VOL. XII.

TWO DOLLARS PER YEAR, } PAYABLE IN ADVANCE.

BOSTON, SATURDAY, FEBRUARY 14, 1863.

NO. 21.

Titerary Bepartment.

OR, THE

LIFE STRUGGLE WITH PREJUDICE

Translated from the German of Zschokke. by Corn Wilburn, expressly for the Banner of Light.

CHAPTER IIL

And yet Frook had not left the city; he spent one night at an inn, and the next day he rented a room in the house of a widow, and advertised in the news" papers that at No. 1771, in Market street, all sorts of documents would be copied in German or Latin, and translations undertaken from the French; articles and letters would be written promptly, and in confidence, for a moderate compensation.

Thus the young man had chosen a vocation that was to secure him against hunger and want; yet he still searched the papers for a situation as teacher. He was not fortunate in finding one; but the sign hung out by himself with its ornamental letters, attracted attention, and he soon found ample employ. ment for his pen. Learned men carried to him their filerible manuscripts, that he might prepare them for the press; servant-girls and laboring youths came to him for letters to be written to hard-hearted relatives or faithless lovers. Others wanted translations, and so he earned enough to suffice his frugal needs. As the months sped on his business increased, and his talent and neefulness became known. His strong, retentive memory was a great help to those he wrote letters for, as they often forgot the date and contents of that which had been written. Although his labor was arduous, it was interesting, for it gave him insight into many, household mysteries, and enlarged his knowledge of human nature.

He loved this sort of an independence; he felt as if, since leaving the house of the Schwarz's, he had changed an Algeriau slavery for the most blissful liberty. But he missed his dearly-loved pupils for a long time. But he strove to overcome that sorrow, and the yet keener pang, that in the wide world he held no kindred soul that he dared call his own. With a feeling of deep abhorance he entered upon the task of copying some writings he knew to be those of his former task-master, although the pages were brought to him by an entire stranger. He felt as if the form of Herr Von Schwarz, with its repellant and domineering air stood beside him as to wrote.

and also for the want of means; but he often visited the neighborhood with his eyes. He had an excelleat telescope of Dollond, and by its aid he passed the review of the adjacent houses. His ofamber overlooked a number of gardens, and in the far back. ground appeared the buildings of the suburb, most of them small, poor looking habitations that joined the open fields.

This innocent amusement became a source of real sojoyment, that contented the hopeless recluse for the time. There was no astronomer more assiduous in watching the movements of the heavenly bodies -more intent upon the discovery of a new planet or comet, invisible to the eye alone, than was Jonathan Prook on the discoveries of the humble every. day life revealed to his eight. At last the habit grew so strong upon him, that he stationed himself at the window at appointed times, and no matter what amount of labor lay awaiting him upon the table. or what customers called, both were compelled to walt.

There was a good reason for this, for he had found a star-a new Venus-that arose and set in one of the remote houses of the suburb; the dwelling was small but neat, and he could see the back part of it; the yard with the well in its centre. To this well there came in the summer, at six in the morning. in winter at eight, a well-formed, tidy looking maiden, who filled a bucket with water, carried into it the house, and repeated the process several times. Semetimes this was done also at one c'olock. The occupations of the young girl beside the friendly well were various; sometimes she washed off salad or herbs, sometimes her own fair face and neck, Whatever she did was done with peculiar and unaffected grace, that would have charmed the beholdor, even if her face had not been so beautiful. That the maiden was lovely, our astronomer felt certain : her abundant golden hair that escaped in ringlets from beneath a snow white cap, her rese-tinted cheek, the finely chiscled nose, and small rose-bad mouth, gave assurance of beauty; he thought that be sould read through her blue eyes down to the despect heart. It must be acknowledged that his faith was strong; for who ever heard of discoveries having been made in maldens' hearts by the aid of a telescope ?

But our friend was positive to his theory. Acsording to it, she he thus regarded from the distance was an industrious, home-loving danghter of some humble citizen, who was endowed with earnestness, innocence, and goodness. Only once in two hundred and sixty four observations he thought he heard her sing of course, through the telegoope to but the melodious voice must have been lost in the distance that separated them. He saw her at her washing. and would gladly have aided her when a plece call from the line that was stretched between three trees.

By attentive observation of the clothes, he arrived thought at the moment of his still beloved pupils, at a just conclusion regarding the members of the and he was noble enough to refrain from rendering family. It was composed of two full grown women, them miserable for the wrongs of their father; he a child, and a man. From the smoke that arose was therefore silent, and was remanded to his prison. from time to time from a side building, and from | He was called up again for a hearing, and taken that were suspended underneath the roof to dry, the that he was either the author himself, or knew the and continued to wear a smiling face all day.

which he felt allied. Yet was it strange that he sorrow and from shame."

never sought to approach the young girl: that he The very next day he was conducted to a pleasant, never sought to approach the young girl; that he never strove to attract her attention to himselfpertain beauties must be worshiped only in the dis- honor was paidd him. tance, and that much that causes our happiness from afar, ceases to do so when brought into closer him did not long remain to his possession, .

One evening, at a late hour, there was a knock at his door, . He hastily dressed himself, and bade the strange, friendly voice enter that so esquestly demanded admission.

A gentleman in a gray coat entered, a sword by blaside, and behind him stood several soldiers un. der arms. - Are you Herr Jonathan Frook?" politely in-

onired the stranger. "I am, sir," he replied, with much astonishment.

"I am sorry to announce to you that you are arrested by order of the Royal Secret Chief Police Department, and that after delivering up your effets, you must follow me, wherever I may lead

The poor half-reciuse knew not what to think. servations of the dye-maiden. But he saw that resistance was useless; two of the police servitors helped him to pack, seal, and arrange everything. Jonathan was convinced there was a mistake in the person, and with permission of the police power, he in his pocket his slender purse and the telesprison tower to obtain a more extended view, and to continue from thence the accustomed delightful amusement of his heart.

He went forth in the night with his guards to the destined place. It was a large, bigh building, with with the rest of my papers, is in possession of the courts between, and intersecting passages. A large, heavily bolted door was unfastened; he was led ino a small wom, furnished with a bed that contained a matrass and coverlets there was a little table and wooden stool, and this completed the arrange-sellor Von Schwarz." ments. He was bidden a good night, the door was plosed and bolted on the outside, and he was left in the dark alone.

The silence around was not pleasant, but at length sleep came, and toward morning be slept, after many taken back to his confinement. painful thoughts, sweetly and soundly. He was was discouraging. It overlooked a yard that was to the recognition of the other. surrounded by black, convent-like buildings; the suburb, dye house, and fair water carrier were gone. He hoped that the mistake would soon be rectified and he would regain his freedom.

ment and vegetables, with fresh water in abundance. strong emotion. He had not lived so well for a long time.

eat several of the mighty powers of the chief police of your whereabouts." After he had been questloued concerning parentage, name, age, residence, occupation, and the like, they of the Major. he was the author of it. He read it, and the contents deferentially and replied: did not appear unknown to him; but he answered at once and with firmness that he was not the writer, ... Not so unmerited," said the stranger. "If you for never had he published anything he had written; He was seriously recommended to render honor unto rades, when I became your prisoner in that skirmish truth: he abode by his first statement.

The principal among them drew forth a few written pages, and handing them to Frock, asked if he ocived in my defence that sour upon your forehead knew the writing. He answered immediately that from the furious Chaucus who was resolved upon it was his own: It was the same copy he had once the taking of my life." made of a political article for the Counsellor Von Schwarz. He told without reserve that he had not which I never told you !" composed those pages, but had copied them for pay, if I heard of it from the Major, and I heard of the as that was his business. To the question of who Major from the jeweler to whom you had sold the had given him the article to copy, he replied that it souff box I gave you as a keepsake on the battle-

on the point of confessing that he had recognized the posed of it for so noble a purpose that I feel obliged writing of the Herr Von Sohwarz, and then he would to return it to you, as a proof of my settem of your be relieved of all further responsibility. But he conduct."

glimpses of blue linen and cotton handkerohiefs back again; for strong auspiciou rested upon him silent observer desmed that the father of the house- writer well. After he had been in prison three hold was a dyer. The idea became a moral certain- weeks, the guard again appeared, to conduct him to ty when he bebeld one day an elderly man with another prison, that was more like a dungeon than blue-dyed hands, standing beside the levely water- the former one. It was a sad change from comparacarrier at the well. She smiled very loringly in his tive comfort to a stray with bread, and water face, and our astronomer was so delighted with the in eternal twilight. And yet he towed in his heart soulful demonstration, that he smiled for sympathy, he would not injure the Compellor. "For," thought he. " if I remain firm, what can they do to me? Do So time passed on, and what shall I record of that they think by a hard bed and meagre food to compel simple, laborious, and joy fraught life? Every day me to a confession? The gantlemen are mistaken: brought back the same old story : he was happy for I shall bear it to the end. At last they must set me he loved. He had found a being in the world to free, and I shall have saved my dear pupils from

cheerful, well furnished room; only the grated win-That she was being daily admired and beloved dows, the bolts and bars, and the sentinel outside. through the telescope, she could not imagine even in reminded him that he was yet a prisoner. His food her dreams; and she would never have thought of was more choice, and wine was added, and he was seeking a like acquaintance in the same manner permitted to send for writing materials and books. with the solitary man in his observatory. He there- He was told that all this was done at the bidding of fore remained unknown to her, and willed it so, a powerful person who took a great interest in his Jouathan Frock was a person of peculiar views and fate. The good Jonathan was well pleased with this strong principles; perhaps, too, he thought that unexpected sympathy, but thought that too much

He was still more surprised when, again called before a commission of the Criminal Court, be found contact. But even the moderate happiness swarded among the Judges the Counsellor Von Schwarz That enemy thought, doubtless, when he heard of Frock's deportment, that he had not recognized his writing, or had forgotten about it. With scornfully triumphant looks he regarded the innocently acoused, and by his cross questioning he endeavored to prove his guilt. The tutor observed this with rising and just indignation, that for sometime be strove sermently to subdus. But when How-You Schwarz ventured to cast a suspicion upon his honesty with regard to the gold snuff box, Frock could control himself no longer.

" From sympathy and pity toward my former pupile," he said, turning toward him, "I have been silent; but your conduct compels me to say that of which I have not yet been directly questioned. It is true I am not the author of that article, which contains insulting language of the Court, and perhaps He could accuse himself of no wrong, but that of State secrets whose revelation are an injury; it is perhaps having the perseveringly continued his obperson who brought me the document to copy. But I recognized and know the handwriting of the original I copied: it was that of the Counsellor, Herr Von Bohwars !"

His former employer smiled sarcastically, but yet could not conceal his ficeting embarrassment, and cope; for what purpose he took the latter it would this was observed by his colleagues. The President be difficult to ascertain. Perhaps he hoped from his reminded the prisoner that he had uttered an accorsation it would be difficult to prove.

"It is possible," he replied, "that the original was destroyed when my copy was finished. But that I recognised the writing of Herr Von Schwarz is proved by my memorandum book, which now, police. I remember that beside the note I had taken of the occurrence of copying an article that bore no caption, I wrote upon the margin, 'H. of C. V. S.,' signifying that it was the handwriting of the Coun-

At a sign from the President, Frock's trunk was brought in, and the memorandum book was econ found among the rest. He sought the required note and date, and placed it before the Judges. He was

The next day his approaching freedom was anawakened quite late, and his breakfast brought in, nounced to him, and likewise the arrest of his powwhich consisted of a nice soup; hitherto he had been erful foe. The person who had taken the paper to accoustomed to a frugal first repast of bread and wa- be copied was found by the police emissaries, and ter: The room was pleasing because of its scrupu- his deposition accorded perfectly with that of our lous cleanliness; but the prospect from the window friend; they were confronted, and each acknowledged

That same day another surprise awaited the happy Jonathan. He received a visit from the Major Von Tulpen and a stranger who came in his company. The old soldier was overloyed to meet with him At noon a good dinner was served up-bread, again, and pressed him to his heart with warmcand

"Everything has its good !" he oried. " If you In the afternoon he was called up for a hearing, had n't been arrested, we should never have found He stood before a table covered with black, at which you; but your case made a great stir, and we heard

"You do not remember me?" said the companion placed a printed sheet before him and asked him if ... Freek looked at him attentively; then he bowed

> "Your Highness shows me an unmerited honor." had not so heroically defended me against your comin the Netherlands, I should long sloce have been in the regions of the dead. You saved my life, and re-

"But how did your Highness learn my name.

was a perfect stranger whose figure and clothing he field. I was desirous of purchasing far different remembered, but whose name he had never heard. things of the jewelers, during my stay here; my The judges shock their heads. The accused was astonishment was great to find the box . For dis-

and Frock was told that he was free.

soon as you leave this. I feared you were lost to me away from father and Josephine." forever. May the mischlef take the Counsellor what has elapped his own face. Serves him right !"

terror and sorrows of his imprisonment.

The next morning he was fully and formally ac quitted, with many demonstrations of honor and regret. A handsome sum of money was awarded him from the Court, as a compensation for lost time; past life with me? Was He not with me who is and in token of respect for the auffering he had undergone. The good and humble Jonathan had not mean ?-God !"been so rich for a long time; even the bex the Prince had returned to him was filled with gold tractive. Josephine listened in silence, as she beat

CHAPTER IV.

When Frock returned to his lodgings at the widows, he could have wept for joy; and he felt inclined to embrace chairs and table as he would tleman appeared perfectly at home, and on a friendold recovered friends. His first occupation was to ly and familiar footing with the sisters. Frock had station himself at the accustomed place by the win. been upon the high road to self-possession, and was dow. He greeted the three trees from which again becoming rapidly acquainted; but the more unrethe line with its enowy array of linen was suspend. served the new comer appeared, the more distant ed, that seemed like hanners and signals of love and shy became our sensitive friend; he knew net waving once more to welcome him. But like the why it was thus. The Major presented him to the lovely dys-maiden, with the looks of Berenice, she "whole-souled" Recorder; the daughters left their came not to delight his sight.

heart filled with the holiest lore of virtue, and in beside Josephine, Frock opposite, ment to the talkaconsequence, capable of the tanderest and most ex. tive Leonora. Harr Burkhards was full of damealted friendship; and yet he sought not the inter. less attentions toward ble fair neighbor; Jonathan course with friends, and preferred to them his mute felt embarrassed with his hands and his feet somesurroundings. Perhaps he had reasons, worthy of times even with his eyes; for Josephine, seen those all honor for this singular mode of life. The kind. near, was indeed resplondently beautiful. The exness and gratitude of the Prince had moved him pression of her noble countenance deligated and surdeeply; and yet he thought not of approaching that prised him. These surprises were not at all shared benefactor by one step nearer. The Prince had in- by her father or Leonora, but perhaps were particvited him to his Court; had spoken to him of a sit. ipated in by the "whole-souled" Rocorder. Our nation in the schools of his dominion; and Frook, pale philosopher, gradually joining in the observat who was without prospect for the future, only tone of the company, loved to converse with the bowed in silence, and when he spoke, declined the quick-witted Leonora; and finding her rather defifavor. The old Major had most cordially invited clent in mental arithmetic, he gave her a few ideas him to his house, but the young man made no fur- on the subject, which caused her without further ther use of the hearty luvitation. And yet he was parley to entreat him to become her teacher. She no misanthrops; and no very urgent business com- promised to take the place of his pupils in the house pelled him to remain at home.

At length the Major called upon him one evening, they were only boys," said she, " and they forget so soon; and are so wild and flighty." and said :

Now come along with me, so that you may find the way to my house. To-day is my birth-day; so ing: much and so many years old. Have the cellar full "It will be a great service," he said. "Have n't of Burgundy, and Pontac, and Champague, that I the means, or I should have sent her to a girl's what 's his name, there; that he gave me for the ling to sit still." walk to the jewelers, and to see you; and for telllated I do n't know how many times for nothing." Frock made no resistance; they entered a hack. day, which was the Sabbath.

ney coach, as it was already dusk, and drove off. The Major was talkative and amusing as ever, but menced fuming and swearing.

Recorder, what d'ye call him there, and have promised I would call for him to supper. He is a wholesouled creature; you will be pleased with his acmy house, drive back and bring him along."

The coach stopped. Frook was told to go into the house.

"To the right is the room !" bawled out the Major, as he drove off.

ment all darkened before his eyes; for the long: ting at every step he took, those he had siready sought, daily observed maiden of the telescope stood taken, before him, with her golden hair, and smiling lipe, and received him most graciously.

"I have without doubt mistaken the house." he whose dwelling I sought."

"You are at the right place, sir; my father canhave the goodness to wait a little while," she said, ennobled and exalted, as it were, their usual friendand offered bim a chair. A girl of ten years ap- liness. prosched, gazed for a moment at the stranger, and then said shely, but with a pleasant smile:

"Is it not so? You are the geutleman who gave way a gold box for our father?"

as the golden-locked beauty advanced close beside and do wrong when they keep no Sunday." bim, and laying her hand upon his arm, said, with "Do you not believe, my dear Leonors, that theredeep feeling:

two persons you have saved."

"Did you grow so pale in the prison?" laquired from the most beautiful." the little girl, as she looked at him with compassionate eyes. "I prayed for you, and I am sure it

than be at first thought; and to change the conver- what is in and outside of the church will pass away.

The Prince placed the snuff box upon the table, | The sisters thought it very strange that he could have borne the loss of his freedom so calmly, as to " Now, friend Jonathan Shock, we must see each have found a degree of pleasantness in his narrow other often. Here on this card is the number and surroundings. "I should ory myself to death in a street of my dwelling. You must come to see me as prison," said the little girl, "if I had to live there,

"I believe you, miss," said Frock, "but if one has d'ye call him there! He now sits in your place, no Josephine, and no father to weep for, one can be That comes of a wrong spot in the heart. He want content with a pure conscience everywhere. The ed to play a trick upon the Minister of Justice, and person who, in necessity, himself suffices, views. all the external as mere stage transformations; Fronk - was much refreshed by this pleasant and the smallest room can be to him wide as the visit; it renewed his faith in humanity; and he world. Whoever is not thus self reliant and seeks deemed the joy of the present well purchased by the happiness from his surroundings, he will live in bonds in the widest and freest space."

. But to be so all alone, the long, long day !" with a sigh, responded the younger sister.

"Do you know that I was all alone? Was not my more than all human society? Know you whom I

The conversation became serious, but no less atover the back of a chair. Her little sister, Leonora, had a number of questions to put, and numerous suggestions to make. In the midst of them the Major returned and brought with him a young and handsome man, the Recorder Burkhardt. This gen. guests awhile, and soon returned, bringing in the A strange being was this Frook. He possessed a supper. All sat down to the table; the Recorder of Schwarz, by her attention and gratitude; "for

"Might have waited till doomsday, friend Jona- Prock gave the promise she exacted to give her

The Major pressed his hand with paternal feel-

have been enriched with a gift from the Prince | school. The chatterbox will be benefited by learn.

