in malife. The modes or processes by which the spirit grows or stretches itself into the vast expanse of Deity are as various as are the forms of life already around you.

Q .- We understand that the spirit has form. How is that form circumscribed?

A .- It is as boundless and undefined as the powers of its own being. Your mediums or subjects in form you that they often see your friends in spiritland, bearing the same form as when on earth. The spirit has power to present itself in that form to them, that they may be able to recognize it more easily, and only goes to prove that the spirit is unlimited in its powers. The spirit, or internal life portion, of yourself, is a Deity of itself. Can you give any form to Deity? I know that church-goers have given to Delty a certain form, but it is that only which results from their own internal mirror of life, a something which has grown out of their own imagination, rather than from any actual knowledge of spiritual things. As the Great Spirit of nature bas no form, so your spirit has none, when free from mortality. Our theory is new and perhaps startling, nevertheless, it is founded upon truth. You have too long crowded and confined your ideas of Deity within the narrow limits of your own material being; too long you have lived in a small heaven of your own creation, and too long you have measured your soul by the capacities of your out-ward body. The time shall come when you will know that the spirit is limitless, and that it is not a

subject of time, but of eternity.
Q.—How is that theory reconcilable with the distinot individuality of the spirit?

A .- You comprehend only through your external senses now, but when the veil of externality shall be rent aside, then you will know that the spirit hath no particular form.

Q.—Is the spirit an outgrowth of matter, or is matter an outgrowth of spirit?

A .- Matter is an outgrowth of the conditions of time; while spirit is an outgrowth of eternity. The spirit is in every sense the father and mother

Q .- Is there any difference between the soul of man and the soul of God?

A .- There is none. Your own soul is as infinite as the soul of Delty. Oh, the Church has told you otherwise! The time has now come for you to shake off the shackles which Christianity has enforced upon you, and to be guided in your study of spiritual things by the light of common sense and reason, which burns within each human soul. Q .- Are we not still individualities?

A .- Most certainly you are, and as we believe, you always will be.

Q .- Please, then, give us the difference between the soul of God and the soul of man.

A .- Again we say we perceive no difference. Your soul is like unto Deity; you cannot measure or comprehend it in full. It is too vast, too infinite, for human understanding, and yet you live under the law of distinct individuality; you are, so to speak, kingdoms of earth, heaven and hell within yourselves, and within the compass of yourselves are the cycles of eternity. What more can you ask?
The Deits you will be able to comprehend only in part, is the Deity of Bail.

### Philip of Narragansett.

. The Indian has found favor with your people here today. 'Pale faces! Philip of Narragausett pities you, though you have heaped insult and injury upon the heads of his people. Yet Philip of Narraganett returns to you after the lapse of years, In spirit, at a time when the thunders of civil war.

Perhaps it may be well to give my occupation. In That," said he is a set filling the sir and ringing in your ears, Ay, was a minister of the Gospel, strange as it may ap-danger, but faces it."

the first born of your land are being sacrificed, and pear to you that I should have so far seemingly for-for what? For your good deeds? your justice to gotten my calling. I do not think I did forget it. the Aborigines of this favored continent? Ask of I can but believe that our Father has used me and your surroundings, and Death and Discord in more called me here for good. Good day, sir. Sept. 2. than thunder tones will answer, No! Oh, ye American people! the wrath of the Great Spirit is now be ing visited upon you for your many sins.

Think you the red man or the black has been forgotten by the Great Spirit? Think you that the Great Spirit will not avenge the wrongs of such of his children as have languished in exile and bondage for long years? Think you, oh ye pale faces, that the Great Spirit has slumbered all these years? No. Think you the Great Spirit has no ears, and cannot hear? Think you the Great Spirit has no eyes, and cannot see? If you do you are mistaken. The Great Spirit has both ears to hear and eyes to see, and he has listened and seen the misery which the white man has heaped upon the heads of that portion of his children less favored than the palefaced race.

The red man pities you! He sees the cloud that is settling upon your once prosperous nation. He beholds the darkness that is now coming thick and fast upon you, like a funeral pall. He beholds the doom of yonder beautiful capitol, within whose walls your Chief Magistrate doth sit not in justice-it may be in judgment. He sees the downfall of your grand institutions, and that your great wigwams are about to be sacrificed. And by what? The darkness and desolation of civil war. Pale faces, the red man pities you, and if it would avail aught would lift up his spirit in prayer in your behalf.

Long moons ago, Philip of Narragansett listened to the thunders of war among his own nation, and looked, like you, to his kindred for aid in his hour of need. But, alas! the cry of the poor Indian was unheeded, and Philip of Narragansett-like thou-sands of his people-inid himself down to die in the shade of his own forest home. But it hath pleased the Great Spirit to relieve the Indian from his exile The red man is about to be resurrected. The grave is opened, and the red man wakes to life again.

upon him as a God, and wept for him when he took his departure. And how have you requited his love for the discoverer of your American Continent? have exterminated him, or driven him into the wilder ness where the foot of the white man would scarcely dare to tread. But the Great Spirit is there, and he whispered to the red man, " be silent, for the time shall come when I will avenge your wrongs !" time is now with you. Oh, white man, lift your thoughts heavenward for mercy and protection in

your hour of deep affliction ! White man, listen, catch the sound, it may be of your own death-knoll! Hark! have you ears? If people. White man, the Indian pities you. Sept. 2.

### Mary Adelaide Herrold.

There are so many who are interested in the concome here... But if I had not promised my friends

day.

My name was Mary Adelaide Herrold, and I was fourteen years of age at the time of my death. I lived and died in the city of London, where my parents now reside. I came to my death in consequence of being thrown from a carriage near Kensington Garden, on the seventeenth day of Octo-

I have manifested to my father at home through one who gave us his body for that purpose; but as the manner of my death was somewhat public, and my parents were somewhat in doubt as to the cause it, I said, if I can, I will cross the water and speak to you through some American medium.

I lived as near as I can judge, about eighteen hours after the accident. My friends supposed I was wholly unconscious, but I was not, though not able to speak. My parents have three children little girls and one boy. When first I found I had full possession of this body, the sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensations experienced were so nearly like these I was a sensation when we need them most. rienced were so nearly like those I underwent at the When the tired soul, oppressed by earthly trouble, time of my death, that I feared I should be killed; and here I feared I should not be successful.

My father asked me a question at one time which I could not answer. I did not then know to what he alluded, but since then have thought that it must have been to an accident that happened to me when I was very small, between three and four years of age. The question was this. Tell me what trans-lired when you were of such an age? I thought of many things and places, but could fix my mind upon no one thing. Now I think he must have had reference to that accident I have just mentioned. I fell at that time—so I was told—I have no distinct They gather in their old familiar places recollection of the affair myself-and injured my houlder, and drew my head a little one side, but experienced no difficulty from that afterwards, hence never referred to it. I think he must have alluded to that.

I only come here to-day, to prove as well as I can, that I live still, and more than that, that I can return and speak with them; that I'm not always obliged to come near home, nor am I obliged to be with any member of the family, as my father and mother will see if they believe I came here, and I see no reason why they should not believe it.

### Rev. Benjamin Colt.

I suppose you lay aside all party differences at this place, do you not? [Certainly. Is there anything that you desire?] Yes, I desire to convey a few thoughts to my family, if possible. [State them freely, and they will be taken down and printed, so that they will probably reach your friends.] My name was Colt. Benjamin Colt, I lost my life in the battle, known I suppose, as the battle of Pittsburgh Landing. I am free to tell you that I was not in the Federal ranks. Does it make any difference? [You are still welcome.]

I believed that your much revered flag had waved long enough. I beg your pardon, sir, but I was honest in that belief; I believed it had represented what had not existed, namely Freedom and Union. I am from Charleston, South Carolina, at which

place I have a brother, a, wife, three children and many friends. I carnestly desire to speak with my wife, if with no one else, and think there may be some possibility of my reaching here in this way. and informing her that I am in a condition to speak with her, whenever she may desire to hold communion with me. She as well as myself learned something about this Spiritual philosophy, before my death, and whatever is necessary for her to know with regard to getting into rapport with me she can gain from those friends who have assisted me in coming here to-day.