Prock did not reflect upon the charge he had un. ing him the story of the snuff-box that I have re- dertaken; but on the following day he regretted it. as also the accepted invitation to dinner on the pext

He slept late that morning, having come home late on the night before. The ringing of the bells when they came near the designated street he com- from all the church towers for and near awakened him. He thought of the past day, and his first oc-"Poolish trick !" he growled. "I drive past the oupation was to take up the telescope at the accustomed place. He was about to raise the glass to his eye, when he suddenly put it down, closed the window, and looked not out again that morning, but quaintance, Jonathan. Well, I'll sit you down at | walked up and down, singing and whistling instead. Toward noon he wrote a letter to the Major, informing him that he could not possibly come that day, as he did not feel well. He scaled the note. and then remembered that he had no one to send it with: but that he would bave to be his own mes-Frock sought in the darkness for the door; senger. It was growing late, too, and it was sgalast knocked, and was told to enter; he saw the neatly all the rules of politeness to keep them waiting set table, the cheerful tapers-and the next me. He fore the letter, and went to the Major's, regret.

He was received with the same goodness and cordiality, and he felt more at home with the good family than he had done the first time. They all faltered. "I was to wait for the Major Von Tulpen, appeared to be in a roverential mood, the little Leonora not excepted. They had just come home from church, and their devotions had left the imnot be absent much longer, please take a seat, and press of the prayerful feeling upon their souls, that

" Have you, too, been to church?" asked Leonora. " Not to day," replied Jonathan.

"If I do not go to church it does not seem to man-

like Sunday," said the little girl. "The whole week. "Not gave away. I have it again;" he replied, then seems common and not good. Sunday must be as yet unable to recover from his first confusion and among the days like the sun, that gives light to the surprise. But his embarrassment increased tenfold other days. I can think how people grow wicked.

are good persons who do not keep the Sunday ?" "Oh, elr, how much we owe to you! That box /" Oh, there may be, but their goodness is of a com-

must be to you a sacred relig, as the memorial of mon sort, and brings them no help. They may be good from their understanding, but it comes not

"What do you call the most beautiful?" "Oh, you know better than I; I cannot emplain it. It is beautiful when I pray and listen in church and Jonathan understood that he was better known become united with heaven, and when I think that sation be told of the pleasantness of his prison-life. And when I know that the best remains imperial-

that all my baloved dead live bonide that and my grandfather, and all the father tells about, and Jasus Obrist and sonle that live in bliss, love me as I love that is the most beautiful. Then I hear the whisof the praying hearts, and the holy tanes of the can, and the voice of the preacher, and yet I hear, not; and everything speaks to my sout, and I'msderetand it, and yet hear nothing."

Frock emiled as he regarded the varying expression of her face, while she spoke as if in costacy. He bowed himself toward her as she stood as if expecting an answer, and kissed the candid torehead of the child without uttering a word.

"The little maid chatters like a magple!" oried the Major, "but she often talks things out of my heart, as I have them there, but as I can never put them on my tongue."

After dinner a walk was proposed, and the friends took their way toward the Lilyvale, a neighboring wood, about a quarter of an hour's distance from the houses of the suburb. In the interior of the little forest there was an lun, romantically situated between fields and gardens; it was a favorite resort for the lubableants of the city. Prock gave an arm to such of the eleters; the Major walked beside them, talking rapidly as was his wont. Josephine's convareation was as deeply imbaed with intellect and feeling as was her face and form stamped with the divine impress of beauty.

"It is a beautiful, aplendid day!" oried Leonora, jumping for joy. "I am cortainly in heaven! Jam in heaven! And if you had been to church, Here Prock, you, too, would now be in beaven."

"But I and assure you, my plous Leonora, I am in heaven this very moment."

"No, you are only taking a walk. But I am really in heavon. Bee, all the flowers have deeper colors, and seem more still and heavenly; and the deaves are transparent, as if they were green flames; and the sky has a different robe, and the sun another gleam. All things have a place, and everything looks fostal; but I do not understand it quite. But I shall learn it sometime."

Prook was in heaven, though Leaners sought to deny it. The world appeared resplendent in new garbs of beauty while Josephine leaned upon his arm. He willingly listened to the child's talk, so that he could have opportunity for silence; for he cared not for conversation, as he was beggiged by emotions he could not define nor account for.

They found acquaintances to the Lilyrale, friends of the Major and the family ; they joined the party. Frock, as a stranger, stepped back; he appeared to be searching for plants, and going deeper into the woods, he returned not to the company.

The Major missed him after an bour had sped on. They waited for him while they laughed and talked with the rest. But when it was time to think of returning home, and he had not yet made his appearance, Leonora sallied forth to seek him. The hinjer stormed, and took an opposite direction for the like purpose. Josephine, remembering in what part of the furest he had vanished from view, pursued that path. She soon found him lying in the grass, at the foot of an oak, his face covered with his bands. She thought he was asleep, and softly she called his name. He sprang from the ground with a deathly pale and agitated countenance, looked at her wildly for an instant, and then forced bis lips to a smile as he politaly demanded pardon for having left the company. He was surprised to hear that it was time for their return. He accompanied ber, but he was silent, confused and reserved.

"You look badly," said Josephine, "perhaps you do not feel well."

"I have not felt well, but I feel atronger now," he replied.

The rest approached, and were alarmed at his

"What is the matter, friend Jonathan?" caked crying your eyes red, and they look glassy yet."

Frock smiled, passed his hand over his face, and

"I have notions once in a while."

No one questioned him further. No one presumed to ask for a reason when, in the days that succeeded. he often became kilent in the midst of obeerful and genial discourse, or when he changed color without apparent cause. They respected his secret, and it was a long time before it was referred to in the Toloro family in his absence.

He came regularly every. Wednesday and Saturday to instruct Leonora, and be gave her toltion in many things besides arithmetic. He related to her the memorable events of history, and explained to her many of the phenomens of pature. He spoke well. clear and distinctly, but never more enthusiastically than when the subject turned spon the Unseen, and his religious thought was called into expression. This happened often, and seemed to be a need of his nature. Josephine so arranged it that all her outdoor employments were concluded when he came, so that she could sit down with her knitting in the window-seat and listen. At first she bad simply asteemed Jonathan Fronk for his generosity toward her father, but in the frequent intercourse she learnt to appreciate him for the nobility of his principles and the worth of his heart, and to forget what at first had appeared somewhat Pepellant in his appearance, the pale face and the stronger contrasting ravenblack wavy hair. She felt a deep friendship for bim, and a compassionate sympathy when, as it seemed without reason, he became sad and silent in her presence.

"He conceals a great sorrow in his breast." Josephine often said to Leonora, who was anxious to ask him its cause. " Be considerate toward him, in the Counsellor's house they deemed him a oriminal on account of his melancholy; I believe it is occasloned by a noble and praiseworthy cause." TTO BE CONTINUED IN OUR HERE.]

POYMETY. -Bulwer cays that Poverty is only an ides, lu nine cases out of ten. Bome men with ten thousand dollars a year, soffer more for want of means than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand, and by habit he spends twelve or fifteen thousand, and he apffers enough from being donned for unpaid debte, to kill a sensitive man. A man who carns a dollar a day and does not run lu debt is the happlest of the two. Very few people who have mover been rich, will believe this, but it is as true as God's word. There are people, of course, who are wealthy, and enjoy their wealth, but there are thousands upon thousands, with princely inse, who, never know a mement's peace, because ther live above their means. There is really more happiness in the world among working people than among those who are called rich.

A persone saking Widdikins if he had purchased any.

Adwers lately, was counter-quastloyed, ... if he meant stat as an inquiry with reference to language (But-

Acis to Carina all at man of the most of courses affect of

Writen for the Bannet of Mante WILLIE, DARLING,

FF BELLE BUSE.

Pather, mother, do not weep, Baying in your anguish deep, "Willie, darling, 's gone to sleep-Gone to sleep,

In a cold and dreamless bed, Where no light is on him shed, Be is sleeping with the dead-With the dead !

Birds and flowers will come again-Bummer, with her joyous train; . But we'll look for him in rain-· All in rain !

.He no more will be our guest. Sheltered in our sunny nest. Willie, darling, 's gone to rest-Gone to rest."

Father, mother, wake no more Borrow's low and plaintive lore. Bigbing, " Willie comes no more-Сошев по шого 110

List the words in rapture said. " Willio, darling, is not dead.

Rather lift the drooping bead.

Wine away each startlug tear. Banish every doubt and fear. For your Willie-still to near-Btill in near f

Oft beside your obuis I stand. Mid a emittag engel bend. Singing of the "Morning Land"-" Morning Land !"

Oft I gilde with noiseless tread Round my brothers' lonely bed. Showering blessings on their head-Un their bead !

Though my footsteps on the floor Wake no echoes as before, Still I'm often at your door-At your door!

Through your sunny balls I stray. Often with my sisters play. Flinging roses on their way-On their way !

I have only reached the goal Waiting for each human soul, Where our love bath more control-More control !

Oh ! then lift the drooping head. List the words by angels said: " Willie, darling, is not dead-Is not dead !" Adelphian Institute, Norristown, Pu., 1863.

Griginal Essays.

ANDIENT AND MODERN SPIRITUALISM.

DT O. B. P. NOMBER TERES.

It appears that the boly mountains of Israel were barren of everything, though according to Exchiel, the Lord was there and heard the blambewies of other mountains. Mount Sinai being a region of bare rocks, totally destitute of vegetation, some sur veyors of the Word are staggered in the thought that the Israelites "about six hundred thousand men on foot, besides a mixed multitude, with very much cattle, where the men fit for war assembled in the wilderness of Sinal, in the second year of their flight from Mitsralm, are said to amount to sir hundred and three thousand, five hundred and the Mejor with a gentle voice. "You have been fifty. Adding the women and children, and the Leaggregate of at least two million of scule !- the population of London and Its envirous. An incredible number to travel in a mass from station to station, without everywhere oreating a famine, and nerishing for the want of food and ebelter; unless we as some a much more frequent miraculous intervention in the supply of provisions, tents, water, and berbage for cattle, than we find narrated."

We must not forget the constant raining of manna, though "the mills of the Gods grind slowly." We old Jewry. The evidence which connects the first may also shed a pitying tear for the children of israel before the first instalment of this meal from heaven when they exclaimed, " Would to God we had died by the hand of the Lord in the land of Egypt, ored books of the Persians called the Zend-averta, bread to the full; for ye have brought us forth into Our first chapters in Geneels appear to have been this wilderness to kill this whole assembly with later written as a preface to the other parts of the hunger." This manna had "the taste of fresh oil." and revolted the obildren of lersel, as castor oil does modern children. No wender that on such a house of the Lord," of whom he inquired through diet the children exclaimed, " We remember the fish the medium Huldah, who was at the college of and the melons, and the leeks, and the onlone and the garlic. But now our soul is dried away, and grat of Genesis. Ormuzd, the Lord God of the Perthere is nothing at all besides this manua before our sian heavens, commences with the creation of six even." A flock of qualle came to the rescue, for- heavenly spirits, the same, probably, as the "Sons against the people, and the Lord smote the people drame of the suo, moon and personated constellawith a very great plague."

The tremendons scope of "God's Word" In the Thise six heavouly beings, with Ormusi (Lord of Jehomaphat amounted to less than one million one hundred and sixty thousand mon, in " a coun try smaller than Soutland." This and other rooken. ninety, whose figures amount in "God's Word," to by philosophical observers."

Our author appears to think that if the writers of "God's Word" Had drawn less on the imagination for their facts, or, if the Word had not been submerged in its various meanderings through copyists, its worth would be greatly enhanced to modern measurement. He savs:

The Hebrew records, it is obvious, would greatly rise in historical value, if we could discover the means of correcting these and all similar circles! insocuracies and misrenderings of the books of the Old Testament. They unquestionably contain data of the highest interest on many important subjects of human inquiry, but which coming down to us obsoured by the mists of the middle ages, and errors such as to have pointed out, phi-osophical critics have for the most part neglected, as belonging wholly to the region of the supernatural. More reverenced, therefore, than understood, the Bible is still comparatively a scaled book. To bring out fully the information it contains, we want a new translation; and before such work out properly be executed, we want a new Hebrew grammar and lexicon. The Hebrew of the Massorets, which has been too inexplicitly followed, had as elight a revelation to the Hebrew of Solomon's time, as our modern English to the language spoken by the ancient Britons, and the points they invented belp us to no other meaning in obscure passages than that which was most favorable to the contracted views and national prejudices of man, far less as a body, distinguished for their learning than for their superatition.

The Massorets regarded the Old Testament as a collection of caballatio symbols. They noted all irregularities in the form of letters, for the purpose of discovering their hidden mysteries. They counted the number of words in every book, and attached a peculiar talismanis importance to those of the beglaning, the middle, and the end. To this superstition we are indebted to more exact transcripts of the copies which existed between the fifth and tenth centuries than could otherwise have been handed down to us. But our obligations to the Massorets end here. The text had become greatly corrupted before they interfered with it, and they were not the men upon whose judgment or scholarship we ought to rely for true readings, or the laws of Hebrew con-

The Greek Septuagint would be a safer guide than any other of our existing versions, as belonging to an earlier period, but that, independent of its numerous defects of translation and errors of transcription, which ultimately caused its authority to be set naide by the fathers, we have now neither the original text of the Beventy, nor that revised by Origen in the third century. It cannot, therefore, be hoped that the most careful collation of existing manuscripts would restore the books of the Old Testament to the state in which they were originally left by their authors; but a much nearer approximation to it than we new possess is attainable; and a new translation would have great morit if it gave us nothing more than a correct reading of Seripture proper names, verilledtby the Assyrian cunciform inscriptions, which we are beginning to decipher; and to which, as the more likely source of information on such a subject; our attention should now be directed, rather than to the monaments of the Nila."

By all means let us-nave a new rendering of "God's Word" as spoken from the original " Mouthof God," since the present letter so killeth by its kinks and twists. Let us avail ourselves of the new light now bursting forth from long-buried Babylonia. After a burial of twenty-five contories, the Word of Ninevah and Babylon is found inscribed upon their bricks and oherubims, thus making their Word " a regular brick "In the old theologies. We shall soon be more at large upon this track to discover the intimate relation of the Chaldean astrotheologies with the similar mystical bearing in the Hebrew Word, where the root of the matter is through all the same, and where Masonic symbols with sorape of history are blent with all the ancient religione.

Duplap, in his "Vasticus or Seiner History." gives rather a physical aspect to the old theologies, but he shows the common orldly of the Hebrew God and Word. At present we shall take note of "Trun AND FAITH," with its rather scanty references to the Zodiacal mythology, interblent with God's Word to compilation of the Hebrew records and traditions with the Babylonish captivity when the Persians were masters of Assyrin gives an interest to the aswhen we sat by the flesh-pots, when we did sat said to signify the "oracles," or "the living Word." old Jewry Word, and preface to "the book of the law." which " Hilkish the high priest found in the which we did eat in Egypt freely; the cucumbers prophets in Jerusulem. In the Zend-averta we find a cosmogony closely corresponding with that of the warded by express in " a wind from the Lord;" but of God" in Jewrydom who "came in unto the daughthere appears to have been but very little amend- ters of men," and begat "glants in the earth, the ment from the healing qualities of the quaits, for mighty men of old, the men of renown"-the same "while the flesh was yet between their teeth, ere it sons of God, who, in Job, "came to present themwas obswed, the wrath of the Lord was kindled selves before the Lord," as a part of the mystical

way of figures, as well as in other matters, is a rock himself making seven, are called Amschaspands, and of offence which very much disagures " the Stone of are addressed as the coven hely, perfect and immer farant" to modern reckoning, presenting dispropor- tal spirits of beaven, illustrating another Scripture tions quite impossible to reduce to order. The army reference-that in the book of Revelation to "the seven spirits which stand before the throne of God."

heavens bundreds of years before Moses wrote with loge of like swelling proportions, are very numer. the finger of God from the astro-theological copy of ous in " God's Word," are golte astounding to the the pattern on the mount. "The first of Gencele le onen vision of modern critics-many cases of old that of Ormuzd's visible world, an order autitled to Jewer reckoning being cited by our author, though attention as that of science, and as showing, with me do not find among them the account of the house other mythological histories, that some of the deducbuilt on the "threshing floor," some thirty feet by tions of modern geologiets were long ago anticipated

4.000.000.000 of dollars as olted by Gliddon, in It is to be regretted that Hogh Miller should have Types of Mankind;" neither do we find in our split his head against the rock of offence in the author an account of the magnificent for of Neaman, mineteenth century theology in trying to make the for the cure of his leprosy, amounting to some half astrologic Sabbath of Jewrydom of equal length million of dollars, offered to the heating medium, with the geologic day. It was the letter that killed, Rileha, whose prescription was to wash in the Jor- for God's Word could not thus be stretched out to dan, though Nasman expected that he would "call the crack of doom, and so poor Miller himself was on the Lord his God, and etrike his hand over the oracked in trying to build the old Word upon a rock. place, and recover the lepot," as in the mesmeric or The "wise men " of four thousand years ago could spiritual process of to day. Hewever, elexuliness have taught him better than our bleared eyed the being very close to Godliness, it was well to begin ology. Our modern week driginated in the name as-

with the Jordan, and if the spirit of the river should fail, then to find it with the hand of the Lord.

Cur author appears to think that if the writers of a "general tendency of Indiana creeds to a spiritualization of the yet more attolent detronom'sal sym- unto the sholle vine; he washed his garments in bole; a tendency which, in the Zend-sweets we see wine, and his clother in the blood of grapes. carried so far that every ster has its representative angel and demon appointed by Ormuse in the one white with milk." case, or Ahriman in the other. Of these beings "The name of some constellation seems also in-the chief are Tuchter, (Sirins.) who protects the dicated by the metaphorical figure of isaachar, as East; Salesti, (Sur.) who guards the West; Franci 'n atrong ass couching down between two burdens; (a star in the foot of Orlon,) who watches over the and Serpens may be recognized without difficulty in South | and Historony, (the polar star) guardian of the following : the North. The same it may be supposed, with Dan shall be a screent by the way, an adder in "the four angels standing on the four corners of the path, that biteth the horse's heels, so that his the earth, holding the four winds of the earth," as rider shall fall backwarde." before the throne, which are the seven spirits of der which Typhon was frequently represented." God." So, too, the beasts full of eyes before and It is impossible to fix the identities of the old perour own medium, Mr. Ladd; but as the augel or Lord wrote in a language which we could not read -a "kind of Babylonish dialect," so neither could we anderstand his heroscopic picture Word of the heavens. A spirit then present declared him, from what little be could unfold, to be predicting the then forthcoming rebellion in British India. This was full sixteen months before the outbreak; nor was there then, to mortal vision, the elightest shadow of the coming event, though it came to pass in the numto visit us, even to this day, and writ s and pictures somewhat of the heavens, which we cannot understand. This is to be regretted, as he might instruct us how Mother Deb in Israel engineered the stars to fight in their courses against Siscera. John, in his trance, or spirit, on the Lord's day, had rather the advantage of us in being able to read the Word of the prophetic astrologer, while we find it rather difficult to roll a similar Word as a sweet morsel under In the Persian Word, "Ormand ordained light be

tween beaven and earth; the fixed stars, and those which move it their courses; the moon and sun. As It le sald, " He in the beginning, created heaven." The visible fixed stars were formed into twelve groups or constatintions, the names of which are, the Lamb, the Bull, the Crab, the Lion, the Whoatcar, the Wegon, the Scorpion, the Bow, the Gost, the Water-bucket, and the Pishes. These "twelve," in various names and dresses, and in various correspendences, abound in old Jewry, ng.ip-the pattern on the Mount, and to other patterns. In likewise the Divine John had. them in correspondences of twelve preclous stones, " twelve gates and twelve pearls;" and as in the nature worehip of the old Chaldeans, John "saw no temple; for the Lord God Almighty and the Lamb are the temple of it." From this it would appear that John was viewing the heavens when the Bon or Lord was in the zodiscal sign of the Lamb, and thue in mystical personation made the San and Lamb as one with the temple or

The Persian Ahriman, or Satan, also practices his seductions, and thus introduces "sin into the world and all our woe." He not only tripped Bre. as in old Jewry, but eccording to John, run off with athird part of heaven. The way he did it you may trace on your maps of the heavens, where you will find "the great dragon, that old serpent called the Devil and Satan "-- who has constituted so much of the stock in trade of our modern churches.

"The question is, where this imagery, and the corresponding imagery of the Zend avesta came from, and what it embodied. Where it came from we may see by a glance at the Hydra, Serpens, and Draw of our celestial globes, copied from ancient planispheres; and what it originally embedied was eigns and seasons. Afterwards, the pictorial hieroglyphics of the old astronomers became the founds tion of innumerable religious allegories. C o To this class of ideas belongs the fire worship of the ancient Persions; but strictly speaking, the Persians were not worshipers of fire; for fire is mentioned throughout the Zend-avests only as agdivine amblem, and, in their reverence for that emblem, the ancient Persions did not at all differ from the people of other contemporary nations. The faith of the Ghebers and Paraces, the names by which we now distinguish those Western Asiatios, chiefly of Persian extraction, who have not embraced Mahometaniem, is in respect to the homage paid by them to fire and the sun, the same faith which was at one time the universal creed of early civilization."

We find the counterpart of this in many parts of old Jewry, as in the "burning bush," "pillar of fire," " our God a consuming fire," " fire of the Lord," and when Joshus tells the sun to stand still he ad dresses it as Lord. So, too, in Persia there were variable names of the Lord, as Mithra and Hom were as nearly equivalent to Ormuse as the interchangeble relation of Lord and angel of the Lord in Jewrydom. When Joshua invoked the sun, it was that the light of his countenance might shine upon bis Chalden was far advanced in the science of the slaughters as the invincible Lord, in the same way that the Persian would say to the San-God, the invinolble Mithra, Soli Deo invicto Mithrae. Hence, those who wershiped in temples were the wershipers of " false Goda,"

We shall find, too, God's Word of old time in the If so, and if, as Bro. Drury believes, there is the Zodiacal mythology, where "the names of Jacob's sons are coupled with very distinct allusions to the and, as all Spiritualists believe, still stronger out-Zodincal constellations. Beginning with Reuben, we find Aquarius, the water-bearer, in the words why should not the most powerful organizations " unstable as water, thou chalt not prevail; Gemini, the twins, le Simeon and Levi, are brethren !" Lee, the lion, in the passage, "Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he soughed as a loo, and as an old lion ; who and, as the brother 'also' admits, the example of chall rouse him up!"

." The passages which follow appear to refer to the to be one of the most if not the most powerful that. constellation Berogles, or to Osiris, introducing some or in the resurrection urmy of the beavens. less familiar emblems of the vintage season,

His eyes shall be red with wine, and his tooth

witnessed by astrological John in his divine revela-tions. While reading these revelations, have Ber- is apparently to the same sign as our (apricornus, ritt's Celestial Maps before you, and you may see the goat; and in Joseph, as 'a fruitful bough,' and whereanto much of the "Revelations" will grow one whom the arobers have shot at, but whose as spoken by the mouth of God through one of the bow about in strength. IUSPH and IEUSPH, brethren of the prophete unto John. Indeed, the PH are variously construed as belonging to dif-Spiritualism of the Bible is variously interbient ferent words, signifying a branch, grain, a bowl; inwith the more ancient astrological worship. The crease, &c. We incline to read Joseph, Jesoph, a'asstars are the eyes of the Lord, as well as of the con. ored scribe. We see allusions to the sign of Sagittastellated animals or symbols. "Those seven; they rim, the arober, and to the wheat-ear and tree of are the eyes of the Lord, which run to and fro, life of the Zond-avesta. "Boulamin, who shall through the whole earth." "These things saith he ravin as a wolf, in the morning devouring his prey, that hath the seven spirits of God, and the seven and at night dividing the spoil, clearly points to the stars. They are the seven lamps of fire burning wolf of Egyptian planispheres, one of the forms un.

behind." The angel or ghost who showed John sonated beavens. There was obsuge of name and. these things, and before whom. John was about to rehabilitation through times and seasons and after fail down and worship as the Lord, was probably a impurtant eras. These varying phases are common spirit of one of the old astrologers, showing John to Biblical and Gentile mythologies. All centain how to divine by " the eyes of the Lord;" We have historic, scientific and spiritual truths, though comhad somewhat of such revelations plotured through coaled as significant mysteries of the Lord. These were more or less understood in their day according to the degrees of the initiated, from the entered apprentice to the bigh pricet who alone was permitted to engineer the boly of bolice. There is change of dress, as well as change of name, with the old sym. bollo persons in the heavenly drams, so that in passing through the mystical chambers of old time, we have to play "Puss, puss in the corner" with patriarche, ghoets, lords and stars-the "angels standing on the four corners of the earth, holding the four ber of months, as announced from the spirit-world. winds," so that Gabriel could n't "blow by and-by" The same spirit person continues from time to time, -thus making a breach of promise through the double sense of the Word.

ins in the

SYMPATHY VERSUS SPIRITUALITY.

Mankind are accused of moving like pendulums. from an extreme notion in one direction to its extreme opposite in the reverse. I am reminded of this frequently when I see Spiritualist brethren hoisting overboard the Church-rites, oreeds, spiritual experiences, all and singular thereto belongingbecause, in its rejection of the charts and beaconlights of progressive science, it has well nigh wrecked on the sands and rooks of superstition and fanata. cism. Is this right? Is there no good in the Church worth saving? Even if as Bro. Drury in a late number of the BANNER says, that the clergy do hold their sway and make their propolytes" by the power of sympathy, " that power which has revolutionised the world," &c. Allow that the olergy is the psychologist, and the young convert the subject : is the principle of sympathy necessarily a bad principle ?. Or if bad, or good, according to intention, has it, on the whole, been put to had use in the Church? Or, if it even has been, need it bo, if the Church will open its eyes to the light of true arlence ?

But what shooks Bro. Drury's sense of propriety particularly, perhaps, is the fact that the pretensions or belief of these professed followers of Jenus, to wit: that they are particularly favored of God, who grants them certain graces, feelings and enjoyments, &a., in consequence of "their belief in the efficacy of the blood and sufferinge of Christ as an ment for sin." are unfoun whole thing being shown by the harmonial philosophy to be nothing but the effect of the magnetism of the preacher and prayer circle. This is, no doubt, true in some cases, and probably to some extent in all cases where the conversion, so called, takes place under the administrations of the "preacher and prover circle." But when it is claimed that this spiritual phenomena, as well as its consequentia, is all and alway from that source, we, as Spiritualists and harmonial philosophers, cannot grant the claim

Relecting the Atonement, with all its legitimate adjuncts, and viewing man, in the light of his origin and destiny only, does it not appear that, somewhere in his upward progress, a radical spiritual change or experience is a natural necessity?

If man is a two-fold being-externally animal, human, and internally divine-the one to subserve earthly, and, comparatively, primary purposes, and then fade away; and the other to increase in power. and uses, from infancy to its highest deatiny; and if, in infancy and childhood, while the outer man is perfecting its normal organization, the instinctal and animal rules over the spiritual and divine, then there necessarily comes a time when the former has mainly fulfilled its mission, when the latter in its turn begins to guicken into active life, calls for Its natoral food, and asserts its nativity and high prerogativo.

There is now a struggle between the two. The falsities and corruptions of earth, with, perhaps their natural attles on the other side of the vall, take sides with the animal and earthly man, while, whatever supernal agencies are permitted so to do, shed down their magnetism upon the stanggling divinity within. Which shell rule? At what point of its ouward journey shall the man be " born again" born of the spirit, and begin life on the higher place?

Answer: When all dreumstance combined, bereditary organization, physical, moral and spirited surroundings, permit, one in childhood, one in matbood, one in old age, one at, or soon after death, kal one after months, years; or ages have elapsed, in the spirit-world.

Should not all heaven be interested to been as far as consistent; this spirit-birth and ruse), pathetle communication between spirits in the body. munion between us and disembodied spirits, then be formed above, to communicate with and through similariones below, to carry on the good work? And, if such combinations do exist, the best and most powerful spirite of Beaven are stabili"heed, Jesus is the noblest on record," then Johns is likely

And finally, if desire, or prayer, and faith, are "The sceptre shall not depart from Julah, ust a most powerfully premotive of sympathetic season

nication, then the soul, which, slok of the world, the flesh, and the devile, hungers and longs for spirit-ual food and rest, and looks up in desire and faith to God, to Jeaus, to heaven, individually or coilectively, will surely receive in his soul "joy unspeakable and full of glory," be born again, and enter into rest. Then also, by the same means, may the Church below open, and keep open, communications with the Church above, with Jesus at his head, and receive and dispense powerful streams of heavonly magnetism for the good of those who will re.

Now what matters it, when I am heart sick and my grouns and calls bring the physician with his To dim the lustre of thy stars—the glory of thy blaze healing magnetism to my relief, if I had believed in But Arnold's black and fearful fate, of Rome's loathed my soul, that it could not possibly have been done. had not a fellow-man been sacrificed to make it so? I'am hogled, and the physician did it, but I have since discovered that the man died because to had a mortal enemy that took his life, and without refer. ence to my case.

Excuse the length of this; though I would say much more on this important, subject if I felt better, qualified.

Jan. 18th, 1863.

CROSSING THE LINE.

BY WARREN CHARL

Philosophers have belted the earth with an imag. Inary line round its centre, and through the almamans teach the people that the sun crosses it twice in each year; but as the line is imaginary, of course, the drossing is also, and yet both answer all practical geographical purposes. There is another line also imaginary—the middle line of a century, and, go long as sun, and moon, and stars their varied light although the people had much trouble to locate it some years ago on the centre of 1800, yet I have no So long we'll guard thee, precious flag, thou Beason trouble to find one on this 5th day of January, 1863, when, if we have kept our reckening correctly, I cross the middle line of a century.

Until the last few years, my road of life run over a slippery, thorny, miry, and rocky route, and if hand, any one would like to peruse a narrative of its turn. Which strives, by either word or act, our stately ship ings and twistings, its. long and short comings, he or she will find forty-seven years of it in the lifeline of the " Lone One," which can be had of me for 75 cents; or for \$1.00, and twenty cents for postage, that and my other two works, " Fagitive Wife," and "American Crisis," sent by mail.

I shall not attempt to narrate or even generalize my experience, or the oft-repeated doubts and despairs of my darker years-nor recall the misery and suffering of poverty, sickness and sorrow which hung over all my early life like a monsoon over an African desert, but as I approached the equator, and came within the last ten degrees, the olouds parted, and angel faces began to smile on me from the spirit-world; at first, only for a moment. fleeting glances from happy hearts, but more and more, till they become permanent and constant, and From off the nation's sky roll back the fearful thun-I knew and recognize them as the spirits of those whose bodies have gone to the bone-yard; many of whom have gone out of great tribulation, and whose robes are while, but not washed in the blood of any Lamb, or Man, or God. Since these blessed sonis have come to comfort and cheer me, and have made To those conditions where our souls thy gifts shall a halo of light around my head by day and night. and warmed my heart with the electric love of the soul, I have also found scores, nay, hundreds, of earthly friends, who also contribute all they can to make my life happy and joyous in its closing years; and my enemies, no longer able to irritate or provoke me; and wearied of their unsuccessful afforts to make me appear what I am not, and never was, seem to have retired or fallen on other prey for viotims.

I hope, trust, and expect in the few remaining years I have to stay in this world, I shall be able to say and to write some words of hope and encouragement for the poor, the oppressed, the outcast, and happy, I have little time to spare, and few words to

If I have a mission it is to the suffering, whether in palace or hovel, for they are to be found in both I have no gospel of Jesus to offer for consolation, but tified to see your excellent sheet perverted to the a gospel of Nature, of reason, and of spirits and the enemy's use, and retailing the unnecessary garbage encouraging word of compensation for all the trials of life and the sesurance that there's " time enough. for gladness" when every sorrow shall depart, and the heart overflow with unspeakable joy. To me it is given to hold out the bow of promise to the most deeply afflicted and most destitute here, and to me it is given to know that the terrible damnations of Orthodoxy are not in the spirit-world, nor in the comomy of God, nor in his universe, except in the heads and hearts of those who teach and preach

But I have strayed from my subject and birthday. The vital currents flow strongly and smoothly in my system yet, but the years and sorrows have bleached my looks and are stealing over my frame, fitting it Marcury" at all? Would not Baron Munchaufor its destiny, and my soul is nearly ripe for its exit, and since I know where I am going, the when and how are of but little account. I should be glad to give my life for my country if it could be made most useful thus; but I have not seen the way open. save as I can serve it by tongue and pen. My father lost his life in a battle for our country, and my son should presume truth to be a contraband article,) has periled his, and is still at a post of danger where but in answer to very numerous inquiries on the part .his life may be taken any hour. England took my of kind correspondents of my own, I beg to offer a father's life, slavery may take my con's, and popular theology would have taken mine long ago if it hauntings" in New York City, which may interest had had the power it once had.

and destruction, but they all pay, and so does life. sponees. I have proved it to be so, even in the pauper and the onicast. To all it is better to live than not to live. City, known as West 27th, certain bonerable house-It is good to be born, and good to live, even in trouble and trials, to the middle line of a century; but letting their houses for the purpose of midnight how the slope is from that equatorial line, I do not assignations. Now as the scandal of these estabknow. Should I pass a decade on the slope I may lishments began to grow in the neighborhood, the be able to tell more about it; but if I should step over sooner I shall only procede many dear friends see how they could break up the nuisance—had this who will be welcomed by me to my spirit home, if I concerned the female part of the obnexious transachave one, of which I am quite sure.

1 have been shown the rough way of life, and now for the smooth. I wonder how anybody can endure life without our Spiritual Pallosophy. I am sure if they know it as I do, they sould not; but if igno gance is bliss, it may be folly to be wise. To me it easy, and rapid mode of disposing of the whole af-

was not so.

Hope on, my suffering brothers and sisters. The day-star shall yet arise for you, and adnehino yet gladden your path. The state to he designed ? Providence, R. I. Jan. 5, 1803, 1917

A garrulous barber happening to be called shave you, sir ?" " In silence," was the reply

in impristed for the Banner of Light. TO THE PLAC OF OUR COUNTRY.

Ploat bigh, thou ensigh of the brave, o'er mountain, dale and sea. And let no ruthless tongue or pen e'er dare to stander

thee: Let not a single star which has thy folds of beauty graced,

By fees within or fees without be from thee e'er The enemies of Liberty their guilty hands may raise

Cataline,

Will surely be the fate of those who touch a star of thine.

Thou art our giery and our strength, our nation's hope and pride. For thee our fathers bravely fought, for thee they

nobly died; Through years of toll, through seas of blood, they marched to plant thee high,

That thy translucent orbs of gold might kiss the very · aky.

Oh, symboled eagle of the skies! within thy talons Most firmly this dear legacy, bequeathed by Sires of

Let not its precious folds be torn from Freedom's lofty height.

Let not a single star go down in Treason's dismal night.

Bo long as time to us shall be-so long as earth shall

shall giveof our Laws. And die, if needs be, to maintain the justice of the

cause. And paleted ever be the tongue, accursed be the

to strand:

Upon her deck have we embarked our highest hopes-And with her, bearer of our fates, we either rise or

Dear, saintly Washington I and souls of all the good and great.

Still guide, with thy protecting arms, the good old Bhin of State:

From traitors' rude and blood-stained grasp its preclous helm release, And lead it safely back again to ancient ports of Peace.

And Thou, our Father and our Friend, stretch forth thy mighty hand.

Disperse the flery waves of woe which surge our native land:

der-cloud, Which wraps its brightest destines in one fonereal shroud !

And chastened thus by fire and sword, may we united

better.prize: To worship thee, with truer zeal, as Thou, oh God !

shouldst be, And bow before thy shrine of Truth, in soul and body free.

> "HAUNTED HOUSES," IN FICTION AND FACT.

Mr. Eprron-Though long eilent from press of personal business, I am not unmindful of your ever welcome paper, nor the interests thereof. With the array of phenomenal facts which Spiritualism has brought to light, the Spiritual and Secular journals not unantly illustrate the facts and fictions of man's spiritual welfare, and as we of the spiritual ranks have hitherto had fully sufficient of the wild and wonderful in sacts to satisfy the most exorbitant. of marvel seeking appetites, I am not a little morof secular fictions.

In your issue of January Sist, appears an article, entitled. "Bemarkable Spiritual Manifestations" in 27th street, New York." That you should copy anything on the subject of Spiritualism from the New York press with the assumption of its truth. implies an amount of innocence more worthy of the rolden age that is to be a thousand years hence. than that of the nineteenth century, and a press to match. Perhaps you deem the name of the noble sheet appended to your article, as authority, a sufficient guarrantee against the chance of any readers placing the least reliance upon its statements-but in that case, why quote " the Sunday cen, or the Arabian Knights have furnished your readers with some pleasanter fictions or the :rerealities of spiritual existence, with some more astounding truths? Not for the purpose of setting right any one who can credit the assertions of the New York press upon Spiritualism, (for to such, I' few brief statements concerning certain "house your truth-seeking, readers, and spare your humble All the wars against thranny are wars of death correspondent a quire of foolsoap in private re-

in a certain portion of 27th street, New York proprietors, find a profitable source of revenue from respectable inhabitants of the block cast about to tion only, the thing would soon have been decidedto turn them out, trample them into the gutter, spit upon them, hunt them out of every decent refuge in this life, and preach them into eternal condembation in the next, would have been the most popular. fair, and at once ridding the neighborhood of impurs women. But unfortunately, women in this instanbe were not the only offenders. The presence of impure women necessitated the presence of impure men, and how to kick at the one without injury to the other, was a problem difficult to solve, and requiring the most careful and delicate treatment. shave a considerable wit, asked him, " Hernahall! I it was and is a widely different thing to refuse to let me a house wherein I might reform these wo-

men (a refusal which greets me on an average the infamy needing reform.

who cares for them, or what becomes of them? In ualism and the downfall of its fictions, the other, their gentlemanly seducers may be offended, or, at most, annoyed by some little exposure, da, de, and though this is not much to be sure, still it is enough to hurt their feelings, and we all know the feellogs of a gentleman are of infinitely more account than the life of a score of Magdalens!