I have nothing to say with regard to the cause I espoused while here. The result I believe to be in the hands of God. I feel deeply interested in the welfare of my family at the present time, more particularly as I gave my all to sustain the cause I be-dare you to annihilate the individuality of Irene 1 else I should have made some provision for my fam. No, old Time, glory in your power over earthly ruin, ily before leaving home. But as it is, I am here and they are there. I feel that they are in God's hands, and I feel that he has appointed me in a sion! How I glory in one achievement your withcertain degree to be their guardian angel.

ting your sheet across our lines. I know nothing of that, however, but had I the power to make conditions harmonious while here, I should touch upon some points that would prove my identity to my does not constitute courage. Nearly all brave men family beyond a doubt. But as that is not in my have been finely organized, and therefore of nervous power, I can give only such facts as I have already temperament. Cosar was nervous, so was Bonadone. I thank you for your kindness to a stranger, parte, and so was Nelson. The Duke of Wellington and to one who was your enemy.

BANNER OF LIGHT.

### Alvira Clark.

It will be a year the middle of next month since I parted from my dear friends, since I promised to come here and report myself if the beautiful philosophy of Spiritualism was true. One must be possessed of very great power and of a very extensive knowledge of the use of power, to overcome the many obstacles which stand in the way of those who would leave their home in the spirit-land to return to earth for awhile. We may desire very much to overcome the obstacles, and still not be able to, and thus we are obliged to wait until we have strength to do so.

I was a medium myself. The inhabitants of the spirit-world often proved themselves to friends on the through my mediumship, and thus I felt sure there was reality in the spirit's return to earth, but I was not capable of conveying my belief to others. I desired that my friends should all be sharers in my knowledge of spiritual things, but I was powerless to cause them to believe.

I come here to day with the hope to add faith to such of my friends as are pursuing their investiga-tions upon the subject of Spiritualism, and to give faith to some of my dear acquaintances who have no belief in the philosophy of Spiritualism and scarce have a hope of a life beyond the tomb.

Much of my time has been passed in looking over my past life. Some of the scenes presented are not such as I could have wished them to be, but there they are all registered in my spirit-home, and I must be willing and bear not the slightest ill feeling at being obliged to revert to memories of however so unpleasant a nature.

My husband, dear companion, who is still wandering upon the planes of earth, I see sometimes enveloped in mist and clouds, and then again I see him standing out in the broad sunlight of heaven. That is when he is happy; but when he is sad and Many moons ago, when Columbus first stepped his unhappy there are clouds about him, and I cannot foot upon the soil of America, the Indian looked approach and approach approach and approach a approach and survey him. Oh, I would arge him to do his whole duty while upon the earth; not that he does not live as good a life as the majority of persons do; but would see those gifts of his soul with You have held to his lips your deadly fire-water; you which he is endowed, exalting and lifting him above the crowd. And my mother, my sister, and my friends, I've a blessing and a thousand prayers for them.

My name was Alvira Clark. I lived and died in Quincy, Minnesota. I was between twenty-five and twenty-six, years, of age at the time of my death. [Were you clairvoyant?] I was sometimes. [Did the things which you saw in your clairvoyant state seem real or illusory to you?] They were real to me. [Are you, as a spirit, real?] Yes, sir, just the you have not, the red man has. Death! death! for same as when I was here. [How do you now resemthose who have wronged my people! Death to those ble your former self.] I think I bear a very strikinstitutions you have reared upon the graves of my ing resemblance to my own body, so striking as to render me recognizable to my friends, and yet I am continually changing, for every act of our body is represented upon our external spirit-body, and that change is constantly going on in the land of spirit, so we may be said to bear no one form. Should I dedition of your nation, that those who are not so sire to do you harm, that condition would be repremuch interested in that matter, find it difficult to sented upon my external spirit-body. So you see that we as spirits change our forms precisely after beyond the waters of the Atlantic, that I would the same fashion of your changing your garments come here, I hardly think I should have come to-here that as the spirit advances and loses its hold upon earth that it begins to perceive it is infinite, that it is in reality confined to no one form or condition of eternity, but while the spirit is near earth and bound by the ties of love and attraction to it, it is finite or limited in its action, but as it approaches eternity, or grows out of the earth-spirit, it begins to perceive that it is Deity. So my attendants tell me here. Do you understand me? [Very well.] Sept. 2.

### .. SPIRITS.

When the last glories of the sun's red splendor Melt in the dull grey gathering of the gloom. The faded rays from eyes once brightly tender Light up my lonely room.

No intermediary incantation

With shattered wings droops feebly in the dust— When hollowest, frailest, seems Life's foolish bubble, Those spirits whisper " Trust ! ' Trust as we trusted-trust through toll and trial, In the heart's sickness and the soul's despair :

Frust as we trusted, strong in self denial, And comforted by prayer." Regretful memory, and fond affection.

These are the media that recall the lost: In lonely hours of sorrow and dejection They come, that spirit host.

With wondrous meaning in their ghostly eyes; With tender smiles, and mild, represchful faces, They teach us to be wise.

Teach us—the left behind—the broken hearted, With the strange wisdom learned in wider spheres; Reminding us how they, the loved departed, Regret their wasted years;

How, with eternal wisdow shining on them. They see all earthly riddles read sright; And humbly own the burden laid upon them Was mercitully light.

So do they warn us of Life's dim delusions, These pleading spirits; whispering to our souls, How through this world's worst trials and confusions One mighty purpose rolls.

One Hand, the web of Life forever weaving, Guides the small mystery of each separate thread; Strengthening the weak, upholding the believing, And garnering the dead.

Thus in the twilight speak these Spirit Teachers, These shadows melting dimly from our sight; Yet wiser far than any mortal preachers— Wise with unearthly light.

So may they ever haunt us—lost, yet cherished; Cold though their ashes in funereal urn, That better, holier part that has not perished, The Boul, will yet return.

### IN "THE CEDARS."

What are you going to do with me, Time? You are going to crumble these tall, majestic cedars that I've loved so long; you are going to change the aspect of these scenes where my childish feet have rambled so often with that dear sister whose grave you scooped out so dark and deep on the wild prairie. Yes, and you are going to palsy the hand that writes these lines, dim the eye that has worshiped these haunts, silver the hair that is now waving in the breeze. Yes, all this you are slowly working with your busy fingers.

On these old oaks, under whose shade my young head has so often reclined, you are surely but imperceptibly working your devastating change; but. but to the spirit, you bring brilliancy and progres. ering fingers cannot claim! In spite of you, though I am told that there is yet a little difficulty in get- you lay me beneath the blossoms, I shall survivo ".led : "IRENE.