In this dilemma then, admire the ingenulty of the 27th street moralitles, when at last they hit upon the following expedients:

Certain members of the Metropolitan Force were detailed to patrol before the objectionable houses after dark, and by suddenly turning the full glare of their masked lanterns on the persons of all the evening visitors, to burt their feelings so considerably, as to induce them to seek a more convenient locality for their gentlemanly, though erratio visita. tions. Now, when all things are considered, to wit, peace in a secluded, quiet and "fashionable locality," the outrage of exposure on the gentlemanly sinners, perpetrated by a sudden and luminous revelation of their identity, the scandal of the neigh. borhood, the arrogance of the victims, together with wous. the of course necessary mystery attendant upon these proceedings, who will be surprised to find that bestowed upon it by the New York Press, doubtless in tender care of the reputations which might have I the Lord have spoken it. been lajured by the Impertinent truth. That one thing needful was a good excuse for fastening any other fame than that of a house of assignation on this 27th street property, and as Providence ever its first retributive justice, and in converse of the picture shields the male with its protecting arm of "good luck," so good luck in this instance " wise- man has a fear of death. ly ordained" that in this very city, within two " West 27th street," that there needs but one the kind protecting genius of male infamy actually ordained that a real bona fide haunted house should exist, and that in such fortunate . prox. imity to the locality aforesaid, that the one has accidentally, or it may be purposely been mistaken for usual candor and clear-sightedness of the New York | the word. Press, mistaken or twisted into a jet more strange,

ing that which I know by personal investigation, In an unfushionable part of a certain street in New York, is a brick house, small within, unprepress strong distite of, and unbelief in Spiritualism. rius to the king. that our mutual acousin ance was at a loss how to deal with her case.

Previous to this acknowledgment to me, this gentleman (as candid and honorable as he had been before skeptical in regard to spiritual phenomconsult some of the leading Spiritualists of the city, asking their opinions, and accepting their proffer of aid in conducting his investigations. In accordance with this rational and truly candid procedure. several mediums were invited to visit the house, but always separately, and under circumstances that precluded the probability of their having communicated with each other. I have been present on many ocessions of this kind, and in company with several different mediums, all excellent in their way, and unknown to each other. Similar results and a similar litetory of the spirit, his appearance, purpose, &c., &c., have been uniformly given by all the mediums.

The details I cannot here relate, but the sum of the history is this:

The spirit of a man holds possession of that house lives there, and regards the place as his own. He finds the present tenants susceptible to his influence, ffestations of his presence were violent, noisy, terrible sence. Several different members of the family sounds and sights were thrust upon them at imes, and his presence was an object of terror and repulaton to them. More than one spirit has been to the Green Mountains of this State. Our good seen there, although there is ever this one, who can serve the cause of truth by relating the partion- takes; but he surely could not have heard me say lars of this man's appearance and acts any further, and whatever opinions I may entertain concerning his attachment to that particular house, are at present mere theories of my own and others, and are not, think, resolvable into demonstrable philosophy.

I beg to add, that this article may be seen by some of the parties concerded, and as I know their earnest desire has been to avoid publicity, I take this opportunity of reminding them that, although the utmost precaution may be and has been used in enforcing health giving breath of these stalwart giants of silence on the invited visitors, they have been too earth. This is all well; but they are little aware numerous to expect the same prudence from all. of the peculiar beauties of the same landscape, now. Burely, then, it is too much to require that a mys- It is worth a visit to Vermout, even in the month tory confided to the keeping of at least a dozen per- of January, only to witness Bow gracefully she sons and each one's particular circle of confidents wears her robe of white folded so artistically over

should long remain a secret. In respect to the wish of the parties to avoid ob- buildings, rolling itself in brilliant balls on every noxious publicity, I forbear to enter further late de- twig and tree-top, and making a smooth path for the tail, although there are many carlonely interesting prancing etceds, as they gaily bound along to the features in the case : but since the affair is siready so widely known as to render scoredy simply impos- yet more merry and musical, on their errands of cible, it seems to me that the interests of truth can business or pleasure. be better served than by suffering this really philo- Patriotism is active here, and balls, tableaux. bone of Secessia. Ged grant that a death-blow many

sophical problem to be used as a mask to conceal the about once in every third day,) and object to the Infamies of New York Upper Tendomism, or pander occupation of a house devoted to the perpetration of to the purient appetites of New York journal readers.

I am, dear friends of the BANNER, with the ever the infamy seeding reform.

I am, dear friends of the Sanner, with the ever In the one case the women alone are injured; and carnest wisher for the success of the facts of Spirit-

> Yours faithfully, ENNA HARDINGE. Lezington Avenus, 2d door abuse 52d street, New York.

> > Correspondence:

Biblical Criticism.

Dean Bannen-I highly appreciate your free columns, even though an occasional writer be permitted to advance opinions with which I disagree.

Knowing your partiality for short communications, I will only refer to that part of your correspendent C. B. P.'s essay on "Ancient and Modern Spiritualism," published in Vol. 12, No. 18, wherein he expounds Esskiel xxx: 12-15. I will give what I conceive to be more beautiful and satisfactory - the the nightly patrol of these guardians of the public spiritual view according to the science of correspond-

The Egyptians formerly sultivated this science whence came their hieroglyphics, which science they afterwards turned into magic, and made it idola-

"And I will make the rivers [divine truth] dry, and sell [alienate truthe] the land [the Church] It wanted but one thing more to fasten upon this into the hand of the wicked; and I will make the fashionable resort the mystic reputation so kindly land [the Church] waste, and all that is therein, by the hand of strangers [falses which destroy truths].

Thus saith the Lord God: I will also destroy the idole [the false of religion], and I will cause their images [falses] to cease out of Noph [the natural man], and there shall be no more a prince [a princivisits on the sinner (provided it be a female one.) pal or leading truth] of the land of Egypt [in the natural man separated from the spiritual]; and I will put fear in the land of Egypt." The natural

" And I will make Pathras [the illustration of soimiles of that very locality, and in a street whose entities by the knowledges of truths desolate, and I sobriquet bears so striking a resemblance to will set fire fire signifies love, both in a good and bad sense] in you, fultimate truths falsified] and L word altered to make the name complete-I say will execute judgments in No" [doubt in a state of temptation].

"And I will pour my fury upon Bin fevils arising from a love of self and the world], the strength of Egypt [the atnural man], and I will out off the multitude of No." Egypt Sin and No signify the sclthe other, and the bauntings of the unclean and entifies and failacles, which are of the natural man, filthy spirits still in the form, have been by the and oppose the reformation of man by truths from

Any one desirious of studying the spiritual meanthough thank heaven, far less bideous haunting of a ing of the Scriptures will be much aided in their inspirit, who is no longer a tenant of the mortal clay, vestigations by procuring "A Dictionary of Corre-As this involves the fucts of the case, rarely so spondences," &c., extracted from the writings of welcome as the fictions, I shall be brief, simply stat. Emanuel Swedenborg, published in Boston by Otis

Troly has C. B. P. said that Egypt afterwards "became, under the Ptolemies, the Great Britain of tending without, inhabited by a very quiet, highly- the ancient world." Ptolemy Philadelphus, for jusrespectable, and industrious family. The lower tice and magaanimity, might be held up as a patportion of the house-only is in use by the family, tern to Princes and Presidents in any age of the the second and third floors being rented as day. World; his superior has never yet appeared. To schools, with simple furniture, adapted to the pur- him we are indebted for the translation of the Hepose. On my first introduction to the house, I brew Scriptures now known as the Septuagint, or visited it at the suggestion of a gentleman with the Seventy, in round numbers. It was translated whom I had a simple business acquaintance, in the by seventy-two learned Jews, chosen by Eleazer, the course of which I had frequently heard him ex. high priest, and recommended by Demetrice Phale-

His suggestion for my visit was made, therefore, to He ordered his treasurer to pay twenty drachmy very great surprise, on the ground that the fam. mas a head for the ransom of all the Jewish ily, of whom he was and is a kind personal friend, male slaves to the recovery of their full freedom; had been greatly afflicted with most mysterious he paid for this four hundred talents. He then ornoises and eights, coinciding with what is generally dered the discharge of the mothers and children called "ghost-hauntings." One of the ladies of the born in slavery, and for this paid two hundred talfamily in particular suffered cruelly from this un. ents, thus redeeming all the Jewish slaves in his accountable cause; indeed, her health and spirits dominions, to the number of one hundred and twenty thousand. And when it is reme was not done as a necessity of war, but from a sense of right and justice, it must be confessed that Egypt, literally, was far from being "the bases of the kingdoms." These prophesies must have a spiritual ena) had at last, though refustantly, determined to meaning, or I must say with C. B. P., that they " were rather wide of the mark." A. BEATTY. Evansville, Ia., Jan. 29, 1863.

From Vermont.

Although you have had nothing from my pen for several months, Mr. Editor, yet I have not been idlo. Among the Green Mountains, which are now white with snow, in one of the quietest, coalest dwellings of these warm-hearted, intelligent people, I am enjoying a brief respite from labor, and a daily proof that the thermometer is no criterion by which to judge of the Amperature of human souls.

Coming into New England last autumn, a comparative stranger. I have met with much of cordial kindness, cultivated and refined intelligence. and true sympathy and affection. "The gloomy month of November was brightened and blessed by pleasant friends, and appreciative audiences in Moodus, and Somers, Conn. The bitter blasts of especially one lady of the family. At first the man. December could scarcely find me, anugly ensconced as I was; at the base of the hills that form a part of in some instances, and accompanied by angry intelli- the beautiful city of Providence, R. I. There I spoke four Sundays to continually increasing numbers, met him at times about the house, and all heard him and found many choice souls, flourishing and uncome and go like one of the household. Distressing folding most beautifully, in the sunlight of our glorions philosophy.

From thence I took a long, and rather cold ride friend, Dr. Dutton, says I was at the Convention at seems especially prominent. I do not know that I Bridgewater. I will not attempt to rectify any misanything there. However, I have spoken in Woodstock, South Woodstock, Felchville and Rockingham, to good and intelligent congregations, and find the cause of a free, enlightened religion to have taken deep root in the minds of the wisest and best of these children of the mountains.

People come here in the summer season to gather inspiration from the sublime and remantic scenery. and strength from the invigorating atmosphere, the bill and mountain, clinging to the steep roofs of the merry music of sleigh-bells, while conveying belles

vivants, and concerts are the means by which me money is obtained, to relieve the wants of our sight and wounded soldiers. The "anchored loe" of the whilem purling brook, over which the new emerald water glances swiftly by, reminds one of the solid, sterling qualities of the people. Rooted and grounded are they, like the everlasting hills among which they dwell in pure principles, upright lives and lofty aspirations. God bless the noble children of the Green Mountain State. Yours for the truth.

Rockingham, VL. Feb. 1863.

Notes of a Short Tour West.

From Centreville Convention, we journeyed three or four hundred miles west, visiting several towns where we ploneered four years ago : some of which we have visited annually, some semi-annually, and some quarter-annually, since our breaking-in. We found the "cause" doing well in nearly all of the old, and left fair prospects for a good harvest in each of the new openings made this time through. As I have promised again some of your readers

E. A. KINGSBURY.

"Notes by the Way," they shall have a brief outline. view. Gave two lectures in Ward, two in West Almond, two in Cuba, two in New Hudson, Allegany Co. N. Y. Ward and Cubs friends are doing but little now, practically, outside of "holding on" to their bellef, scarcely furnishing themselves with spiritual reading matter, giving little or no encouragement to the laborers in the public field, excepting a good "turn out" There are those, however, in these places who are doing all they possibly can. As media, Mrs. L. Boott, (mother of Mrs. C. L. V. Hateh.) Dr. N. R. Miller and companion, of North Cubs, are constantly at work. Mr. Miller is a good bealing medium, and speaks some times : Mrs. C. Miller is as well developed an impersonating medium as the writer has ever become acquainted with. Many others, with him, can testify to the fact, that their own spirit-friends have identified themselves through her instrumentality-not in a "guess so" way, but positively. Mrs. Boott I am told is a good trauce-medium.

Found the few friends in West Almond as wide awake as ever, with their hands to the plow, looking not backwards. They are alive to spiritual thiuge: are not sectarian in their belief, but grasp after good, or truth, come from what source it may. Were they blessed with means, would do unaparingly to promulgate wholesome, liberal centiments. My companion and myself have alone done the itinerant labor there.

Visited New Hadson for the first time; found a iberal community inquiring for higher truths. Next at Olean: Mrs. Hatch had given two lectures there, and at Cuba, on her westward way, to good acceptance. Our lectures were in the Weston villa, two miles east, and the first ever given there. Had a crowd of attentive hearers. Three evenings at Eilloottville. In the two select circles, tests were given, which brought heavy eighs and big tears from those who had opposed us on former occasions with an unmitigated skepticiem and contempt.

Mrs. M. was made to get up, after pointing out the relatives of the spirit, and shake hands, in a manper so peculiar to the spirit herself, with a mother. father, sieter, aunt and husband, and an uncle and his wife, that they each recognized the spirit immediately. Afterwards, other matters were given, conoluding with a perfect description of the spirit, confirming and making the whole thing satisfactory with the spirit's friends. This was brought about by a statement made in public the first evening, that Mrs. bi. would clairvoyantly give a perfect diagnosis of the disease of any person who might see fit to call for that purpose, without asking any questions or previously knowing aught of the conditions of the patient. The next morning the above mentioned aunt came, accompanied by the other relatives, quite unexpectedly, for an examination, which was readily and accurately given, and interested them so much that they slaid for a circle in the evening. In this way, many, in our travels, have been converted from a ekepticiem to a belief in spirit communion with mortals.

(Mrs. Miller, as a medical clairvoyant and as clairvoyant and clairandient for seeing, describing and conversing with spirits, has been remarkably successful, say those who have been benefited by the use of these " best gifts.")

Mrs. Miller was warmly greeted by the friends in Lottsville, to a goodly concourse, to whom she gave a political cration, which was well received. Some select circles, as usual, and then away to meet her companion, as per agreement.

His senarate tour was not a successful one, in a spiritual point of view, excepting in one evening's discussion with three opponents, who thought that to ridicule the subject would gain an easy victory for thomselves; they soon learned their mistake, however, and draw off into another channel and enb-

From Columbus we went "joined hand in hand" "nppunished." to Corry, where we had good circles. in which a number of excellent tests were given. Had two good public meetings, the first ever held in that place. Though it is a new place and but few friends, yet we were glad to visit there.

Now turning ourselves, we retraced our course to Cuba, Elmira, and again into Bradford County, Pa., whence I shall give you notes in my next.

With a sincere desire for your well-being, dear readers, and continued effects in circulating the esteemed Bannes and similar publications, I am, as ever, with respect, thine for light and truth.

Pagebrook, N. Y., Jan. 10. H: M. MILLER

Letter from Dr. Harlow.

A few stray lines from an old correspondent way from home and kindred to aid. In his feeble might, and strengthen the arm of those engaged in putting down this unhallowed rebellion, may not be uninteresting, therefore I will devote a few moments in apprising the readers of the patriotic Banker of our present movements.

A fleet consisting of twenty-one boats is now being rapidly laden with men and municions of war, designed, probably, for the Cumberland. Our brigade consists of the 78th Illinois, 98th, 118th, 124th and 125th O. V. M., commanded by General Gilbert. Our splendid steamer St. Patrick, carrying the gallant 113th, is honored with the colors. Several fron-clads are to be in advance and rear to protect our Imposing neval armament against robel guns that may be found disputing our passage up the Cumberland. We go to reinforce General Roscorants division, now mensoed with the immense reinforcements from Richmond. Many troops have gone up the Camberland, and but little doubt remains of our victorious advance into the very heart and being

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to this wicked reballion. Strong and | have a vital interest in the present condition of the | This Paper is issued every Monday, for the is must be struck in rapid succession. one meneter will are leng give his last in klok. Our commanding general and staff entarily expected aboard, and then we shall off, exhibiting the most grand and imposing acle seen in this part of the country slope the ne bogun. A. HARLOW, M. D. Portland, Ky., Jan. 29th, 1863.

"BET THY HOUSE IN ORDER."

A Locince by Mr. N. S. Greenlanf, before th Lyconm Sectory of Spiritualists, in Lycomm Hall, Besten, Feb. 4, 1963.

[Reported for the Banner of Light.]

Mr. N. B. Greenloof, of Lewell, lectured before this Seciety, on Bunday, for the first time. He is a trance speaker, and has a clear, full voice, which strikes pleasantly upon the ear. He gave two excellent discourses to large audiences, who appeared to enjoy the spiritual food he offered them. Below . We give a synopsis:

. In the afternoon, he gave for a text the injunction of leainh : "Bet thy house in order." When we reflect for a moment, we find within the human organtzation a passion stronger than all others which prompts the individual to provide for himself a habhation-an abiding place-a home. All races possess this same inherent quality-this love of home. And it is one of the most natural impulses of their natures to put forth their best energies to protect that home from any invasion of whatever nature. But still we find in this love of home other qualities mingled with it.

In every man's nature there is a strong, controlling, religious element-a devotional feeling-which is constantly working within him a feeling of unrest, a longing desire to gain possession of a more positive knowledge of man's immortality than his teachings have yet been able to impress upon his mind, or instill loto his soul. Hence this desire is constantly outworking itself in all the various stages of human existence.

The theology of the past has pictured Heaven as a beautiful, fer-off city, whose streets are paved with gold, where God sits upon a great white throne, be. fore whom the angelic hatte and the redeemed ones of earth sing praises eternally, and at whose will the pearly gates are spened to let the light of celestial glory shine down upon the children of earth. But netwithstanding this glowing picture of oclocial harmonies, there was still the condition of unrest, an unsatisfied want for semething more reliablefor the soul is not entisfied with anything short of truth. No vague and uncertain theories in regard to the future condition of the soul, will answer the oravings of man's nature. He wants to find an abid. ing place more congenial to his nature; where kindred meet kindred, and friends meet friende, and where all his sympathics could go out to the whole homan family.

Old forms could not go out like a consumed candle, but they hung on, doing their work in but a partial manner, consequently the condition of unrest was a necessity, religiously and politically, in order that the soul might grow and expand-for it must ever progress. Spiritualism, which came to direct it in its search, has given the only proof of the immorality of the coul; and it has wrought a mighty revolution in the religious and political ideas of the human race.

While the san shines out this bright day, to gladden and bless the earth, and the people gather in their respective places to worship God for his manifold blessings, there comes up the cry of war in the land. The fearful horrors of which are yet unrealized by us. Yet there is larking in the minds of the New Englanders, a foar that our freeides are in

While husbands, brothers and friends are on the battle feld to outwork a divine decree, your bearts are throbbing with intensest interest and concern. ment, lest this danger should come upon you, and your institutions, and liberty be destroyed. It is necessary that you should feel this anxiety, in order that you may do your share in the great work that is before you. He who would take part in a glorious achievement, must not be idle, for the watchword of the times is, work ! work i

The institutions of the past have done their work; they have been protected with all their faults. The demands of the enemios of freedom and progression were so insolent, that there came a period when forbearance ecased to be a virtue.