Courage.-Mere physical insensibility to danger saw a man turn pale as he marched up to a battery. Perhaps it may be well to give my occupation. I "That," said he is a brave man; he knows his

### THE WORLD'S CRISIS.

The time has about come for plain talk. Political demagogues will soon see, if they have not learned war. They will soon begin to inquire how to save hemselves as they now are and not how can events be so shaped as to better their condition. The hope North who regard slavery as the consummation of of many to effect a union with the South, and overthrow the present Administration, is rapidly becomng a forlorn one. This is a war of waste, destruc tion and desolation; and though the people have been warned many times over, few have yet realized the terrible fact. The first great issue of the war slavery-has been too long ignored, and the contest prolonged thereby. Other issues are yet to arise, and the sooner we meet them, the sooner the end will come; for politicians may as well undertake to stay the power of God, as to turn the events which overshadow this land. Revolution-radical and unmerciful—is overturning the old order of things, in order to bring forth a new condition. Many complain of the management of the war, and if it were a war for restoration, well they might complain, for such an end will not be attained. This is a war-of destruction. It may not be pleasant to contemplate it in that light, but unpleasant facts often obtrude this, will not stay the progress. No one can say but that our army is admirably adapted to this end. The man who talks about restoring the government to the position it was in before the war, is a dotard. The sun would have to rise in the west more than as a basis of reorganization and human progress; three hundred and sixty-five times to bring us back to that position, and it is reasonable to suppose that this will never be. We have never yet, as a nation, lived up to the

onceptions of our forefathers, as set forth in the Declaration of Independence, but meanly, selfishly and persistently ignored the great principles of hu manity there laid down for our government, and become, instead of a great self-protecting people, mere individual money grabbers, and political gamblers. Nothing raises a smile of derison so readily upon the countenance of a member of the "influential" class as the introduction of the subject of human reform, or any scheme whereby the condition of mankind can be bettered. Persons who indulge in such ideas are openly and generally regarded and characterized as fanatics—disturbers of the public eace-in fact dangerous members of the communiy. To prove a man an abolitionist in the South, is to turn him over to the hangman—even in the Union army it is deemed almost sufficient ground for drum-ming out of camp-and here, in boasted freedomloving North, there are thousands of men, holding high positions, who have so far forgotten the God of His colored children for political ends! How the centive to live a life of purity and love to his fellow world has stood thus long bearing upon its surface man in teaching him that such a life or purity and love to his fellow man in teaching him that such a life or purity and love to his fellow such an apostate race of men, will be a source of wonder in future ages. No race that ever lived was dyed deeper in black damnation than the American people are at the present time. Our sins are not the sins of ignorance. The grand liberty-inspiring conceptions of our forefathers are ever before us, telling us that all are free and equal in certain inalienable rights, such as "Life, Liberty, and the pursuit of Happiness;" and yet, we have men-leading men —who publicly stand up and advocate human slavery as a divine institution, and are tolerated by the peo

ple. Why does human slavery find advocates? The answer is found in individual interest alone The planter is enriched by the ownership of the degro, and the politician seeks his ends through aliance with the great property interest! Are there any enlightened minds who can for a moment con ceive that mere individual interests are paramount to the public good, and the natural rights of God's children? Is it not evident that if justice is the inevitable result of God's universal law, that a nation slave-holders must sooner or later come to a terrible retribution ?

But it is not necessary to discuss the cause, for the result is already upon us. Our country's boasted wealth and independence is in hands beyond human power-military power is not human. War comes from the transgressions of great natural laws as certainly as does an individual burn. Our nation is suffering from a great injury, simply because he put his hand down in oppression upon the weak where God had forbid him to lay it, and the injury has come, and he must writhe in torture until it is healed, which will not be until the cause is removed.

Human foresight has been at fault in all that per-tains to this Revolution. At first it was regarded a system cannot be otherwise than an obstacle to as a national quarrel, then a formidable Rebellion. but now it is in some degree regarded a Revolution. To-day it is as impossible to impress upon the human mind the events to be born from the womb of the coming year as it ever has been in the past. The sons of freedom are yet to be born, but the world will not believe it until they leap forth before the gazing multitude in the shining garments of a puri fied world. This nation is groaning with labor pains;—the offspring will at first be considered illegitimate;—conceived through oppression, through blood and the sword; but the rising sun of rightcousness will in time justify the means, for none other could bring forth a Saviour through our corrupt human nature. It has always been so. The red sun of the old world went down forever through war and desolation and the adoption of a new creed the one that now must fall with the breaking up of the present political dynasty. At this point the contest will become most terrible. No longer will it be the South against the North but neighbor against neighbor, and kindred will join with kindred in the death struggle. These things must needs be before the Sun of Freedom can illuminate the world. The events of the present war, howmuchsoever we

may deplore them, are all in harmony with the divine plan as laid down in human nature. Man is brought to the condition of a little child before he an entirely radical change would be effected in the enters the kingdom of heaven; and nations come to organization of the government and the religious in-a diviner light only through the same law. Human stitutions of the world. Widely from all apparent power is always arrayed against God, and, therefore, probabilities as such ideas seemed then, it cannot be necessarily must sooner or later fall. Whoever deplores the waning prestige of this government, has not a clear conception of the workings of the Divine ing of events indicate most conclusively that the Law which is raising man higher and higher in the next scene will soon be upon us. The Government scale of individual life. Human greatness has ever must fall because it has not lived up to the concepbeen based upon external conditions, but the time is tions of its founders, and the same is true of what coming in which man must stand upon his own is known as Christianity. merits, and hence, all external support must be taken from him. Nothing is so uncertain in the sus lived out in the Church. It has become a proper, world now as property and power, hence mankind condemning, illiberal and fatally conservative fastiare looking for something else upon which to estab-lish their independence and position. They who look most popular party. Nowhere has its views been in the right direction will find that in works for hu accepted as a criterion of the right upon great quesman good alone come permanent rewards. Man tions. On the subject of Slavery the Church has gains that which is enduring only gains that which is enduring only from what he be- been divided, and now in this war, there are to be this is the revolution in which the world is now turning. Heretofore, gain has been the predominant to have had revealed to it wall the knowledge incentive to human action—gain for individual sail incentive to human action—gain for individual self, and by over-reaching, man has lost everything. The same is true with the nation. We had grown wealthy and powerful as a people, and just'when we When the trial comes, the Church in the main will well the content of the content to correct judgment and justice in human affairs. were most boastful, we began to fall-broken by our go with the so-called conservative class-the class own inherent power. Competition and antagonism lead ultimately, to dissolution; whereas, a people working for the interests of one another, grownstrong in harmonious elements, and rise rapidly in the scale of below. This like the state of things, the in harmonious elements, and rise rapidly in the scale of being. This is to be the new order of things; but all old rubbish must first be cleared away, all an end, and it will be driven to the necessity of lendinstitutions of oppression must be swept from the ling its support with the wrong; rather than to coface of the land, and man must begin anew upon a operate with the ultra radical religionist who has new basis. The present war is clearing the way for the nutlect of its condemnation, and made disall this to come to the religionist who has all this to come.

hange like the pall of death over this Republic. En | a higher order of spiritual development. lightened minds have seen it for a long time, and watched its gathering folds with earnestness and dread. They have seen, also, that those beneath its shadow were too thoroughly shut not. from the light of heaven to bring to their vision a clear view of the word to the standard of Freedom and turn the ball overwhelming doom that was gathering noon them, above or power against the conservative rebels who overwhelming doom that was gathering noon them, above or power against the conservative rebels who the who are still more discerning, see in the dispension of power against the conservative rebels who tande the gathering offonds that are full of muttaring principle, as Constantine invoked the ald of the detailed what is the standard that it is the conquest of long. The cause it to shake to she was principled to the conquest of long.

Those who conceive that they are guided by infallible truth are not prepared to go forward in the march of human progress. The whoels were blocked, with them, near two thousand years ago, and they demagogues will soon see, if they have not learned will never yield their old position without a despe-already, that no capital is to be made out of this rate struggle. The record, claimed to be infallible truth, furnishes arguments for the vilest and bitterest traitors in the South, as well as for those in the all villanies. A record that supports such opposite opinions must cease to be the guiding text book for nan. The doctrines taken from it, that man can only be saved by a being external to himself, and that the Father of the human family has placed somewhere in the universe a pit of endless woe for all those who do not conform to the letter of the Christian's creed, are alike demoralizing to human nature, and degrading to our conception of a Divine, loving Father, and must be expunged from the world before any great step can mark the moral advance-ment of the human family. To do this, a power more terrible in its recoil than that which negro slavery brings to its support, must be met by the world, and conquered. The Christian's text book is the supporter of human slavery. If God enslaves a large portion of his children in endless misery, why should not men enslave the bedies of the weaker race during their natural lives? Out of these doctrines hemselves upon our consideration, and ignoring has grown the tolerance of human slavery, and while they remain the cardinal doctrines of the enlightened race of man, there can be no system of oppression but what will find advocates and supporters among men. One universal law must become established and that is, that all oppression everywhere, either with God or among men, must be set aside as in violation of the Divine Decree, " Love thy neighbors as thyself."

To work out these results, terror, bloodshed and desolation, such as perhaps none have dreamed of must come to the people of this land. Without the inauguration of a higher order of principles for the government and guidance of mankind, the present Revolution would bear no fruit worthy of the sacrifice. That the emancipation of the negro from bond. age, and the release of all mankind from the bonds with which bigotry and superstition has for many years been binding and fettering the human mind, to make it subservient to the will of the Churchare to be the results of this revolution, the signs of the times most plainly indicate. The power of the Church consists in its popularity. Few enlightened minds believe anything in its dogmas, not even among its own members. Its code of movils is very pure, and its general influence has been restraining and purifying; for, externally, it has advanced to keep pace with modern conceptions; but its doctrines of a vicarious atonement and of endless punishment in the final account of salvation.

The churchman sees in the prospective abandonment of his creed, the direst calamity; so, too, the slaveholder contemplates nothing but ruin in the emancipation of his slaves. The slave is riper for the change than the Christian, for the first already feels his bonds, while the last does not. The slave feels the necessity of being his own man, and working for himself; but the nominal Christian does not yet realize the importance of thinking his own thoughts, living his own life, and worshiping God in his own way. He has been so long told that some body else can do all this better for him, and pre-scribe better rules of conduct for him than his own depraved heart would distate, that he yields readily, and perhaps feels that it is all right. He is a moral slave, made to feel that he has not even the privilege of saving his own soul, but must have it done for him in a prescribed way, which furnishes support for a priesthood. Negro slavery-the bondage of the body-has nothing in it so damning to the human soul, so benumbing to the moral faculties of man, as this great Church system, which is stronger rooted in our social organization, than negro sis-very is in the South, and will require a more term ble and bloody revolution to eradicate it from the mirth, than the slave system.

The world calls for freedom in the largest sense. but the Church stands at the door and says: "You can't go out except at the peril of Hell." It is condemning, self-righteous, and ambitions of power. Its foundation was laid down too long ago to meet the wants of the present age—is, in fact, further be. hind the progressive development of to-day, than Juhnman progress, and must, therefore, give way to the almighty power of God, manifest in the growth and development of the world.

That there may be a period of comparative peace between the events of the physical war in progress now, and the moral revolution that must inevitably come out of it, is quite probable, but the end is not the less certain; for, in fact, physical and moral progres are inseparable, being merely different con-ditions of the march onward of human destiny. This is an era that will be as interesting to contemplate in future ages, as has been that which marked the downfall of the Roman Empire, the extinction of the Jewish Nationality, and the development of Christianity. As the world is more populous now than it was then, so will its desolation be wider spread and more terrible, from the greater destructive perfection of the art of war. Every vestige of human authority and power will be crushed out, and the Diviner elements of human nature will at last gain the ascendency, and thus God will come into power and reign in peace and good will between man and man on the earth.

It is now over three years since these views were first imperfectly impressed upon the mind of the writer, viz: that we were then on the eve of a great and desolating war, and that before the end came, denied but that we are in the midst of the first scene of the drama now, and the unmistakable shap-

most popular party. Nowhere has its views been needful for man to know of things unseen," yet that Church will readily see that its days of power are at Negro slavery has furnished the dark mantle that old Republic, and furnish materials in its decay for ange like the pall of death over this Republic, and furnish materials in its decay for

With doming events, it will become necessary for the Government to seek the support of the radical class, and when this time comes, the hosts of think: ing minds now apparently dormant, will rush for

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will the radicals in religion and politics, aid the restoration of this Republic, and enter into its coun-sels, to place it upon a new foundation. All this must come through war with conservation in Church and State; for the Church will never lend its support with the Radical reformers of these times, for they are mostly heretics and infidel to religious dogmas, which are the substance of modern religion.

All this may not be as clear to the reader as it is

to the writer, but the wise and prudent will be pre pared for scenes of desolation such as the world has not known since the great eras of the past which left only monuments and ruined cities of extinct races. It may be regarded as a settled axiom that no nation can long stand which makes physical progress and power its predominant aim. The decrees

H. B. Storer, inspirational speaker, will lecture in Marble head, Sept. 28; in Plymouth Oct. 5 and 12; Providence, R. I., Oct. 19 and 26. His service may be secured for other Sundays in this vicinity, by addressing him at 75 Beach street, Roston.

Miss Lizzim Doran will fecture in Lowell, September 28; in Springdeld through Oct.; in Marblehead, Nov. 2, 9 and 10; in Boston, Nov. 23 and 30; in Philadelphia through Dec. Address, care of Banner of Light.

REV. E. Class may be addressed at Osseo, Hillsdale Co., Mich., for lectures on Spiritual and Religious topics. Astronomy, Geology, Music, Poetry, Wit and Humor, and the usual subjects and topics of popular lectures. He will also attend Marriage and Funeral Services. He may be also addressed, care of Mrs. James Lawrence, Cleveland, Ohlo.

MR. and MRS. H. M. MILLER will answer calls to lecture on the Principles of General Reform, anywhere in Pennsylvania or New York. Also, attend funerals, if desired, as well as make clairvoyant examinations of and prescriptions for the sick. Address, Eimira, N. Y., care of Wm. B. Hatch, or Conneaut, Ohlo, care of Asa Hickox.

MRS. S. E. WARNER will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the time in Berlin and Omro. Post office address, box 14, Berlin,

BANUEL D. PACE, trance speaker, will answer calls to lec-ure in the Middle and Western States. Address, Port Ru-

Mas. C. M. Srows will spend the Autumn in Iowa and innesota. Address, till further notice, Independence, Io-a, care of "Bising Tide."

CHAS. T. Inibn's address for a few weeks is Ledyard, Conn.
will receive calls to lecture in the neighboring towns. Miss L. E. A. Devogor can be addressed care of Mrs. Eli-A. Tolls, Vincennes, Indiana. till Oct. next. M. A. HUNTER, M. D., will receive calls to lecture. Address, box 2001, Rochester, N. Y.

Mas. Farmin Bundark Fulton may be addressed at Wor-ster, Mass., care of James Dudley. E. Whippur's address for the Fall, is Vandalia, Cass County,

Michigan.

Dr. H. F. Gardner, Paviliou, 55 Trement street, Boston, will answer calls to lecture.

Dr. E. L. Lyon, care of Banner of Light, Boston, Mass., Miss Anna Ryder, Boston, Mass., care Banner of Light, L. Judd Parder, Boston, Care of Bels Marsh. Charles H. Crowell, Boston, Mass., Mrs. Mary A. Ricker, Chelsca, Mass., WM. F. Whitman, trance speaker, Athol Depot, Mass., N. S. Greenkeaf, Lowell, Mass., Mrs. J. Puffer, Hanson, Plymouth Co., Mass., Frederick Rosinson, Marblehead, Mass., Mrs. L. A. Bliss, Springfield, Mass.

J. J. LOOKE, Greenwood, Mass.

P. T. LANE. Lawrence, Mass. A. H. DAVIS, Natick, Mass. REV. M. TAYLOR, Stockton, Me. MRE, OLIFTON HUTCHINSON, Milford, N. H.
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MRE. B. L. CHAPPELL, Hastings, Oswogo Co., N. Y.
MRE. E. A. KINGESTEY, Casenovia, N. Y.
J. W. H. Tooher, Penn Yan, N. Y.
MRE M. J. WILCOUNEY, Penn Yan, N. Y.
MRE M. J. WILCOUNEY, There I. N. Y.

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MES. BARAH M. THOMPSON, Toledo, Ohio.

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MISS BELLE SCOUGALL, Rockford, III.
REV. HERMAN SHOW, Rockford, III.

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JOHN McQuest, Hilledale, Mich.
A. B. Wattine, Albion, Mich.