When we come to look upon America-sail along her vast phores traverse her broad demains from east to west, view her expanding prairies, detied all over with cities and villages, and pass up through the mountain gorges, over the ragged bills and down the vales of New Bogland, all icoming with life, animation and industry, steadily moving on in the march of progression and improvement, we are led to agalaim, What if it were possible for the rebels to succeed in committing your Constitution to the famos and overthrowing your Government? Such a condition of things could not last, for the genius of the American people would rise superior to the emergeney, and a new government would be created, whose institutions would be in keeping with the progressed state of the times, and under the new order of things civilization and human rights would attain a higher position than has yet been witnessed by the civilized world.

The American people possess more genius and a greater love of liberty than any other people, hence they will never remain passive under any form of government than one based upon the most liberal and adfanced idear.

It is true the soil has not produced such an array of sculptors and workers in the fine arte as the Old World; but in her supply of the invaluable and more useful arts which meet the immediate demands of the human race, it stands preeminent.

When you look upon the touted delds, and behold the thousands of patriotic hearts, beat on the so complishment of great ende, and see the preparations for human destruction, or visit the hospitale. and there witness the distress and wasting away of precious lives, does not the injunction, "fet thy besse in order," come home to your souls with fearfol.earnestness? No nation is so preguent with mighty and important events as years at the present time, and most significant indeed is the warming which, if proporly heeded, will soon bring about a

more humanitarian arder of things. The outbreaks of the external are but the manificiations or outworkings of the internal. You are all interested in these ophravals, these evidences of

the secret of the human intellept and soul. . You all

van and who edited as I am

country. No one can chrink from the responsibility week and me me date.

which reets upon him. No one can fold his arms

and say, " I have no part nor lot in the matter," but

all must units and bear their share of the burden.

with an earnest and determined will that the right

shall triumph. This must be done before you can

achieve the end so anxiously desired. You are all

interested in your government. Your country le

your bome-there you have an abiding place. There

is a secondity, then, for a strong government-one

that is able to protest yes in all your rights. Then

with one united effort lend your energies to advance

the great work which is before you; thus shall you

move on and continue to exist, working out the pro-

blem of your national existence. Success or failure,

God knows the future. But all depends upon your

own efforts. The mighty hosts of the spirit-world

are working with you for the establishment of Jus-

When you come to fully understand the past, and

the people have gained strength to combat with

only through carnest struggles. Revolution has been

the watchword for the past ages, and we have been

so used to the word, that we now think no great re-

The goulus of liberty-the outworking and ex-

panding power of the soul-has everthrown the tot-

tering pyramids of the past, which now lie moulder-

ing away. It was this genius that caused Rome to

fall. It never can be stayed in its ouward murch.

Our hearts should take courage and be cheered for

the future. The natural condition to which things

are tending is freedom. The immutable love of God

decrees that freedom shall be the gulding star for

been, the first demand of your soul is for religion,

and you are not entisted till you have learned more

kindling the mighty flames which are to burn up

the slavory of oreeds and dorman and superstitious

He who goes to the buttle-field to fight for the re-

construction of old ineticutions, old forms, wars, as

it were, against the Gods, for it can never be done.

The age is far advancing too far and too fast for

any such unprogressife iden. It rests with you

now, as a progressive people, to "sat your house in

order." Hee to it that you do not harbor slavery in

your borders. Remember that you have a great work

before you in establishing a glorious government for

the future; and if you are not victorious in all your

efforts, do not think that God has left you. You

have already paid the price for future greatness.

Then struggle on undismayed in the divine mission

you are engaged in. You are now in the crucible

There are human hearts, to-day, writhing and

bleeding at their own firesides from the anxiety they

feel to know the condition in the other world of their

kindred who have fallen on the battle-field in this

forth in the defence of their rights and human lib-

erty, many of whom were exemplary members of

salvation of the races. Be true to yourselves, and do

not enclave others, but let liberty be inscribed on

so shall your God be just and true to you.

and through the transgressor.

The Present and Future of America."

Music Hall.

the deak on Sunday, Feb. 1st. Hen subject was

Miss Dickinson is a fine speaker, forcible and elo

for what she likes, but condemnatory and sarcastic

for what she does not like. She claimed that the

present war was a great conflict between Liberty

and Despotism, and that Liberty would not come

out in thunder tones, "Give us Liberty for the whole

Human Race!" The guns of Fort Sumter thunder-

ed Despotism! The guns of the North shall soho

thousand Southern men cannot govern eight hun-

dred thousand Northern men. Victor Hugo cays:

exist in the land, and the arms of the Morth shall

be triumphant. The North must be just, by grant.

ing liberty to the elave, or the "stane which the

Beston Spiritual Conference.

ground to powder.

Blavery makes deathuess in the soul." Let the

Miss Anna Dickinson of Philadelphia, cocupled

which is to purify you for that future greatness.

an earnest and united effort.

forms can come but through war.

the whole human family.

Banner of Light.

BOSTON, SATURDAY, PRBRUARY 14. 1861. OFFICE, 158 WASHINGTON STREET.

BOOM No. 8, UP Brates.

WILLIAM WHITE & CO.,

PUBLISHEDS AND PROPRIETORS. FOR TENTIS OF QUESCRIPTION SEE GEVENTH PAGE."

"I counci believe that civilization to its journey with the son will sink into engless night to grailfy the ambitton of the leaders of this revolt, who seek to Wade through daughter to a throne

tice and peace on the earth. Take courage and And shut the gates of mercy on mankind's work, for no great reform was ever effected without out I have a far other and far brighter vision before my gaza, it may be but a vision, but I still charish IL. I see one vast It may be but a vision, but I suit contain in 1 see our rear Confederation stretching from the fourse north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the culture waters of the Pacific, and I see one people, and one law, and one language, and one faith, and, over all that year Continent, the home of freedom note how gradually civilization and the liberties of and refuge for the oppressed of every race and of overy almo."—Estract from John Bright's Speech on American Affairs, delicered at Birmingham, England. wrong and oppression, you will see that all has been best for the good of humanity; yet it was attained

Conservative.

Heaty thinkers, and they who are satisfied to take their ideas, principles and notions at heareay, are the very ones whom we oftenest hear speaking in terms of roundest condemnation of what is old and past; and, as a general matter, their most potent reasons for so doing, if indeed they have any to offer, are such as these-"Oh, we are done with all that: It is entirely gone by l"-or, " Do n't call un what deed men have to say-let ue talk so if we were living persons ?"-or, "What is the use of allowing euroelves to become orested ever with mesees, and rusted with age, when there is such a glorious The aspirations of the human soul are naturally fature for us ?"

religions. No matter how infidel you may have It appears as if some of these over-wise dogmatists, these philosophers without reflection, these practical men without experience, really believed of God and the bereafter. Your religious natures that the world's existance up to date had been to no purpose at all! . They would seem to held that, are ever sending forth the ory, " Come ever and help ue," to all who can give you light. The cry is for all the ends of progress and growth and exaltation, the world might just as well ,have been made heard by those beyond the vell, and the spirit-world is now answering your earnest prayers. They are new this morning as a good many ages ago; that experience riponed no fruits for the human family : all your irreligious ideas, and free your souls from that the soul was a port of balloon, freshly inflated for a pleasure excursion into the upper airs of an puknown future, and freighted and ballasted with bigotry, and are urging and guiding you on to a sublimer appreciation of the divine truths of the liv- no weights out of the past, and source a single suggestion from the present.

It has become fashiousble, with the socialists, and Immature dreamers, and incaperienced degmatists, and wanderers in the forests of verbiage, who profees the calling of progressives, to speer and ourl the lip when the word conservative is spoken, or a reflection on the past is adduced, or caution and prudence are suggested as side in counsel and action. They cannot bear such things. Their future is a so much better and brighter future than any past over was. that he who even ventures to quote from that past is get down as the bater of his race. Their love of progress has become faustical, merely from their willful refered to stand on this solid rook of the present, and survey the past and the future on either side.

Has the world lived till now for nought? 'Is it proof of a hatred of human progress that we point to the sure, though always slow, progress which the race has made in the past? How can there be a terrible struggle, those leved ones who had gone Puture, without something like a Previous for it to rest upon? If that future is destined to be peopled with beings like ourselves, what will the habitation society and the Church; but now the startling re- and inheritance itself be worth if it is entered upon flection comes up, " What is the condition of my by infants in experience and embryos in knowledge?

partner, my con, or my brother? Perhaps they have | Here is a world for us - a selid, substantial sphere taken the life of a follow being-oh, who can tell of existence? Because there is still another and a us of their condition?" Spiritualism comes to solve pobler world, or sphere of existence beyond, shall we the problem. It brings the answer direct from the out the acquaintance of this, and spend our days in departed ones. And thus comes a mightler revolution, pining for the joys of the other, to which we are not through this war, than all the religious element has even trying to sarn a title? And just se with the effected in thrice the number of contuctos. Through future—is it what we dream and imagine it to be, unless we go to it enlarged and enriched with what it future existence must write its blotory. Toll on, then, and "out your house in order," that you may we have learned, experienced, and sequired in the participate in the great and glorious work of the past? How can it be possible?

And this true and well-balanced regard for all the riches of the past years, this constant reference of you banner. And as you are true and just to others, present theories to bygone experiences, these palpitating impulses of the hour which are the growth of seminal principles implanted by the past-all this In the evening the subject for the lecture was is what we hear and see derided as Conservative handed in by a person from the audience. It was It is "Old Fory." Young America cannot tolerate as follows : "How far door human responsibility ex- its presence: as for its influence, that is entirely tend? Or, how far is a human being responsible out of the question. And in this manner we are all for every act of his human life ?" The speaker pro- sufrendering judgment and sense to the babble and seeded to elucidate the subject in an able, clear, and ristens outery of young blood alone, subordinating foroible manner, showing conclusively that every in- wisdom to shallowness and experience to have predividual is mainly responsible for his own sots; that sumption, until we shall make up some fine marning there is no atonoment for any transgression except by to discover that our dreams are but demons, and our wild theories become monsters ready to managle opr limbe.

There are two balves to all things. Mature is dual, from beginning to end. We sotually know only a present; but it is ever to be enlarged, enriched, and expanded to the largest limit possible by the vast volume of the past, and illuminated, extendquent. Her feeling and sympathy is rich and full ed, made poetle and gibrious, by the lights which stream down across it from the future. Here is our stand, and this is the nature of our Conservation.

Тье Парру Опев.

till the whole great heart of the North should speak It 's in Ill wind that blows or one good-says the proverb. Another saw declares that what is one man's meat is another man's poison. The wold weather pinches many persons, but it is very accept. back Freedom, Liberty, Equality! Four hundred able to some few. To coal dealers and les autters is has proved a real and annietakable godeend. Coal has gone up oblumey at an unprecedented rate, cluce the mercury went down the twbe; and fee-men North unitedly declare that slavery shall nowhere have rebbed their hands with delight-and let us hope with gratitude-at the thought of selld cakes forming on the ponds a good foot-and-a-half thick. These two classes form the only really happy builders refeeed" will fall upon it, and by it be classes we remember to have mot with, on and after the breaking forth of this feeland climate from the bowels of our previous spring-like temperature.

Our Canso.

The subject.-" The Prelitietence of the Boul "-We have assurances from the friends in various has been the theme of the Conference for the last two weeks. For the most part the ground has been sections of the country that Spiritualism is rapidly on the increase. This is indeed cheering have to taken by the speakers that the soul is prior and superfor to the physical body; that the soul pruduces the laborers in our cause. It shows that the seed the physical body, lastend of the old belief, that the sown by them is springing up, giving premise of a physical body, to its development, produces the sent, giorieus harvest in the immediate fature. This The subject for the next Conference is Soul Affair should etimulate all the friends to renound efforts Jacob Edeen will make the introductory re. to promulgate the heaven-bern truths of the Spiritual Philesophy.

Beecher on New England.

make an agreeable jumble of them for the pleasure seems to be very strong against him. Mr. Jonathan of our readers everywhere. He locales New England on this wise : "There lies between the Rt. Law. rence and the Atlantic Osean a little gire of land, a few bondred miles wide and long, that seems to have bood made up of the fragments and leavings, after the rest of the continent was made. Its ribe stick out beyond all covering; It has sand enough to scour all creation ; there are no large rivers, but there are They here tested Mr. Fay's mediumship again, and many nimble little ones, that seem to have been busy since the flood in taking exercise over rifts and them. We quote from the Jamestown Journal : rocks. Its indigenous productions were ice, Indians, and trees; its wild fruits are whortleberries and obesinute." The Paritan he describes as an individual who

never was popular, and never can be. He was not liked in England; they disliked, while they repected, him in Holland; and he has accumulated no graces of character or manners since he came over the seas. From the sad-eyed, stern and sedate Puritan is lineally descended the Yankee. The Yankee has gone everywhere over the continent, and ever will continue to go. He cannot be pent up, because Ideas cannot be confined. The West dislikes himsave in its more northern settlements-and the South hates him; even a plous old negro in a slave cabin was once overheard praying for the "d--d Yankees." Mr. Beecher saying that the poor fellow believed it was their Christian name! But hewever his word. His agent informed us that the spirite they may hate us, they cannot resist us; they are had sent him out of town for a short time; but that not able to entirely shut us out. The Southern man will fight the Yankee brother, but marry the eleter: yet a Yankee woman is twice as much a Yankee as her husband or brother.

Yankees are charged with being meddlesoms, and they are compelled to plead guilty to the charge. They will elroulate their ideas; and these ideas demand the targest possible liberty of thought and life. You can no more shut up, or shut out, New England, than you can shut out the light and the air of beaven. Railing and accusation form no barriers or obstructions. Ideas can never be smothered by such as these. New England—and even Mr. Calbean said as much-was the teacher of political philosophy, or democracy, for this continent. Her political doctrines are very simple, but very radical. She'is to-day on triar for holding so firmly to her ideas and principles, and to her instinctive love of

Williamsburg.

The old town down on the Pentusula, which has quite a history, and an interesting one, too. There used to be much wealth there, and the inhabitants lived like born aristocrats. The famous William and Mary's College is located there, the same at ceived their early training and discipline, and whose and Queen of England at the time of its establish. ment. The Bishop of London was its dret Chan-

The Episoopal Church of the town was built long and long before the Revolutionary War, and still stands intect. William and Mary's College was The original deed of transfer of land and appur. fallen, reatless souts so Emma Hardings. tenances to the College is still preserved in the College library, and le engressed on fourteen illuminated sheets of parchment. During the summer previous to the Revolutionary seige of Yorktown, Chandellor Nelson-

renown. The daily life of the inhabitants indicated a high state of culture, and nowhere could a more truly Arcadian place be found in which to pass one's days in study and meditation.

The French Minister.

From revelations made by the publication, in neither man, woman, or oblid, would over concent to live with the North again on terms of political equality and fraternity. No doubt Boniamia and the other robels took infinite pains to make these aentiments stick fact in his mind, trusting to time to find the fruits making themselves apparent. But the entire correspondence demonstrates that France she will do so just as soon as the convenient opportanity presents itself.

The Cause in Marbichend.

Mrs. M. S. Townsend writes under date of Feb. 2d: "Yesterday I was in Marblehead, and I can Spiritualism resurrected, which seems almost the succeed one another with regularity. We relapse for in the evening the hall was growded, ingtwith. from one to the other as quick at me can tell the standing an admittance for wes taken at the door,"! Story of its but my a knower at with 1 - - the first

#201 II 70 - 11 (0C) Expectere of H. Melville Pay. Henry Ward Boosher has recently lectured in Bood The good people of Tilustille, Pa., and Jamestown, ton again, discoursing of New England. And sense of his similes and fauries and contracts were so carding to the Jamestown Journal, in regard to the charp and bright, we cannot recent the temptation to Watson, Req., of Titusville, a firm Spiritualist, su-torsed Fay, and he ambiblied himself two days there. Subsequent developments, were made by Rev. A. S. Dobbe, of the Methodist Episcopal Church, of Titus. rille, and it was resolved to follow Pay to James. town, and expose him. Beveral interested parties secordingly did so, among whom was Mr. Watson. came to the conclusion that he had imposed upon

"Mr. Dobbs, who ferretted out this imposition, was very bonorable and gentlemanly, as were all the party from Titusville. Mr. Fay had humbugged them agregiously, and they vowed to follow him until he was expand and confounded. After the trial, Mr. was expanse and confounded. After the trial, Mr. Watson trose and denounced Fsy as an impostor and a cheatering at the same time announced his firm belief in Spiritualism. The discovery of this trick reflects great-credit on Mr. Dobbe' accumen and investigating powers, and the prount arrest of the quack is-ordinable to the energy and addity to justice of himself and the other gentlemen." Mr. Fay held seances in Boston some time since,

for a short period, but several of the Boleltoni. ists here suspected him of trickery, and he left before a thorough investigation could be had. Our partner was present at one of these seances, was dissatisfied with Fay's modus operandi, and requested that Fay hold a scance at this office, where we could investigate thoroughly. Pay assented, but never kept when he returned he would fulfill his promise to on. But he never came back, to our knewledge.

New, in justice to all parties concerned, we will state what our spirit-friends my in regard to the mediumship of Mr. Pay, viz.: That he is a medium for physical manifestations there is no doubt: but that, when the conditions are such that the invisiblee are unable to use his organism magnetically to secure power by which to do the untying, &c., Mr. P. " assumes the responsibility," and endeasers to do the work himself-and fails. Hence his exposure in various parts of the country. When medlums are not conscientions and trathful, they must take the consequences.

Emma Hardinge and the New York Chost Sterr.

On our third page will be found a letter from Miss Emma Hardinge, in reference to the Twenty seventh street Ghost Story. As our lady correspondent attempts to rap us over the knuckles for publishing the statement of the Bunday Mercury, it is due to gone by the above name for a term of years whereof our "innecence" to state that the "influence" the memory of no living man runs to the contrary, prompting us to transfer the article to our columns the town before which was fought the first real bat- was of one as deeply interested in the "success of tle under McClellan and his brave commanders, and the facts of Spiritualism and the downfall of its folly as therp a battle as any that followed, even if fictions" as our estimable correspondent, and one of not so bloody and destructive—that same town has the opposite sex, whose name has been as widely, as long, and as prominently known as her own in the field of apiritual reform.

The article in question, which we were at first prone to discredit, was called to our attention by which so many noted and noble Virginians have re- highly responsible parties, and the testimony of its truth was so evident and clear, that we cared not to honored name was derived from the reigning King cavil at the narration, but concluded to give it to our readers. If we are mislead, however, we are glad to let the world know it, and rejoice in the result, since it has called from the "friend of her sex " such a scathing and just rebuke on that public schilment which seeks its ends in the degradation and outraclem of woman. As long as such haunted houses de established in 1693, just before Queen Mary's death. exist, we pray let there be just such redermers of the

Change in the Weather.