Mas. J. B. STREETER, Hebron, Porter county, Ind Mas, Francis Lord Bowd, Fon du Lad, Will 71 (1981), ap Dr. P. Wenaw, Wrigher, Brodhead, Green Co., Wis, Sink) A. P. Bowman, Richmond, Washington, Co., Iowa, Con. Bay, H. B. MARRER, Iowa City, Iowa. ANDREW HARTMAN, North Ban Juan, Ne vada Co., Cali-

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no nation can long stand which makes poysions progress and power its predominant aim. The decrees of God manifest in human progress—which is moral development—forbid that, such can be the case. Try this enlightened Republic by this law and judge of its doom.

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Miss Emba Hardings will lecture in Buffalo and vicinity during Bept—address, care of Capt. J. N. Gardner, Buffalo, N. Y. In Boston and Marblehead during Cotober; in Philadelphia during November. Address, care of Belis Marsh, 14 Bromfield street, Boston, Mass. Letters will be forwarded.

H. B. Storer, inspirational speaker, will lecture in Marblehead, gept, 28; in Plymouth Oct. 5 and 12; Providence, I. I., Oct. 19 and 36. His service may be secured for other Sundays in this vicinity, by addressing him at 75 Beach street, Boston.

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Chapter S. The Origin of Worlds. Nebular Theory of the Creation of He Universe; Geological Testimony; Increase of Temperature; The Origin of Statum; The Asteroids; Intimate Relation between the Members of the Planetary Statum; The Asteroids; Intimate Relation between the Members of the Planetary Increase of the Members of the Members of Statum; The Asteroids; Intimate Relation to the Bannar, Robular Theory of the Moon; Lunar Volcances; Physical Constitution of the Burnary Increase of Temperature; The Origin of Statum; The Asteroids; Intimate Relation between the Members of Statum; The Asteroids; Intimate Calculations; Nebular Theory Nebular Theory Nebular Theory of the Moon; Lunar Volcances; Physical Constitution of the Burnary Inc

PART II.

Miss Lizzie Doten will fecture in Lowell, September 28; in Springfield through Oct.; in Marblehead, Nov. 2, 9 and 16; in Boston, Nov. 23 and 30; in Fhiladelphia through Dec. Address, care of Banner of Light.

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in Bept.; in Chicopee, during October; in Boston, Nov. 2 and 9; in Taunton, Nov. 10, 23 and 30. Address accordingly. He will answer calls to lecture in the east.

Mrs. M. 5. Townserd will speak in Boston, Sept. 28; in Taunton, Oct. 5 and 12; West Randolph, Oct. 19 and 25; in Philadelphia, Pa., in May.

N. Frank Whitz will speak in Taunton, September 28; Bridgerd, Conn., Oct. 5 and 12; Somers, Ct. Oct. 10 and 23; Bridgerd, Conn., Oct. 5 and 12; Somers, Ct. Oct. 10 and 23; Bridgerd, Conn., Oct. 5 and 13; Somers, Ct. Oct. 10 and 23; Bridgerd, Conn., Oct. 5 and 13; Somers, Ct. Oct. 10 and 23; Bridgerd, Mass., the five Bundays of Nov; in Marblehad, Dec. 7 and 14; Futnam, Conn, through Feb.; Philadelphia in March.

Warren Charles speaks in Lebanon, N. H., Sept. 23; in Newport, N. H., Oci. 2; in Lowell, Mass., four Sundays in October; in Quincy, first four Sundays in Nov.; in Touton, four Sundays in Dec. He will receive subscriptions for the Banner of Light.

Dr. James Cooper will speak at Fort Recovery, Mercer county, Ohlo, on Saturday and Sunday, in Nov.; in Toro, the second Sunday in Nov.; in South Newburgh the. third Sunday in Nov.; and first Sunday in Nov.; in Troy, the second Sunday in Nov.; in South Newburgh the. third Sunday in Nov.; and First Sunday in Nov.; in Toro, the second Sunday in Nov.; in South Newburgh the. third Sunday in Nov.; in South Newburgh the Lind Sunday in Nov.; in South Newburgh Lind Sunday in Nov.; in South Newburgh Lind Sunday in Nov.; in South Newburgh Lind Sunday in Nov.; in

Gro. A. Priece, of Dover, Me., Trance Medium, will speak to the friends of Builtualism, 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.

Mas. Augusta A. Currer, will lecture in East Princeton, Mass., Bept. 28; Providence, Oct. 5 and 19. Address, box 815, Lowell, Mass.

J. S. Lovelard, will speak in Boston, Dec. 7 and 14. Address, for the present, care of Bela March, 14 Bromfield street, Boston.

MRS. M. B. Krener will speak in Bridgeport, Conn., Sept. 28; in Potham, the three first Bundays of Oct. Address, Lawrence, Mass.

MISS. Emma Houston will speak in New Bedford, Mass., Sept. 28. Address, East Stoughton, Mass.

Lio Miller will speak in Pulmeyville, N. Y., evary other Sunday during the present Bunday. Persons in Central and Western New York, desiring his services, will address him as above.

LEO MILLER will speak in Pultneyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him as above.

Miss Nellie J. Temple will speak in Ashfield the last Sunday of Sept. and first in Oct. Will answer calls to lecture in the vicinity on week days.

Miss. M. M. Wood (formerly Mrs. Macumber.) will lecture Pultnam, Conn., Sept. 28; in Foxboro, Oct. 19 and 26; Lowell, in November. Address, West Killingly, Conn.

W. K. Bipley will speak in Guilford, Sept. 28; in Dover, Oct. 5; in Stockton, Oct. 12. Address, Box 505, Bangor Me.

Austre E. Simmors, will speak in Lempster, N. H., Sept. 28. Address, Woodslock, Vt.

L. K. Coonley, trance speaker, will lecture the Sundays during September in Milwaukee, Wis.; Elkhart, Ind. Oct. Toledo, Ohio, four first Sundays in Nov.; Clyde, Ohio, last Sunday in Nov.; Cleveland, O., in Dec. Mrs. B. A. Coonley will give Recitations. Both are clairvoyants. Will speak week evenings in vicinity of Sunday appointments. Address accordingly.

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Aug. 23.

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May 17.

Prospectus of the New Republic. A T a time so momentous as the present, there is an imperative demand for the exercise of all the wisdom, heroism, self-sacrifice, charity, and the forgetting of all past differences, and the sinking of all worldly ambitton, in one sublime, prayerful, determined, brutherly effort, to save our beloved country from the terrible ruin that more than threatens to swallow up our liberties tremestly page. How to only or wallow up our liberties, prospectly, peace. How to conquer the rebels, is not all of the great problem that must be settled before there is any certainty that we, as a Nation, have anything in the future to hope for.

The New Reguenchas two leading and distinctive objects:

nave anything in the future to hope for.

The New Republichus two leading and distinctive objects: First, by humble and modest, but carnest and thorough effort, to promote, to the fullest extent of its ability, that fraternity of feeling among all parties and classes of society, on which our salvation so vitally depends. Second, to discuss, in a free, untrammeled manner, but in no partizan, dogmanical or dictatorial spirit, all of those fundamental and pactical questions and principles of Government and human rights which the adjustment of our National politics will involve.

volve.

The aim of the New Republic will be to combine an earnest and energetic indicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprehensiveness of view, among all classes of reformers. It will take sides with no party, and will nover be involved in personal or party quariels, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jesus Christ will be its standard in morals, and Thomas Jefferson in politics. It will advocate a reconstruction in our Government so far as to allow of a settlement of the Slavery question in such a manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safety, on the one hand, or unconstitutional and despotic methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a departure from the Jeffersonian Platform, and systematic and ternistent violation of the fundamental principles of the Government. It will be an especial solvocate of simplicity and economy in Government, and attempt to demonstrate the correctness of the doctrine that "that Government is best that governs least." It will advocate a uniform and national system of currency, a uniform and humann system of prison discipline, uniform marriage and divorce laws, a new and improved system of representation, and present suggestive ideas on the subject of schools, internal improvements, just office regulations, &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological schence.