Even the fleroest New Englanders must have been satisfied with the late "cold map." How the merthe village was occupied by British and French oury went down! How the pumps froze up ! How troops alternately, as recently by rebels and lovel the noses blued, like any old him hay that made troops. Gen. Washington was made Chancellor of to hang at the kitchen fireplace of our grandmothers? the College in 1788, and his letter of acceptance is How cars tlugied, and toes were nipped! How preserved in the library. The library is filled with people maffled, and bundled, and buried themselves antiquarian loce. In the vanite of the chapel lies up in their clothes, not seeming to care if they ever the dust of Sir John Randolph, his son, John Ran- got out of their corements again or not! Verily, doinh. Perton Randolph, the first President of the the "old boy" himself appeared to be after me all, American Congress—which assembled in Septem | so lively did the weather make us step. The therher, 1774-Lord Botetourt, Bishop Medison, and mometer indicating a temperature of eight, sixteen, twenty-four, even thirty degrees bolow zero !-Among the "visitors" elected cluoe the year 1763, and bland Spring mornings and evenings at the secur the names of the Earl of Danmore, Benja- door only a few days before! We candidly believe min Harrison, father of the President, Thomas Jef- me have had as sold weather as we ever knew. Will fereon, James Madison, Richard Henry Lee, at it kill the sleeping gorms of the buried, yet exposed, George Tucker, John Tyler, first Gerernor of Vir- winter wheat? Will it destroy fruit buds, and tree ginia of that name; John Tyler, second Governor of roots, and vines, and all manner of shrubbery? Virginia, of same name, and President of the United There is an answer yet to be made to these ques-States, William Wirt, and others of more or less tions, and we slowed dread to hear what it will be.

The Word Home.

Going Hown! How it warms the heart of the absent one to think of it! Who has not tasted the pains and pangs of home-sickness? The old proverb is-" Home Is home, be it never so homely." The word is derived originally from the German And Paris, of the diplomatic correspondence of the the same stout old Tentonic stock from which we French Minister to the United States, some strange came ourselves. But the modern Germans have loss developments strike the mind of the observer. The the use of it, save as an attachment or adverb. As plain story is, that M. Mercler was rather urged to for the French, they have no word corresponding go to Richmond, last summer, by Mr. Seward, and with it; neither have they what the English know did so with a fair understanding of the case by the and love as Home. From them we derive what we British and Russian ministers. Before he left, he know and love as home. Home, in trath, is a perm: says Mr. Saward Impressed it upon his mind to give liar word and place. None of the Continental the Confederate leaders to understand most distinct tions of Europe have anything that corresponds to ly, that "the North was actuated by no sentiments it. It betrays a distinct mode of living on their of revenge, and that great estisfaction would be part, from our own ways-other habite and modes afforded to the inhabitants by the eight of such son- of thought. With the Anglo-Baxons, the world over, stors as the South might concent to send." M. Mer. It is bound up with their history, and their sentioler went to see how the leaders felt about reconstruct ments. No other bingle word exercises such an intion, and the whole burden of his story is that fluence over them, unless it is the expressalve word -mother.

Chills and Fevers.

These matters, we conclude, go together in cases. Not merely when the Western malaria lakes held of an unfortunate settler on low and wet lands, but when the oold winds of Winter are blowing and is ready and anxious to modiate in our affairs, and howling about the windows and the chimnoya. The we are more and more cettled in our opinion that wintry chills bring wintry fevers too. The pinch of the frost is soon succeeded by the rage of the heat We are cold, and some we become feverish. We shrug and make wry faces-and we perspire with the feverishness of our heat. Now we sketch snowplotures, and again our imaginations are inflamed with sketches of summery glories and entirements. assure you that our cause is not dead there, unless It is with the wind much as it is with the weather, the present manifestations are from the spirit of or with the Western bickness—the chilis and favors align and negligible of a with page 223

Physical Manifestations. As many of the physical manifestations of spirit pewer in different parts of the country, through the s gross deceptions," etc., by the skeptical world-although the proof in most cases has been lacking here is a chance for those so disposed to investigate further. We allude to the untying of persons tightly bound with cords through spirit egency. , 30

Below we give the plain statement of the father of the medium, who assures us that he can procure, if stary, the affidavits of many respectable people who have witnessed the whole operation, that it is true in every particular. Mr. Leighton ie well known in Pepperel as a worthy and reliable man.

. In accordance with my promise, I now proceed to give you an account of the tring of my con, a lad, who at the time it was first done—about two years since-was thirteen years old.

His mother, in his presence and that of a ye brother, remarked that a boy in a neighboring town had been tied securely with a long line, and unbound by spirits, My son was instantly influenced to say You may try this medium. I guess I can unite him. I will try."

I will here say that he nor any of our family had never seen anything of the kind done.

His mother took a line about two yards long and tied his wrists together, and then left him alone In a few minutes the cord was taken off. She had tried the experiment two or three times, when I came in, and she told me what had been done. I said I thought I could tie him so that he could not get away. I then proceeded to tie him in such a mannor that I was estisfied he could not get loose without help: but the result was the same-he was quickly untied.

After trying the experiment several times with a small line, I proposed tying him with a long cord, to One to pay for the book called "The Wildfire Club," which be at once assented. I accordingly went to a which you will please send by post to me. The store near by, and procured a common clothes line other dollar is a small fribute, like the "widow's sixty-five feet long; and he having seated himself mite," from me for the support of your Free Circles. in a common kitchen chair, I proceeded to bind him to the same in the following manner:

I divided the line about midway, (not, however, by entiling the cord, but for the convenience of using one half at a time,) and tied his arms to the back of the chair, and then secured his legs and, body firmly to the chair, tying many knots, and drawing the cord each time I passed it round as tight as I could without injury to his body. I then proceeded in like manner with the other half of the line; and having used up all the cord, except a few feet of each end, I passed it tightly round his body, and secured it with a square knot at the bottom of the chair behind. He was then left in a room by himself, and we anxiously awaited the result; but we did not have to wait long. In twenty minutes he came out with the cord coiled up nearly as well as when it first came from the store. How long it took to loosen the cord so as to release him; I cannot say; but the cord was sixty-five feet long, the knots numerous and it was done up as I have stated.

' So fully convinced were we that there was no deception in the case, that we at once invited any one is the hearty wish of, __ Yours, featernally, who wished to try the experiment. Many have done so, with the privilege of tying him themselves, in any way or manner they pleased, and others can have the same opportunity. All who have witnessed the performance have expressed their satisfaction that the honor of introducing the first Barren of Light there was no collusion in the matter, and that he to our regiment, and I am happy to say that it has was so secured that it was not possible for him to be lated here, for I know of no place where reform is released without some assistance, and that, under more needed than in our armies. My heart, head, the circumstances, there could have been no visible and hand are with you in the good work, and what aid rendered.

We have tried it but once in public, and then puder the following circumstances:

It was at the close of a lecture by Mrs. Sawyer, on Spiritualism. There were, I should think, about seventy-five persons present, nearly all of whom were skepties. At the close of the lecture a few proposed going to my house to see the experiment repeated. audience, and proposed that they should choose a committee to tie him, which they did.

The committee was composed of three persons, all mislaid. sceptios, and they were furnished with a chair and the sixty-five feet line, and told to do their best to tie him in as scoure a manner as possible, without injury to the person. After they had secured him in the chair, the audience examined the cord, and expressed themselves satisfied that he could not get out without help. They then looked to receive a specimen. "Good" poetry is always him into a small entry, and the committee kept the key. The result was a perfect success. He soon ranned for the door to be opened, and came in with the cord done up as usual.

Some of the more skeptical then expressed the idea that the cord was so long, and had so many knots and windings, that perhaps the boy, by twisting and straining, might secure sufficient slack in the rope to ennable him to until it. At this, I must confess, I felt somewhat indignant. I knew also that the boy would feel very sensitive on that point. being noted, from a child, for his candor and honesty, and that he always_utterly detested anything like deception. From the experience I had had, I however felt the utmost confidence that the same power that had before succeeded, would under no circumstances fail. I therefore produced a tight, hard cord, about two yards long, and challenged any one in the audience to tie him, either with the long or short line, so that he would not be released in a short time. As no one ecemed disposed to do the tying, I told them I thought I could the him stronger than any one else would be likely to, and requested all to observe closely how it was done.

I then took the small cord, and tied it once round one wrist, then brought the two wrists close together, and fled with a bard knot round the other; I then tied both wrists close together, and passed one end of the line between the two wrists, and the other between the two hands, and tled with a hard knot round the cord between the two wrists, drawing it tight. I then draw his hands back close to his breast, passed the line round his body, drew it tight, and tied the same in a hard knot behind. He was then placed in the entry as before, under charge of the committee, and in pery few minutes returned, as before, entirely free.

All who have witnessed the above, will testify that I have stated, the facts fairly and honortly, and and that "she is doing a noble work in that place." that it could be neither a feat of strength nor ingenuity. How it was done, I leave the who can to explain. ALBERT LEIGHTON. Popperell, Mass. 18 ac mala 1882

Written for the Banner of Light. THINKING.

fam thinking, thinking thinking, "I'm thicking all the day," Will my thinker ever think when

My bedy turns to clay. I am wishing, wishing, wishing; And wonder why I wish To live in worlds beyond this sphere.

If I must end with this. I am hoping, hoping, hoping I shall not hope in vain.
That loving friends now dead and gone

Will with me live again. 1 am longing, longing, longing, With constant joy and fear, To meet again those dearest ones

Who used to love me here. I am feeling, feeling, feeling, And yet I know not why. That every need my life demands Is prompted by supply,

Then let me think, and wish, and hope, And long, and feel the more. That all these strong desires for life " Are shadows cast before."

Why should we mourn departed days, Or fear for those to come? The sun sends forth its brightest rays To light the meanest home.

Then rouse, my soul, and look beyond . This world with care opprest, There is a home in every heart Where each may snugly rest.

Correspondence in Brief.

A. W. Ogilive, writing from Montreal, says:

"Ms. Epiron-Ruclosed you will find two dollars. I had the pleasure of going to one of those meetings, last October, while in your city, and I shall never forget it. I can assure you that I would not do without your paper for ten times the cost of it. Do n't stop the circles; and, if it is necessary, I will send you a regular annual subscription for their support."

Annie Lord Chamberlain writes from Campton, N. H., that she has been lecturing with great success in New Hampshire. She says:

"Spiritualism will progress, in spite of all opposition. In fact, we need opposition to spur us on and make us more solive in the cause of truth."

A subscriber writes from Wyandotte, Ky., as follows:

"If some good lecturer and test medium would come here, they would accomplish a great work in this State, and reap a rich spiritual and pecuniary benefit therefrom. Wishing you success,

i remain yours, &c., Lieur. J. S. Herinoton.

A subscriber writing from Plymonth, Mass., says : "May God and the angel-world prosper your efforts to enrich, by spiritual knowledge, the race now slumbering in theological darkness and superstition, JOHABOD CAEVER."

A soldler writes from Buffolk, Va.:

"I have enlisted for three years in the infantry, Company B., 112th Regiment, N. Y. S. V., and had little I can do is done most cheerfully.

MOBGAN PHILLIPS."

To Correspondents.

[We cannot engage to return rejected manuscripts.]

W. L. J. COVINGTON, ORIO. - Yes, eir! "Cousin Benja" will be heard, of course.

L. B.; QUEBEO, C. E .- Your letter shall be answered. It would have been ere this late date had it not been

"LIKE ONE" is informed that we are unable to discover anything in his communication of sufficient

Importance to print and hence decline inserting it la our paper. The remittance is subject to his order. A. H. W., LAWRENCE, MASS - We should be pleased

acceptable. W. F. G., LAKE CITY, MICE.-In our opinion it is an outgrowth of free-levism. Have nothing to do

Revue Spirite.

with it.

We have received the Revus Spirite for January, published in Paris by Allan Kardec. Its contents are :-Study upon the Obsessions of Morzine, (second article) : The Servants : Boieldien upon the Thousandth Representation of the "Woman in White;" Letter upon Spiritualism ; A few Words upon Selr. itualism : Reply to a Question upon Spiritualism in a religious point of view; Identity of an Incarnate Spirit : Barbarity in Spiritualism ; Spirit Dissertations; Bibliography; Subscription in favor of the Workmen of Rouen.

Spiritual Convention.

The Report of the Spiritual Convention, held in Bangor, Me., Jan. 80th, 81st and Feb. 1st, came to hand too late for this leads of the BANNER. It will apppear in our next. We are under obligations to Bro. Henry Gale for a synopsis of the proceedings. In a note to us he says : " If we gain as fast for five years to come as we have for the past five years, no two houses in old Penobscot would hold one of our Conventions. We are drawing in some of the best minds in this part of the country."

Personal.

Robert Dale Owen has been appointed to a clerkship in the War Department.

By direction of the President, Hospital Chaplain C. W. Denison, having left this country for Europe, is dropped from the rolls of the army.

Mrs. E. A. Bliss, a correspondent informs us, has been lecturing in Troy, N. Y., for four or five weeks, Mrs. M. M. Wood lectures in Bomers, Conn., next

Sonday, Feb. 15th. Miss Emma Houston lectures in Portland the next four Bundaye.

"Two awest pledges of affection," said the nurse. There are pretended patriots who will hold snything addressing the anxious Smithere from the head of the except their tongues; keep anything except their stairs. "Ah!" signed Smithers, contemplating, "one word; and lose nothing patiently except their charge, would have sufficed: I was prepared for a piedge, but; and the duplicate." and a facility to all the state and another the duplicate."

ALL SORTS OF PARAGRAPHS.

Lecturers and others who have business connected with the editorial department of this paper, are requested to address their communications to the editor. and no one clee. We feel fully competent to manage our own affairs, aspiring .. penny-a-liners " to the contrary polwithstanding.

"THE AGE OF VINTUE," by George Steams, Esq. The fifteenth paper, entitled " The Rationale of Human Agency in ite Evolution," will appear in our next issue,

Snow will please send along some more of his excellent steel pens immediately. We cannot de without his pens, anyhow. They are the best the market affords.

Black, the photographist-whose establishment is nearly opposite our office-has produced a splendid picture of Gen. McClellan, It is a "fixed fact" that

Victors pursuits may yield a few scattered pleasures. but virtue will make our whole life happy.

Black thoroughly understands his business. -

THE AMERICAN ODD FRLLOW for February is as contains an address from S. B. Brittan, P. G. R., manners, in dealings, in morality, in religion, and in (Past Grand Representative to the Grand Lodge of the all deeds. United States,) written in his usual high and poliched

The "new banner," which the spirit alluded to, be happier. friend Crisis, as the banner of Liberty, was Mr. Lincoin's Emancipation Proclamation.

Pure gold is never used as a circulating medium. The same may be said of unadulterated truth,

We received a letter some time since, covered with be addressed.

EXTREMES .- February 5th and 6th will be memoraweather. Early on the morning of the 5th, the ther mometer indicated thirteen degrees below zero in this city, and in other parts thirty. On the 6th, there was a southwest wind, accompanied with rain, with the ther. nomoter at fifty degrees above zero.

When an army is sufit for fighting or moving, they say now it is machillanized; and the reason, probably, why the Post calls McClellan " Little Mac," le because he has done so little toward putting down the rebel-

We present our readers with a grand paper this week | fender against the recommission of the same offence. -running all over with good things. We direct their attention especially to a message on our sixth page, headed. " THE PHILOSPHY OF THOUGHT." It will set some of them to thinking of things they have n't probably before thought of.

Our friend. Dr. William B. White, 4 Jeffersoft place, loston, has had remarkable success in coring cases that have been pronounced incurable by the old school physicians.. On Wednesday of each week the poor are dmitted free of charge.

THE COLONIZATION OF REBEL STATES .- Hon. Ell Thayer has been invited by prominent citizens of New York, without distinction of party, to deliver an ad dress in the Gooper Institute, in exposition of his plan for the social and political reconstruction of Florida and other rebel States, by the ald of organized immigration from the Northern States and from Europe. Mr. Thayer has accepted the invitation.

THE PUBLIC UNION SOCIABLES at Lyceum Hall. Tremont street, are held every Wednesday avening. These sociables, we understand, have been well attended during the winter thus far, in consequence of the managers' striving to make them as agreeable as any similar parties in the city.

The San Jose Mercury is one of the ablest conducted papers in California.

Women who 'are charming to men are common woman is admired and loved by women.

Old Maid-"What I nine months old and cannot walk yet? Why, when I was a baby, I went slone can desire. even at six months." Young and indignant mother. (multering to herself:) "Humph! guess you 'to been the next four Bundays. alone ever since !"

Gillett's olgars are puffed by everybody.

The Post of this city is only "biting its own nose off" by its continual flings at Spiritualism. There are more Spiritualists in Massachusette than the Post is aware of, who will remember these slurs for a long time to come. "Curses, like chickens, will come home to roost."

A LETTER-WRITING ARMY .- The last steamer from Newbern brought 66,279 letters.

The New York City Government, spite of the mayor's veto; has voted to issue three million dollars In shin-plasters. What a shame and a nulsance, now the General Government is giving us enough, and everybody is seeking to drive out all else.

J. N. Mailt, the commander of the rebel pirate steamer Oreto, is a son of the celebrated revival preacher of that name, who figured extensively in this vicinity some twenty or more years ago.

Marriage must be favorable to longevity: an old maid never lives to be more than thirty !

The Newborrport Herald, talking about the plan of DR. O. PHELPE BROWN, HAS LATRIX PUBLISHED reconstructing the Union, with New England left out, save it would be like a man's knecking off the top of his head to improve his intellect.

The only silent sounds we know of are those that pelong to a codfish.

American silver is such a drug and nulsance in Canada that the Ottowa board of trade has fixed eight par cent, discount as the rate of taking it in that community. Large sums are being returned to the United

States and sold and hoarded. Words, like the rest of the air, are capable of great ondensation.

A Good Ston-A sign of recognition by a monied man when you are "dead broke."

Three Regiments of Colored Soldiers at New Orleans, have requested to be placed in front, where they will bear the brunt of battle.

About twenty two thousand emigrants have landed in Quebec during the past year. This is a large excess over former years.

Ah! when shall all men's good Be each man's rule, and universal peace Lie like a sheft of light across the land, And like a lane of beams athwart the sea. Through all the circle of the golden year?

The Charleston Mercury cays the Yankees love the negro. Prentice says the complexion of a large portion of the servile population of the Bouth is a pretty strong indication that the chivelry love the negro.

A cake was lately presented to Mr. Spurgeon, the famous London preacher, but it stems he leoked faith. had the confection analyzed, and found it to contain polion enough to bill bix men.

Fractional shippisators are going out of date rapidly in this city—all except " Uncle fam's."

About War.

Priendship lessens suffering, and sympathy divides grief.

When a man were with folly, he is himself on the plane of folly. No man can war with sin that is not a sinner. He who does not sin, can see ala's usefulness.

Wise men are reckless of fashion. Verdant men support it. Wise men may be bent. Verdant men

may be broken. Always praise your enemy's good qualities, and

you will soon be without enemies. Bury faults, and victues will spring up therefrom. How many people there are who are only interest-

ed in conversation about their own goodness and others' wrongs. How dull people are in learning how they appear

to others. How slow people are to study the tastes and de-

sires of others. There would be a great deal more harmony in neual-replete with interesting matter, both to the this life, if every one would try to make themselves members of the fraternity and the general reader. It more agreeable to each other in conversation, in

> When people shall learn to think well, speak well, and act well, "times" will be better, and lives will

> He cannot bear praise who cannot bear condemnation. Both are ingredients of war. Neither are needed in heaven.