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A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR.

THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priesteran, still needs the support of a free and independent press. Therefore we propose to continue the Boston investigators, and shall commence its Twenty-Second Volume on the 7th of May.

Therefore we propose to continue the Bosron investigators, and shall commence its Twenty-Second Volume on the 7th of May.

We have no new principles to proclaim, and honce we shall keep to the old landmarks by which we have so long been guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Belleving superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischleving superstition of the interior of the rereducing followers to ratios above, that they may the more effectually desired them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the lawstifators. But as our simils the promotion of human happiness by means of mental cultivation we shall enrich our columns with whatever we may deem, conductive thereto. We shall therefore present to our resders whatever we may find valuable in literature, art, or science. As we pretond not to smuse the follo, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, noverthely our paper deserring of the patronage we solicit, and worthy our paper deserring of the patronage we solicit, and worthy one foogenial thought and feeling to couptenance, and support us in our uncomplomising hostility to religious imposure, which we consider the master-vice of the age. \*\*\*

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h it may 30 Wledge yet that n affairs. nain will the class rn rebels of fugiings, the er are at

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orifice of of the do-of Rome. untine, so

### Bearls.

and quoted odes, and jewels five words long, That on the stretched fore-finger of all time

" AND I SAW AN ANGEL." To-night my heart with full tide beats The mellow measure of an olden song: Sing, sister, till thy sweet voice meets The sense of tones that floats along My veined tide in tumult strong.

You sang it last one summer eve. When all the perfamed air was purpled gold, And, weeping, I did well believe The room did hushed angels hold. Whose white plumes lay in quiet fold.

And now again your gentle hand In its white beauty wanders o'er my brow-The sweet depths of your eyes expand-Sing, love, the while a golden glow Lights up that queenly face of snow .- [Hugh Kirk.

True hope is based on the energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events.

#### THREE KISSES.

I have three kisses in my life. & So sweet and sacred unto me. That now till death-dews rest on them. My lips shall kissless be.

One kiss was given in childhood's hour, By one who never gave another; In life and death I still shall feel That last kiss of my mother.

The next kies burned my lips for years. For years my wild heart recled in bliss At every memory of the hour When my lips felt young love's first kiss.

The last kiss of the sacred three Had all the woe which e'er can move The heart of woman : it was pressed Upon the dead lips of my love.

When lips have felt the dying kiss. And felt the kiss of burning love, And kissed the dead—then never in In kissing should they think to move.

Good is the necessary being, the sun of eternity, the machinist of nature, the eye of justice, the matchless power of the Universe, the soul of the world.

#### IMPERISHABLE.

. The pure, the bright, the beautiful, That stirred our hearts in youth, The impulse to a worldless prayer, The dreams of love and truth. The longings after something lost, The spirit's yearning cry. The strivings after better hopes-These things can never die.

Death is the only master who taks his servants without a character.

### RELIGIOUS PROMPTINGS.

Midst soulless forms, and false pretence Of spiritual pride and pampered sense, A voice saith, " What is that to thee? Be true thyself, and follow me !"-[ Whittier.

Where hard work kills ten, idleness kills a hundred

### THINGS IN GENERAL.

TERRIBLE ACCIDENT .- A frightful explosion took place at the U.S. Arsenal, Pittsburg, on the afternoon of the 17th inst. It occurred in the large frame building known as the laboratory. One hun. emplove dred and seventy SIX Doys in the building at the time of the disaster, of whom seventy-five or eighty were killed. One explosion followed another until the entire building was destroyed, and those who could not escape in time were burned up. The scene was most appalling, the dead bodies lying in heaps as they had fallen. In some places where the heat was most intense, whitened bones could be seen through the smoke and flame. In other places large masses of blackened The cause of the explosion is not known, but it is admitted by all to have been acci-

BAD RAILROAD ACCIDENT .- The 6.20 train from Boston, and an excursion train-Perham's-returning to Boston from Portsmouth over the Eastern Railroad, came in collision about a mile east of Wenham, about 71-2 o'clock on the evening of the 17th. Both trains were going at a high rate of speed, and the shock was terrible, as, owing to a curve in the road, the approaching trains could not be seen until they were close together. The two locomotives, tenders and baggage cars were jammed together into a space not fifty feet in length. The two forward cars of the excursion train were tipped on their sides and an iron car which followed, was crowded two-thirds its length into the car preceding, bruising and cutting the passengers badly. One passenger, E. A. Batch-elder, of Boston, had his leg broken, and was bruised on the head; Dudley Weeks, engineer, and Augustus Whitney, the fireman of the down train, and the fireman of the up train, were instantly killed. James Little, engineer of the up train, was very badly scalded. The engines, tenders, baggage cars, and two or three of the passenger cars are a complete wreck. Many of the passengers escaped with severe PARTICULARS OF GARIBALDI'S CAPTURE. - On August

29th a corps of Bersaglieni, commanded by Col. Pallavicini, attacked Garibaldi, who occupied a strong position of Aspromonte. After a sharp contest Gari-baldi was wounded and taken prisoner, with two thousand adherents. Pallavicini's column numbered eighteen hundred. The details of the capture say that he was wounded in the thigh and foot by a bayonet. His retreat was cut off, and unconditional surrender became inevitable, but his resistance, nevertheless, was desperate. He was immediately put on board an Italian frigate and conveyed to Spezzia. The Royal troops had twelve killed and two hundred wounded. Garibaldi wished to be put on board an English frigate in order to leave Italy. The trial of Garibaldi and adherents takes place immediately. It is reported that Garibaldi's wounds are not serious, and that they are progressing favorably. It is presumed that he will be tried and sentenced, but pardoned on account of his past services. One rumor says that the Government intends sending him to America. There have been popular demonstrations in favor of Garibaldi at several places, but they were put down. The newspapers generally think the event must hasten the solution of the Roman question and cause the French to withdraw from Rome, A false rumor of Garibaldi's death caused an uproar in Milan. The populace went to the French Consul en masse, but the cavalry dispersed them. The Discussion believes the Senate will, by a loyal decree, be constituted into a high court of jus-tice for the trial of Garibaldi and his accomplices.

It is an evil thing needlessly to cause a human being pain; but it is a fearful thing to inflict it on a creature that sannot speak, for it must be that there is always somewhere, a tongue to tell, a mysterious witnees to best testimony of the light of helyer

From the Battle-Field. ..

flashed along the wires, we gather from their tenor ing but the superstitious dogmas of the then existgan on Sanday, with the exception of the surrender of following: "If Modern Spiritualism is without Harper's Ferry by the Federal troops, and it is very foundation as a principle, then neither is their any difficult to determine, from a comparison of all the ac- foundation for the belief in the efficacy of a Ohriscounts, how far our arms have been successful. tian life." We shall not fully know, probably, until we get the official reports. On Tuesday there was artillery fighting; but on Wednesday morning the battle was to. It transpired some thirteen years ago, at Counrenewed with increased fury, both sides having been oil Bluffs, Iowa. I was knowing to all the circumheavily reinforced. We give below the details, as stances connected with it, being a resident of that telegraphed to the associated press:

HEADQUARTERS ARMY OF THE POTOMAGE Sept. 16th, via Frederick, 18th.

During the afternoon information was received at Headquarters showing that the enemy were re cross ing the river and concentrating their force on the ridge of the hills outside of the town of Sharpsburg to within three miles of the main body of our

Jackson left Harper's Ferry this morning, his troops commencing to arrive during the afternoon, when it became evident that Lee was disposed to engage our forces in battle at this point.

Gen. McClellan sent for Franklin's corps and Couch's division, who were about seven miles dis-

tant, on the other side of Elk ridge.

There was considerable artillery firing during the day on both sides, resulting in our having about forty killed and wounded. Among the seriously wounded was Major Arnedt of the 1st New York Artillery, who was struck in the side by a piece of shell. The disposition of the troops for the impending

battle was as follows: Gen. Sumner's corps, with Gen. Banks's division to occupy the centre; Gen. Hooker's corps, with the Pennsylvania reserves and Gen. Franklin's corps, on the right; Gens. Porter and Burnside on the extreme left, with the view of turning the enemy's right flank. Gen. Pleasanton supported the centre with 2500 cavalry and four batteries. Gen Hooker in the afternoon crossed Antietan creek and took a position on the hills facing Sharpsburg, and three miles to the right of Keetsville. His troops got into action about dusk. The battle lasted two hours, during which the enemy were driven about half a mile with considerable loss. The Pennsylvania Reserves who were in front, suffered much. The night was occupied in getting the troops in their respective por sitions, while ammunition trains and ambulances were forwarded to the different commands.

HEADQUARTERS ARMY OF THE POTOMAC, ? Sept. 17, Via FREDERICK, 18th. This has been an eventful day in the history of the rebellion. A battle has taken place in which the army of the Potomac has again been victorious, and which exceeded in extent any battle heretofore fought on this continent. At the dawn of day the battle was renewed on the centre and right by Generals Hooker and Sumner, who, after a sharp contest of two hours, drove the enemy about one mile. The rebels rallied shortly afterward, and, with terrible

loss, regained most of the ground they had lost. At this time the fearless and indomitable Hooker received a shot in the ankle and was carried from the field. The command of his troops now devolved upon Gen. Sumner. Gen. Richardson, commanding a division, was severely wounded at the same time. Gen. Sumner determined to take the lost ground and ordered the troops to advance, which they did

with a will, driving the rebels before them with great slaughter. They not only retook the ground, but drove them in a quarter of a mile beyond. In this action Gen. Mansfield was shot through the lunge, and died soon after. Dailing this time the troops under Gens. Burnside

and lorter had not been idle. They drove the rebels from the line of the Antietan Creek on the main road to Sharpsburg, built a bridge—the old one having been destroyed, and occupied the opposite bank. The loss here was considerable. The troops now held both banks of the Creek. To get possession of the ridge of hills on the right and left hand sides of the road, from which the rebels were thundering away with artillery, was a task not easily accomplished.

unseen power that indoeth all things well. To say our brother was faultless, is to assume what does not belong to humanity. His life was the natural expression of a free, spontaneous nature; unselfish in its tendency, because seeking to make all happy with whom he came in contact. The few who seeined antagonistic to him were such as did not discriminate between principle and individuality, and because prejudiced to the spiritualistic school, found occasion to condomn him because of his steadfast adherence to its satisfying truths and practical aims.

He who was so well calculated to impress us and plisbed.

Gen. Sykes's Brigade, with the assistance of Gen. ning in all directions.

It is now 5 o'clock, and all the enemy's have been carried, except the one on the left hand coming time generously extend the rich resources of a side of the road. To do this Gen. Burnside was as I higher experience to those of the earth-plane, to stimu signed.

The artillery opened and the infantry advanced The point was carried at a charge, but we were The point was carried at a charge, but we were forced to retire before a superior force. Knowing that if they lost this ridge a complete route of their army would be the result, they fought with great desperation. Darkness now overlooked the two training and hostilities ceased as though by mutual the arrangement of the form,) we paid the tribute of respect the completing with his request. He desired no cold,

The battle lasted from five o'clock in the morning until seven o'clock at night without a moment's ces-

Bation. The conduct of all the troops, without exception, was all that any General could wish. Several regiments of new troops who were in action for the first

time behaved admirably.

Hundreds of Marylanders were present to witness the battle, which could be seen from many of the surrounding hills. The sharp rattle of 50,000 mus kets, and the thunder of 100 pieces of artillery, is not often witnessed.

Our loss will probably reach in killed and wounded 10,000. That of the enemy will not exceed it. The enemy's dead, which nearly all fell into our hands, were thickly strewn over the field, in many places lying in heaps. Our wounded were immediately parried from the field, and the best possible atten-

tion given them. When Gen. Hooker fell, Gen. McClellan immedi ately proceeded to the right, where he was enthu-stastically received, and by his presence added much watching the progress of the battle, and giving directions as to the manner of attack. He is in his tent to-night for the first time since the same always with the strictest integrity. tent to-night for the first time since he left Frederick City. We took some 1,500 prisoners during the day, while the enemy obtained but few.

The following officers are among the killed and wounded: Gen. Hartsuff, wounded; Gen. Duryea, wounded; Gen. Sedgwick, wounded in shoulder; Col. Childs, 11th Conn., seriously wounded; Lieut. Col. Pairson, 57th New York, killed; Capt. Audenried, Ald to Gen. Sumner, wounded; Major Sedg-wick, killed; Col. McNeil of the Bucktalls and Lieut. Allen were killed; Col. Polk, 2d U.S. Sharpshooters. wounded; Major Burbank, 12th Mass. wounded. Several other prominent officers were reported killed and wounded, but nothing positive is known concerning them.

### Spirit Manifestations.

These truths are self-evident, that Spiritualism, or in other words, Spirit Manifestations, did not originate in this the nineteenth century, but they exsted in the days of Jesus and his Apostles. The Apostle Paul, in his first epistle to the Corinthians. Apostic Paul, in his first epistle to the Corinthians, apours of the piest.

The funeral sermon was preached by W. K. Ripley, says: "Now concerning spiritual gifts, brethren, I trance speaker. Text: "If a man die, shall he live would not have you ignorant," and in another place again? also savs: "Follow after charity, and desire spiritu-

in unknown tongues, &c.?

the Lord's day," and "I was carried away in the The past week has been one of wast moment to spirit," &s. You take away the spiritual part of the the nation. As the telegrams have from day to day New Testament, and what will there be left? Noththat our armies have been successful. The fighting be- ing nation. I fully concur with the author of the

As regards modern Spirit Manifestations, I have one on my mind, which I was personally knowing place at the time.

Mr. Amos Condit, then a prominent citizen of the place, on the morning of his death, ere rising from his bed, asked his wife if she did not see a gun pointed at him; saying he could see the gun and heard the report," and "that he was going to be killed," and true to his sayings, he was shot before noon of that day. Now, I ask, what and where did this warning emanate from? Was it not through some spirit friend? -- Most certainly: "

M. A. PENDLETON. Lyone, Wie., Sept. 6, 1862.

• Mrs. Hatch's Lecture on Spiritualism and the New

### Obituary Notices.

TO THE MEMORY OF SAMUEL C. WOOI STON, who entered spirit-life on the morning of the 25th inst., in his 36th year. The fond son, brother and friend has suddenly been

called from his physical form while in the pride of manhood and usefulness, absent from the loved ones at home, and in eager expectation of soon meeting them. Again the earthly tenement ceased its pulsatiofs, and the bright jewel that animated it, until the noonday of existence passed into a higher condition of

The silver cord was loosed that hid him longer stay Within this mundane sphere, and he was called away:

away;
Yes, called away while all seemed gay around him;
Ere Time or Sorrow chilled his gentle heart.
Amid Life's joys the angel summons found him,
And bade him leave his kindred, and depart; He did obey, and meekly trusting, gave

His soul to angel-guides, his body to the grave." Death came not to our friend as a stern messenger. to cast its gloom over his horizon, but as an angel of peace to unlock Life's flower-encircled door, to show him those he loved. It was but the harbor wherein he anchored his time serving bark, to enter upon the bright shores of immortality. For Samuel was not a stranger in theory or practice to the principles of our subline Philosophy. A medium of no ordinary attainment, highly susceptible to spirit-intercourse, (whose ministry he nobly displayed in its valied phases) happy and attractive in deportment, he won for himself many friends, and was a bright link in the social circle at home and abroad.