There is greater power than the world credits in meekness, gentleness, kindness and forgiveness; a profuse amount of sealing wax, which we sent to a and also there is less power than the world credits. medium for answer. It came back unanswered. As in pride, inflexibility, and the claims for "just" we have not the address of the writer, we are unable acts and dealings. The spirit of seventy-six is less to return it. He will please notify us where he may potent than is the spirit of Christ. One stands up for " my rights," the other stands up for the rights of all men. Concession is stronger than secession; ble for the extreme changes of temperature in the non-resistance is stronger than resistance; peace le mightler than war.

To the heart that is full of kindness, every other heart beate in kindness.

The atmosphere of meekness mellows the unripe fruit of human pride and baughtiness.

Deeds of kindness call forth the return of deeds of kindness. Porgiveness shall be rewarded by forgiveness ten-

Every offence forgiven, is a power given the of

Every throb of sympathy is answered back by sympathy. Byes that see loveliness everywhere, always appear lovely. So to lovely eyes everybody tooks

Spiritual Meetings in Portland, Me. At a meeting of the Association of Spiritualists of this city, held on the first Sunday in January, the following named persons were elected to constitute a Board of Government for the Association for one year from that time, viz :

James Purbish, President; Daniel Winslow, Vice President: Thomas F. Cummings, Treasurer: M. A. Blanchard, Becretary.

Hon. Joseph B. Hall, Robert I. Robinson, Asa Han-

son, Mrs. Nath'l. Warren, Mrs. H. R. Humphrey, Directors. At a subsequent meeting of the Board of Government, the following resolution was unanimously

Residved, That the Platform of the Portland Spirit-

ual Association shall be free for the discussion of all the liberal and progressive ideas agitated by Spiritu-alists and other reformers of the day. The Board of Government constitute a Lecture Committee, and after having selected by vote a list of speakers, from which the Secretary may select, inenough; it is a surer test of beauty of character that a structed him not to add thereto without consent of the Board. The list chosen embraces all shades of

Miss Emma Houston lectures before the Society

M. A. BLANGHARD, Secretary.

Lyconm Rall Meetings.

Leo Miller, Esq., is to occupy the desk next Son day. Mr. M.'s abilities as a lecturer are too well known to our altisens to need further notice. We wich all our friends might hear him.

The hours of meeting are changed to 234 and 71.4 o'clock P. M.

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Authis paper circulates largely in mil parts of the country, it is a capital medium through which advertisers can reach customers. Our terms are ton conts per line for the first and olghi come per line for ench subsequent inserileni. Payment invariably in Advance.

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will continue to differe that thorough acquaintance with practical Apriculture, which has placed it so far in advance of its ore mposition.

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the public. The doors are closed precisely at three O'clock, and sense are admitted after that time.

Bash Message in this Department of the Bask maws claim was apoken by the spirit whose hame it bears, through Mas. J. H. Coranz, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communities to those friends who may recognise

Those Messages go to show that Spirits carry the characteristics of their earth-life to that beyond-whether good

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

Our Circles.

Notire.-As these cheles, which are free to the public, ashiert us to much expense, those of our friends who take an Interest to them, are solicited to aid us in a pecuniary point of view. Any sum, bewever small, that the friends of the cause may feel inclined to remit, will be gratefully so-

We are fully aware that much good to the cause has been necemplished by these free circles, as many persons who first attended them as skeptics, now believe in the Spiritual Philesophy, and are made happy in mind thereby. Hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit-world for the benefit of humanity.

MESSAGES TO BE PUBLISHED.

Monday, Jan. 19.—Invocation; Questions and Answers; Levi H. Griswoid, of Montgomery, Aia., to bis father; Dennis M'Guire, of the 9th New Jersey Regiment, Co. C, to Mr. Ma-lose, of Chesepeake City, N. Y.; Henry P. Sleeper, late of Boston, Mass., to his triends in Campton, L. C.; Adelaide Monttlord, to her father, in New Orleans, La.

Monntford, to her father, in Now Orleans, La.

Tuerday, Jan. 20.—Invocation; Questions and Answers;
Ganeral J. Rains, to Anson Cartor; Sidney T. Graves, killed
at Antistam, to his brother, lies Charies H Graves, of
Kingston, Pa.; Marcy E. Lane, of St. Louis, Mo., to her
mother, Mary Kline.

Monday, Jan 26.—Invocation; Questions and Answers;
Thomas Ormsby, to his brother; Daniel T. Bweeney, of
Manchester, N. H., to his trother, in the 10th Maine Reg.;
Mary Ann Adams of Louison, Eng. to her father; Stephen
Race, to his son Charles, in Baltimore, Md.

Tuesday, Jan. 27.—Invocation; tila Harris to her father; Ears, to his son Charles, in Baltimore, Md.

Tastagy, Jan. 27.—Invocation; Jds. Harris, to her father;
Questions and Arswers; Siejshen Dayson, a gunner at Fort
Morgan, to Banjamin Dayson, of Richmond, Va.; John C.
Film, of Dorchester, Mass., to his friends; Thomas Wain-

wright, to his b either Robert.
Thursday, Jan. 29 —Invecation; Questions and Answers; Thursday, Jan. 29—invocation; Question and Answers; Hiram Trusk, of Lasalle, Ill, to Tum Colcord; Adeline Durand, of Concord Mass., to her step-mother; John T. Cook, 2d, stewart on board the Alabama, to his wife, Eliza Cook, in Liverpool, Eng.

Monday, Feb. 2.—Invocation; Questions and Answers;

Liverpool, Eng.

**Fonday, Feb. 2.—Invocation; Questions and Answers;

Barali Ann Hart, to her mother, 64 Center street, New York

City: Calvin Briggs, of Newbern, N. C., late of the 20th

Routh Carolina Regiment, Co. I, to his wife in Charleston,

B. C. Tuesday. Feb 3.—Invocation; Questions and Answers; Richard Wells Todd, of Lexington, Ky., Licutenant in the 7sin Tennesace Regiment—killed at Murfreesbore, to his father and brother; Nathan Kipps, of the 26th Pennsylvania Regiment, to his mother; Frances Fales, of New York City, to her brother Fales. to her brother Eddy.

Invocation.

Oh, thou who art Lord of the tempest and of the calm, of the midnight and the rays of light that shine upon us at noonday, thou who art Muter and Ma-ter of Good and Evil, we would enter within thy laboratory and become students of thee. We would learn of thee, and fulfill the divine mission that is written upon the tablets of our being; and there is that within our being that is constantly telling us we must rise forever toward Oh, thou Father of Nations, we turn to theo. thee like little children, and like little children we will feel scoure in thy love. Oh, thou who art continually with u. wheresoever we wander, whether in heaven, earth, or hell, there in all thy majesty and love, whispering of thy presence, and declaring unto us that we shall one day become equal unto thee. O., thou Divine Spirit of Universal Love, we will bow before thy throne of Love, and noknowledge thee our Master forever. Jan. 18.

The Philosophy of Tornadoes.

The proposition offered for our consideration at this time is one that is but little understood. The subject is one that will bear much investigation, and we shall be unable to do that justice to the subject that it demands; nevertheless, we propose to answer the proposition as best we can, according to the time and means we have at our disposal. Our interrogator says, " I am a dweller in the far

West, and sluce I have resided in this section of the many wind-storm have or tornadoes, such as i never behold in New England. Can the spirits give me the philpsophy of this condiction of the atmosphere? Now I do not believe that it is possible for any spirit that has once been free from its mortal form to return to earth. Nevertheless, if such a thing be possible, I desire that some one return, answering the question that now rests upon my mind."

We are informed at the outset, that we shall be obliged to cut our way through clouds of doubt, that we shall have to steer through the thick fog of saperstition and long-continued error, in order to attain the goal desired. We are informed that our questioner has secluded himself within a thick and high wall of doubt. He says: " I do not believe that you can return to answer my question." We intend in the first place to tear down the thick wall of doubt that encompasses our questioner, and let him view the light of heaven. Now we do not propose to show,up our questioner to himself, in the light that he has revealed himself to us; we simply propose to deal with the aubient he has presented.

In all sections of the country where the soil is undeveloped or uncultivated, where civilization and art has not made very great strides, we find that the soil possessed a certain attractive power, attractive to the solar system, and drawing from theace certain magnetic influences that act upon itself, and again react upon the surrounding atmosphere. When the soil is under a high state of cultivation this attractive force passes off, or mingling with the atmosphere, is in a great measure lost. But while the soil remains uncuttivated, it generates a peculiar heat or magnetic light, and when the atmosphere is surcharged with that magnetic light, that atmosphere becomes powerfully passive; but in its stillness, its quiet and seeming inertuess, there is a vast volume of power. In its ellence it is secretly drawing to itself those forces which are concentrated in other portions of the country.

Our questioner will doubtless recollect that just prior to the coming of a windstorm or tornado, there is always a calm. The resident will remark that the air is very still, that there is scarce a breath of air to be felt. Now this is a sure sign that the atmosphere is all ready to attract to itself certain magnetic forces that are to be found in other parts of the world. These electric currents are rapidly attracted to that section of the country, and when they come in contact, the result is a tornado or wind-storm.

When the great prairie-land of the West shall have unfolded its Bidden treasures to the labor of man, then tornadoes will cease to occur in that portion of your country, because the attractive power or producing cause will be lost. But until the mind of man becomes more intimately connected with the soil, there will be fornadoes, and all those different degrees of the atmosphere that are legitimate chil-

dren of the producing cause. Now we would invite our questioner into the simple yet great temple of Nature. He can commence, If he desires so to do, with the study of that soil up. on which he treads, and come slowly by with us, step by step, until he shall stand in the portals of the great Temple of Wisdom, and we shall find that there is still much for us to learn. Nature is still at work. The mind of man will forever and forever d a school in which to unfold itself, as Nature unfolds berself to us. When we think that we stand upon the very pinusole of the monotaln of wisdom,

we shall find that there are still higher mountain-

peaks beyond us and that "ouward and upward".

is the watchword of Nature. the temple of that man's mental realm, we have lay it at the threshold of every man's deor. . I would done all we expected to, and we ask that he give, Almighty God the credit, and not ourselves.

Alfred McKane.

I'm not any acquainted with this way of talkin'. but I'm bound to say somethin', stranger. [Say what you wish.] I'm a long way from my friends, stranger. [We'll print it and send it to them.] You'll send it? Well, stranger, you want to know who I am first [Yes, and your age, what you died

Well, my name was Alfred McKane. I was coalman on board the gunboat Jackson, and was drowned in Galveston Bay, just a short time sloce. [Before the battle?—you know we've had one there fately.] Yes, I know about it. I want wounded at all, but met with a mishap: I got knocked overboard, and was n't able to save myself. Before I died, I saw care so much about that

Now I like most of all to let folks know I can come back and talk with them. I'd like to find my brother, Jake, that's somowhere round here in Massachusette. [is he in this city?] Yes, stranger, he was in Boston. He come out from Minnesoa, and went across the country to Texas, and then be come back and squat here in Boston. You are Federals here. I don't come to quarrel. I went pay. I-know I got little excited, and would be glad would n't have cared what become of the nigger. Curse the pigger! I wa' n't fighting to keep the niggen I don't care anything about him, anyway.

You must remember that there are ladies present. You give us new traps and we behave bad in them, do n't we? [Oh, no : only it's better to be a fair on both sides. [Referring to the present civil selves. I am Colonel Thomas Case, of Boston. I've no more respect for Davis than for Lincoin, and I don't think much of either. As I said before, I went on board the gunboat Jackson, because I got smart-pay. We take care of ourselves, you know, and movey's something that all needmore or less of when on the earth; and again we business.

Oh, stranger, I differ from you. I can't talk like some folks, but what I do give you can count upon as truth. I know very well I'm not one of your smooth-talking ones, who never get at all excited. pWbat was your business?] Well, I speculated a trifle. Ob, no matter about it, stranger: the business was n't worth anything after the war broke out. The most of my business stretched down to Georgia, though some of it lay this way. But it got intercepted all along the route after the war begun, and I did n't see much prospect of its being any bet ter, so I thought I'd look about for something that

sould pay... But see here, stranger: I've got a wife and two boys, and is there no hope of my ever getting a chance to say anything to them? One of the boys is ten, and the other is twelve years old. [Where are they at present?] Out in Texas, I suppose. I Boston, thinks I, Jake's there, and I'll try and turn him up, seeing as I turned up myself.

Well, strauger, you're a Federal, and I'm nothing. Do not think I lost my life fighting against you, for I wouldn't turn my hand over to assist ither Rederals or Confederates, and the folks that know me best will tell you I was n't afraid to say so when I was on the earth. You've got a mean set at the head of your Government, and there 's a mean set at the head of the Confederate Government; God through finite humanity, knows that—if there is any. Anybody'll have a chance to know it, that's a mind to look round. That 's only my opinion.

[I suppose your brother will know what you want Thought im to do Well, yes, Jake will understand that want him to give me an opportunity. Well, I'm gong to travel. Jan. 13.

Rebecca Gill.

I have one son and two daughters at the South. come among you that I may speak with them. My name was Rebecca Gill, and I lived and died in Lexington, Kentucky. I was born in the state of town of Gardiner, in Maine, to Kentucky. My hus- ternal. band, Theodore Gill, was a native of Kentucky. He entered the spirit-world some ten years before me. ing in Kentucky, the other in Georgia.

From my early childhood, I was in the babit of visions, called dreams by some, but I dreamed wide vision, on horseback. He seemed to be in battle. I the material and exists only in the natural realm. saw him full, wounded, but not killed. I told him of it, and he said : " biother, you 're always dream-

I ask that my children investigate the great light race. I know that that part of my vision which relates to my son's being wounded will be verified, and after it is, and he has learned wisdom by it, I ask that he turn his attention to things spiritual.

I find some difficulty in speaking, as I found diffi-culty in talking the last few months of my life. I was troubled for some years with asthma, which affected my control.

fin what part of Kentucky is your daughter living?] I think in Lexington. My son is now near Beaufort, South Carolina. I mention this—should whoreabouts also. Good-day. Jan. 13.

Colonel Thomas Cass.

Mr. Chairman, I shall be obliged to acknowledge my inability to comprehend the conditions necessary to perfect control. This is the first time I ever attempted to speak through a body that was not my try-yes, my country, for I claim it as mine, and feel that I have a right so to do.

I have been enabled to look around somewhat making much progress toward victory. I have seen that immense lack of love and unity that is necessary to victory, and I feel as do the great race of Intelthat you are not yet through this war -- that you have not jet soen your darkest hour.

For my own part, I would not blame the powers the watchword of Nature. I that are holding, the reins-me, I would not blame if we have succeeded in opening one window in them; and if there is any cause for blame, I should blame the entire race. I would say that each, and all have stoned, and each and all must suffer. I. for one, would say that I did very little for my country when here on the earth. I did very little for my America, when here in my physical body, but I only wish I were in possession of that body agalo, with all the adultional knowledge which I have acquired during my short residence in the spirit world, for then I should do for different from what I did when here on the earth before, and I suppose that is the feeling that all have.

Mr. Chairman, I feel that the Federal Army are greatly lacking in strength, and that there is too much trath in the assertion made by our Southern brethren at the commencement of your war, when they beldly declared that one Southerner could whip five Yankees. I fear there is too much truth in it, Mr. Chairman. It is because the Southerner is de termined and bent upon success, that he has thus just-how the thing was going to turn. I knew that far been the winning party. I know the picture is we was goin' to come off victorious, but I do n't a dark one; nevertheless, it is drawn by a correct artist.

Oh, if I were going to give any charge to the officers of the Federal Army, I would say, in the name of God Almighty, keep your eye upon one particular object, no master what that object be, and don't let it wander over the entire field, for if you do you'll find only defeate and reverses. Why, Mr. Chairman, your officers have very little confidence in their men-I know the papers tell you a different on board the gunboat Jackson because I got smart story—and again, the privates have very little confidence in their officers. Oh, this picture must be to see our side win. That's natural enough you made to look brighter ere I, for one, can see any resknow, stranger. I had only a little fire up, and son to hope for victory upon the part of the North. made to look brighter ere I, for one, can see any rea-

I sometimes feel a very strong desire to communicate with my family and acquaintances, and if they have any desire to open communication with me, ! will do all in my power to aid them in this respect, and will help them in any way I can. I feel like a little child in this condition of life. I learned nothlittle choice in the way of language.] Well, if I ing about it while here on the earth, and was obliged was a little more used to this kind of business, 1 d do better. But, stranger, I'd like to be able to talk to learn some of the simplest laws of Nature. But with Jake. I suppose my brother - well, he's I'm not alone. I see hundreds enterlog the spirit-Union, that's natural enough, since he made his spheres dally who are worse off in this respect than home at the North. I'm afraid he'll feel rather I am, who know not how to take even the first step home at the North. I'm arraid he illest rather that it is this respect, and are obliged to be led about like instead of on the side of the North. I wasn't little children: But, thanks be to the great power fighting; I be if I'd be caught in so mean of universal progress, we know we are on the right a scrape, anyway. It's a mean, contemptible af- road, and soon shall be able to learn wisdom for our-Jan. 13.