His influence as a worker in our cause of truth, and his image in our memories, still lingers, and cannot be lost, while conscious of his presence, still active for humanity; for naught separates us from him who is not in reality dead, but liveth, but the dense curtain

of our material surroundings.
'Tis true his manly form, clastic step and merry laugh will no more visit the household through that form that is now laid in its slumber, but the birth of his spirit, with all the characteristics of earth-life, still is attracted to the scenes and associations of other days; his warm, ardent nature seeks to bless and glad den the cherished ones that linger here. Already has he mingled in our midst, ere the form was laid in its last resting place, and gave the most convincing proofs of his identity and sympathetic blending with the sorrowing mother and bereaved sisters and brothers, to inspire them with resignation to the workings of that unseen power that "doeth all things well."

He who was so well calculated to impress us, and who occupies so prominent a place in the affections of Summer, carried the ridge on the right-hand side, after considerable trouble and loss, the rebels run-change called death does not rob him of all that seemed so prepossessing, for he does return with his expandpositions ing faculties and quickening sympathies, and will in higher experience to those of the earth-plane, to samulate their energies, inspire their hopes, make beautiful the grand purposes of a practical life in their toils of faith and labor of love.

His juneral was attended by a large concourse of

(since jeaving the form,) we paid the tribute of respect by complying with his request. He desired no cold, formal service, granted by those whose position gave them license to condemn truths not understood, but the simple flow of inspiration from the unseen world of love and light. Having communicated privately to the family, through Mrs. Bonsall, the ceremonies were concluded by speaking at the house and grave, by Mrs. Wilhelm, words of encouragement and sympathy to all. JOSHUA S. BURR. Vincentown, N. J., August 29th, 1862.

Passed to Spirit Life, from his residence in Bucks port, August 27th, 1862, Col. Sewall Lake, born in Ringe, N. H., Dec. 26th, 1788. A friend who has known him long and well, and ap-

preciated his many sterling qualities, would offer a brief tribute of respect to his memory. In the death of Col. Lake, the community has lost a favorite citizen whom it often delighted to honor. He had fauthfully served the public, both in a civil and military ca-pacity, in all the different grades from constable to State Senator, and from Ensign to Colonel. Possessing a vigorous intellect, a sound judgment and strict moral principles, he won the esteem and confidence of his fellow-citizens, while his genial disposition and siastically received, and by his presence added much urbanity of manner strongly endeared him to a large to our successes in recovering the ground lost. He circle of intimate friends. Of an active temperament,

always with the strictest integrity.

About ten years since, he retired from the turmoil of public life to the rural home he had prepared for uself and the partner of his toils, where, surrounded by his family and friends, he acted the part of the kind husband and father, the firm friend and obliging deighbor; with the consciousness of having been true to his country and his fellow-men.

For several months immediately preceding his death

he experienced a degree of physical suffering far exceeding the common lot of mortals. The fatal mala dy was extremely painful in its nature, and often caused the most excrutiating agony, yet it was borne with exemplary fortitude and resignation. A large concourse of neighbors and friends was present at the funeral, to sympathise with the bereaved, and assist in paying the last tribute of respect to the departed hus-band, father and friend.

Felicity Lodge of Free and Accepted Masons, of which our brother had long been a prominent and zealous member, consigned his remains to the house

appointed for all the living" with the honors of Masonry, and grief was strongly depicted upon the coun-tenance of every member as he uttered the last solemn farewell. May the surviving relatives and friends imitate his

virtues, and be prepared to meet him hereafter in the

Still another dear friend and beloved brother has al gifts."

Aropped the body and gone to dwell with the angels.

Now, can any person of a sound mind, after a careful and thorough investigation on the subject, left his body with his friends in his own house at Rirepudiate the idea that persons in this day and age pon, Wisconsin, and taking leave of his wife and one of the world, (as well: as anciently,) are not con-trolled by splifts? What else would you call it but spirit interposition in "healing the slok," speaking him: Brother Sward had ripened in years and whit. n unknown tongues, &c.?

John the Revelator says, "I was in the spirit on the burdens and trials of life, and to him death was

only a welcome messenger come to call him to a better world. It has long been a proverh that an honest man is the noblest work of God 22 and that Mr. Seward was one I have ample mean to know, both in principle and in practice. For years he has had the care of business and property for me, and in principle he has for many years been a bold and faithful defendent that the care of the services and in all the denominations. er of unpopular truths, and in all the departments of life those who knew him well loved him as a brother. I shall expect before many years to meet him again on the other shore and renew with him those fraternal relations of life that were ever so congenial and har-monious here. May the angels comfort the weeping ones at the lonely home, is the wish of thy brother, WARREN CHASE.

#### First Quarterly Meeting of the "Association of Spiritualist Teachers."

The "Association of Spiritualist Teachers" will hold their first Quarterly Meeting at Marsh's Hall, 14 Bromfield street, Boston, Mass., commencing on Tuesday, September 30, 1862. (change of time from the original appointment,) at 10 o'clock, A. M., contin-uing through Wednesday and Thursday, 1st and 2d of The members of this Association cordially invite all

reform lecturers or teachers to meet and cooperate with them. Says Section XII of the "Statement of Principles and Aims," "As we include every thought, word, or work, that can improve the race, or enhance its happiness, in the word 'Spiritualism,' we seek the association of every earnest thinker and capable worker in the cause of humanity." To fraternize and
unitize is one of the leading objects of the meetings.

It is proposed, in connection with the above appointed meetings of the Association, to hold public
meetings at Lycenm Hall, on Wednesday and Thurs. meetings at Lyceum Hall, on Wednesday and Thurs day evenings, 1st and 2d, of which more specific no

tios will be given.

F. L. Warsworth.

Cor. Sec'y of Asso. of S. T.

P. S. Lecturers visiting Boston to attend the meetings of the Association, will find pleasant rooms and board at Hattie S. Denham's, 75 Beach street.

F. L. W.

Spiritual and Reform Convention. The Spiritualists and Friends of Progress will hold their Yearly Meeting at Greensboro', Henry Co., Ind., in Uncle Seth Hinshaw's Free Hall, on Friday, Saturdsy and Sunday, 17th, 18th and 19th of October next. Brother Finney, of Geneva, Ohio, will be present as one of the leading speakers, as will also Miss Mary Thomas and others. As speakers of notoriety are expected with their usual budget of good news from the spiritspheres, come along all ye who are heavy laden and an hungered for spiritual food, and be ye filled. Come ye priests of Orthodox faith and standard creeds, and for once learn what it is to breath the free air of a free meeting, in which all can express their views, no matter who they may be and however much they may be opposed to Spiritualism and the Harmonial Philoso-phy. They shall have a patient and respectful hear ing. By order of Committee, Dr. 1. H. Hill. Knightstown, Ind., Sept. 5th, 1862,

Discussion. A Discussion will be held at the Court House in Paw Paw, Mich., between Rev. Moses Hull, (Adventist) and W. F. Jamieson, (Spiritualist,) commencing on Tuesday evening, Oct. 28th, continuing three evenings. Question: Has man a spirit which exists after ings. Question: Has man a spirit which came the death of the body, in a conscious state, and communicates with the inhabitants of Earth?

I AMTERON. Affirmative.

W. F. JANIESON, Affirmative. REV. MOSES HULL, Negative. Also, three evenings, commencing Nov. 3d. Question: Are the teachings of the Bible better calculated to morally advance the human family than those of Modern Spiritualism

REV. MOSES HULL, Affirmative. W. F. JAMIESON, Negative. Notice.

A public meeting, under the direction of the .. Association of Spiritualist Teachers," will be held at Lyceum Hall, Tremont street, Boston, Mass., on Thursday evening, Oct. 2d, 1862. Exercises commencing at 7:30. Good music and speaking will, we hope, entertain

all who attend. Il who attend.

Seats free, with a cordial invitation to all.

A collection will be taken to pay the expense of the sail.

F. L. WADSWORTH,

hall. Cor. Sec'g Asso. of S. T.

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