Invocation. "Mene mene tekel upharein !" Thou art weighed

in the balance and art found wanting. Oh thou America, we see these words written everywhere on got pretty well skinned of all our truck out in the walls of thy fair temple. "Thou art w. ighed in Texas, and there was n't much doing in my line of the balance and art found wanting." And thus. like the external world, thou art in tears fit raining at this time and in shadows, but we know, like as the external world rises from its day bed and its shadows to newness of light, and to put on fairer garments, so shalt thou, America, rice from thy couch of tears and again step into the balances of Eternal Judgment to be weighed and not found wanting. Oh America, we feel for thee, we pity thee in thy sadness, and in the darkness of the present hour we would fain fold thee in the arms of our sympathy and bear thee away to brighter and fairer scenes. But the Almighty Ruler, the Infinite Spirit of Reform, is at work, and we must bow before him. Thus, though we may feel for thee, we cannot aid thee. Oh America, we behold the walls of thy fair temple crumbling to dust, and yet have no power to arrest the work of decay. But oh America, even, from the ashes of thy desolation we behold thee rise again, for the Augel of Releft them on the edge of St. Charles. [We can't form is pouring upon thy head the Waters of Life, reach thom yet awhile] Well, I'm not agoing to that shall renew thy being and give thee that which lay idle, and when I heard that I could some here to thou hast not with thee new—Justice. Oh Justice, we know thou wilt not longer linger in the distance, we know thou wilt soon bless the children of America with thy presence. Oh Spirit of Justice, to thes we commend them and their tears; to thee we commend their sighs, their prayers, and as we know nothing is lost in Nature, so we know that not one tear, not one sigh shall ever be forgotten by thee. And to thee, the infinite and All Wise, the Ever Beautiful and the Perfect One, be infinite praises

The Philosophy of Thought. We propose to speak upon the Philosophy of

There are certain minds who hold that thought is I come here to get a chance to talk with him. I originated in, and is entirely dependent upon, and want him to give me an opportunity. Well, I'm go ceases to exist with, the hudan body. Now these, premises are entirely material, and totally devoid of the spiritual. They are based upon a material

foundation, and are sustained by material facts. And, again, there is another class of minds to be met with among that class of people who style 've been absent from them near four years, and I themselves Spiritualists, or believers in modern was sixty-three years of age at the time of my death. Spiritualism, who believe that thought is originated entirely independent of the human body, and is not at all dependent upon that body for life or made of Maine. My maiden name was French. I was mar- action. These premises are entirely spiritual, and ried in the year 1816, but I went away from the seem to belong to the internal rather than to the ex-

Now we propose to stand upon a platform half way between the two, and after the fashion of the hiy and Theodore is an officer in the Confederate coleptio, we propose to see how much of truth there My two daughters are married. One is live in each of these premises. We propose to see if we cannot join the two together, to see if we cannot marry them epiritually, and thus produce from time to time seeing visions, and I used to place another form of life, or a new theory. If we admit some confidence in what was revealed to me in these that thought is originated in the human body, and is entirely dependent upon that body for its existence. awake. About two years before I died I had a vis- i we must then admit that all mankind are nonion. It related to this war, and I saw my son in the immortal, or that the thinking apparatus dies with

If we admit that thought is originated outside of the physical body, and is in no way dependent upon It's true that som : of your dreams come to that body for its existence, then we sunder the relapass, but I am sure that this one herer will." The tionship that we believe exists between the spiritual first part has been realized; the second is to come. | and material. We sever the links that unite the cause and the effect, the spiritual with the physical, that is pouring in from the spirit-world, that they the moral with the intellectual. We propose to may use the powers that are centred in their own; stand upon a rational platform, and throw out our being-their medium powers-for the good of the argument in regard to the natural forces. Inharmonious as they may seem to be to your minds,

nevertheless they will be legitimate and bonest to us. The cerebrum is encircled or covered with a cer tain fine nervous fluid, and that fluid is filled with innumerable thought-cells. These thought cells in life or during the physical activity of the physical . form, are never at rest, but are constantly forming finally ended in consumption. I find great difficulty and passing out of existence, or, passing through the in speaking here to day. I thought too much of my material, enter the spiritual. Now when one or earthly condition before coming here, and that has more of these thought-cells approach the nervous centre, they immediately hurst, scattering their contents upon the nervo-machine or electrical telegraph of the system. Thus thought is manifested to the external realm. These thought-cells receive he receive my letter, which I hope he will-that he nourishment through the arterial system, or are may know I am able to see him, and able to see his sustained by arterial blood; understand us to say that they receive their material sustenance from the arterial blood of the human body. But their spiritonl sustenance is derived from a fine etherial gas, surrounding our bodies and surrounding the material

Now these thought-cells are filled not entirely with blood, but in part with an otherial gas, a spiritown, and I feel extremely sensitive about it.) But I unlintelligence that is united to all parts of the hu-feel so deeply interested in the condition of my count man system, and is capable of below translated to man system, and is espable of being transmitted to any part of the mental realm by the innumerable wires of the electrical telegraph. You talk of space -you have none. The very atmosphere in which since I left the earth, and I must say I have you live is a body of electrical wires, upon which seen with sorrow that the Federal Army are not your thoughts play at will, and by which you are enabled to communicate with distant friends. If the rapport or spiritual connection is strong between the operator and the receiver, your thoughts may be ligences that are apart from earth and that are en-abled to look upon the picture in all its bearings— connection is feeble between the parties at both connection is feeble between the partles at both ends of the wires, then your thoughts or message will be imperfectly telegraphed to the receiver.

Again, when these thought-cells disgorge them-were not as happy in the outward relations of lite selves, the useless matter is thrown into the venous as must married people; for they were. It existed system, and is discharged from the body through castirely in the internal. My father was of a totally system, and is discouraged from the next torough material, internal, my nature was of a totally such vessels or orifices as nature has designed for its different temperament from my mother. She was removal, provided the body is in perject tune, and highly spiritual, and my father lived more in the its numerous organs are in a healthy condition. If material world, And again my father had many not, then more or less of this effets or useless matterial world. And again my father had many not, then more or less of this effets or useless matter is retained in the system, and will produce first were incompatibilities in their natures, that the inflammation, because the blood rushes ta the parts eyes of friendship could not discern. But as the with a desire to throw off the useless matter of the good gentleman who preceded me remarked, Nature system; if unable to do this, the parts become ineystem; if unable to do this, the parts become in- is always true to herself, and never clothes any one flamed, and the brain, yielding to the great and un- in false garments. So when my mother entered the equal pressure enforced upon it, becomes affected, apirit-world, she found more congenial minds to and insanity is sometimes the result.

And thus there is a very strong foundation for the theory that all the diseases of the human body owe cells are deformed, consequently they give imperfect communications or thoughts. The power generated and cast off from a deformed centre gives deormed manifestations to the external morle

The professor making an examination of the brain after death has been struck with the wonderful beauty and harmony that pervades the organ known as the brain, and wonders within his own mind what sould have produced insanity upon the part of the aubject before him. The professors of the material world, who are able to grasp at material facts, caunct perceive these thought cells. And why? Because they cease to exist after the spirit has left the body; because they cannot exist without they body, these thought-bells or globules of mental life longed to the 15th Massachusette Regimen take their departure too. Now the observer in spirit pany G. [Were you buried there or here Y] ife-one who is enabled to stand above mortalityis the only one that is capable of deciding upon the point in question, to trace thought to its centre, to its originating centre, and is the only one that is able to perceive the thought-cells before spoken of in the nervous fluid which forms the covering of the cerebrum.

When these thought cells are violently used, or the brain is very active in thought or study, you will perceive that the brain is overcharged with blood. Nature, ever true to herself, beckons on her agent, that she may supply the demand made on her forces, and thus the arterial blood is withdrawn from other parts of the body to nourish the thought-cells studding the nervous fluid or covering of the brain. For when there is a large consumption of these thoughtcells, it is necessary that all parts of the system should do something toward sustaining the demand. As we said before, the arterial blood is used to form the basis of these thought-cells, and when they burst or scatter their contents upon the nervo machine, then the useless or effete matter is cast into the venous system to be discharged from the body.

Ob, then, of what vast importance it is that you look well to the condition of your mortal body, that each point of life is performing its work as it ought to, that the spirit may have a proper or legitimate connection with it. We are aware that the founds. tion upon which we stand may be new to many minds among you, and that we throw out at this ime thoughts such as we have never before given you.

But you must remember we are students in the great college of life, and therefore you should not xpect we should bring you the same thoughts from time to time. You must not expect that we can'always bring you the same train of thoughts, for we are loyal subjects of Nature, and must leave the old and advance toward the new. And the machine of life propels us on forever. New thoughts, new Ideas. and new premises will be taken, by us as we progress in spirit-life, and will be communicated to the dwellers of earth from time to time.

And oh, as we bless the Great Author of Life continually, and are thankful for even these little drops of wisdom, even so may you, oh children of Time, be thankful for these thoughts, though they be given to you through human lips, and are clothed with the frail language of human lips. Nevertheless, we feel that they will answer some of your demands, and sooner or later will spring up in the form of fruits and flowers, that will look well in the mental world

Margaret Ashley.

My father is a physician in London, England, and is living, in Wellington Square. His name is John K. Ashley, and my name was Margaret Ash-I saw twenty-five years of earth-experience. ley. I have seen nine years in spirit-life.

I was listening to the remarks of the gentleman who preceded me, and I could not but think of what 've often heard my father say with regard to thought. He used to say the human body was a beautiful machine, but he was never able to detect the dwelling-place of thought; and he once said, I wish I had the power to watch the action of all parts of the body during life. I wish I could see the internal, and watch the action of all the internal organs as well as I am able to look upon them after death ; for I might perhaps be able to fad the dwell. ng-place of soul, as he termed it.

It seems the little agents used by the intellectual parts of men in the manifestations of their thoughts; become extinct with the birth of the spirit. For when an individual dies, these little thought cells die too, for they are so spiritual, and there is so lit. tle of the natural about them, that the spiritual nasses on with the spirit, and leaves the material in another form of being, and is entirely lost to human sight. And the professor is anable to detect these thought-cells, simply because he cannot see the machine in action.

My father has recently become somewhat interest ed in this Spiritual Philosophy, but like very many in his situation, be has thus far conducted his in ventinations entirely in scoret, and he is fearful that hie desires may be known to his friends-fearful that his desire to know if there is truth in Modern Spiritualism, may be known to his friends. After nine years absence from earth, I am permitted to return, and through the assistance and agency of these beautiful little wires that fill your atmosphere to commune; by their agency I have power to come here and transmit my message to my father. He is of a susceptible temperament, so far as his relation with myself is concerned, and thus, if I did not come and send a material message to him, he would feel that I had been here, though he had not recelved a message from me; because he has desired me to come so often, not only on my own account, but my mother's also; because mind and matter are inked together; because there is no vacuum in the

My father would know something of my mother. She died in my infancy, and in consequence of certain physical conditions surrounding my father, which she could not control, she has never returned to him. And he says, " Margaret, come and tell me of your mother. Do you ever see her? Where is she, and why does she not come to me?"

My father will remember that there was no spiritual attraction toward himself on the part of my He will remember that she wedded bim by the advice and orgent solicitation of her many friends, and his also, and not because she decided so to do herself; not because there was a longing for soul-union upon her part. And thus when mother passed out of the physical form, or died, there was very little attraction existing between her and my father; and she immediately gravitated to her own ophers, or to find companionable with minds totally unlike my father's.

She knows he has desired her return; that he has desired her to come privately, and not let the world know aught of her coming. She knows bis thoughts. because they have been transmitted to her by m and the law ways you cannot bome and commun with any one living upon the earth, without a strong desire so tu do. She has no great desire to com mune with my father; therefore she does mot for

I would not have the friends; who know me in earth life, to understand that my father and mother

dwell among.

. Oh, I have many blessings from her for my father. theory that all the diseases of the human body owe very many. And now that he stands upon the brink their origin to the spirit. We do not believe all of this new belief, yes, waiting for truth, I feel it disease originates in mind, any more than that may be my duty to hold out a helping hand, for thought is originated independent of the body. And his years are almost numbered and finished on earth; although nine-tenths of them doubtless have their but he must not suppose that his labors are done his years are almost numbered and finished on earth : origin in the mind, yet it is not always so. In all when he comes to the spirit-world; on the contrary, cases of insanity certain groups of these thought they will be but begun anew. If it be not asking too much my father, I request that he will acknowl. edge and his position, at least to the friends here. Jan. 15.

Henry S. Ball.

Boston, is it, Captain? [Yes, eir.] You bring us to the confessional with a good many witnesses. [Are there many here?] There seems to be. Cap. tain. I sint used to making speeches; can't you let me off easy? [Yes, you can let yourself off. But you'd better make a clean breast of it; you'll feel.

better for doing so.]

l aint slok, Captain, but I feel as though I was. I died of typhold fever in Washington, as nigh as I are in active life, cannot be in a condition of rest or can tell, somewhere about the ninth or tenth of Depassiveness. So when the spirit leaves the human comber. My name was Henry S. Ball, and I belonged to the 15th Massachusetts Regiment, Com. There. New, Captain, if you'll just get me the right kind of a pass to go and talk to my folks, when the Paymaster comes round I'll settle with you, [Can't you relate some incident of your life that will serve to identify you to your friends? I could tell a good many, but it aint just the thing to tell 'em here. I do n't like to speechify in this uniform.

Well, say to my folks that I'm in the market for a talk. [You wish me to say to your friends that, you desire to commune with them.] Yes, that 's it exactly; I do n't feel exactly right in this uniform [Perhaps your friends will furnish you with a male costume.

Well, please say that Henry S. Ball, of Company G. loth Massachuselts Regiment, came here, and do n't like the uniform.' [le there any one in particular you would like to speak with ?] . Oh, I don't care ; they are all, afraid of dead folks. [Have n's you any father, mother, stater, or brother ?] you say father, mother, sister, or brother?] Yes, a brother, but all I've got are afraid of dead folks. I 'm sending in a little sort of a dead letter, and I feel rather delicate shout this business. Well, Captain, I'll settle with you when the Paymaster comes round. I hope my folks will see him soon, for I have n't seen anything of him as yet. [Will you give me your age?] How, air? [I asked for your age ?] Twenty-two. Good-bye. Jan. 15.

Maria Clawson. .

Only just one word, mister. [All right.] My father's wounded, and my mother do n't know it, and I got permission to come here and tell her, [Where is your father?] He's near Predericksborg, Virginia; he is n't a Union-be is n't. Federal. My mother 's in Philadelphia. She's been there this year, more than a year. She do n't know my father 's wounded; but he is wounded through the lungs, and the surgeon says he will die. I guess he wont. They say no wont. [Referring to the epirits.]

My name was Marie Clawson, and my fether's is Oliver. I was nine years old when I died. Ask my mother to go to my father. She knows how to go; she's been that way before. He's too sick to write: and I want ber to go to him. Can I go ? fill you wish to?] Are you a Yankee? Are you all Yankees ? [Yes, all here are Yankees] I did h't live in-Philadelphia. II understand: your mother is only stopping there. She 's been there a year. [Do you think she 'll get your letter?] Yee, sir. [Come again.] You do n't like us, but I thank you if you will send my letter. [I will.] I was burned to death. [You were? How?] By the lamp. I lived in Ruleigh, North Carolina. I'm going. Jan. 15:

Written for the Banner of Light. BABBARA: An Old. Uld Story

BY MISS N. S. ENERSON.

Barbara bath a falcon's eve. And a soft white hand hath Barbara. Beware I for who knoweth so well as'I' That to break all hearts by her witching eigh Is a pet trick of Barbara's?

Morrily shineth the summer now. "But cold and cruel is Harbara ! Time was when I covered her cheek and brow Abd line with kisses; I' faith, it is anow ... That was all fire then, poor Barbara !

But as you are holding Agatha's ring. Say whom will you love next. Barbara? Choose from the court—be it page or king Or one of those sleek-limbed fellows who bring Rose-tinted notes for Barbara !

She chooseth the king, by all that 's good ! Make eyes at him, sing to him, Barbara; Mayhan you will please his royal mood For a month; and then -what then, if he should Fling you aside, Queen Barbara? You might die, poor heart, on the cold, cold moor,

Where Bonel died loving you, Barbara; For the world, you know, sets little store On beauty, and charity closes the door On fallen divinity, Barbara. SECTION AND L

But if his majesty should grow cold. Should dare to thrust you from love's warm fold, In the dead of the night, my Barbara, 'd go to bis chamber, for hate is bold, And I 'd strangto him there, in his purple and gold, And lay him beside you, Barbara, 13 ' Hill I

HOMES FOR THE HOMELESS.

BY DUGANKE.

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LOLD CON LA

Homes for the homeless ! Our prayers still rise: Justice is faithfal. And Truth never dies.
Roses for nettles.
And plenty for dearth;
Homes for the bouncless. On Ged's free carth.

Homes for the orphan _ 1 The widow forlow; Homes for the exile-Where'er he was born. Give na. O country ! Our right to the soil: Earth shall be gladsome With generous toll.

36 11 " Homes for the homeless—, Who famish for bread-· Jakorsk . h Pa + 64 Earth for the living.
And earth for the dead. Give us our birthright.
O tyrannous gold!
The land is our CHARTER

Janua It shall not be sold !- Hesperians 1, x 13 The wool city of Michigan for the year 1868 is wif-

mated at five militon five hundred thousand pounds.

Ta Newburyport. Massi on the 18th of January, a levely flower was transplanted from our cold world to the bright and beautiful garden above, a deriting child can be the angels home. It was blant first with the darghier of Jenney A. act is any first with the darghier of Jenney A. act is any first with the spirit left its frait casket, also opened her eyas and said. Whether, I am guing, warry, on heigh said, whether was roing, annexed, "I am guing to heaven," thus foreship impressing upon our heaves the words of our Saviour. Baffer little children to can unto me, for of such is the kingdom of neaven."

Child of innocence and beauty,

Child of innocence and beauty,
Loved by friends and all around. Has the pure and happy spirit.
Gone where sorrow is not found? Hast thou, in you blissful region,

Where the pure and spoties dwell.

Found a home, whose joys and pleasures.

Do thy earthly one excel? Yes, aweet child, thy happy spirit With bright angels now will blend, God's pure kingdom to inherit,

In devotion with them bend; Rraising Him, who ruleth all things
With a wise and righteous hand,
Who from earth has called thee darling.
To that bright and better land.

HATTIE A. KENNISON.

Cone to the Summer Land, from Richmond, Ind. Game to the Summer Land, from Richmond, Ind., January Sth., January Strautz, and of Mrs. Steele, (clair-voyant physician.) aged 7 years. A romarkable child, a natural claircyoyant, and amessally intelligent., A short time before his leat sickness he said. "Kother, I am going to die," and told her where and by whom he wished to be burled, etc. His sickness was brain fever, and white sick he frequently saw and talked with his father, who has boen in spirit-life three years. He had no fear of death, but wished to be go and be with the angels." His mother saked him what she would do for a little boy when he was gone. He said. "Papa wants a little boy." The bud intransplanted to bloom in a more glorious clime:

NOTIOES OF MEETINGS,

BOOKETT OF SPIRITUALISTS, LYCADE HALL, TRESONE St., (opposite head of School street.)—Meetings are held every Sonday by the Society of Spiritualists, at 21-3 and 7 s. m. Admirston Free. Lecturers engaged:—Lee Miller, Esq., Feb. 15 and 22; Hrs. Leura Deforce Gordop, March 1 and 2; H. B. Storer, March 23 and 29; Miss Lizzle Doton, April 5 and 18; Mrs. Augusta A. Gurrier, April 19 and 26. COMPREHENCE HALL, No. 14 BROMFELD STREET, BOSTON.— The Spiritual Conference maste, every Tuesday evening, at 71-8 o'clock.

ning, at 1 1-3 0 0100K.

Onangarows — The Spiritualists of Charlestown hold meetings at Oity Hall, every Sunday atterneon and evening. Every strangement has been made to have these meeting interesting and instructive. The public are invited. Scats

MARSDENSAD.-Mootings are held in Bassett's new Hall Tauxron,—Meetings are hild in the Town Hall, every Salvath afternoon and evening. The following speakers are on

gaged — Lowert — The Spiritualists in this city have removed from Wells Hall, where they have so long mot, to the church, corner of Gentral and Merrimsch istrate, where they will continue their Sunday services, Merpeon, and evening, at 2 and 13 x x Spiriture ongaged — Mrs. E Annie Charles The Land of Miss Large Potes, March 1 and

Compare Time — Manie Eall has been bired by the Spirite Silver. Maintenant Eall has been bired by the Spirite Silver. Meditors will be been directly plant upon and eye bire. Learning the Land Land of the Sering Feb.; Man March Land of the Sering Feb.; Man March Land of the Sering Sering George May St and June 3 and 16. Naw Szerone. Musicialli his bean hired by the Spiritenslets. Conference. Musicially beld Suday mornings, and speaking by medicing, afternoon and evening and speaking by medicing, afternoon and evening could be suday in Some of Temperature Hall, of Conference in the forence birther of the and Green streets. Chiference in the forence in the f

After OF LEGIURES.

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the select under this head are requested to call at the first of the Hamman. Lecturers will be careful to give the select of any change of their arrangements, in order that our list may be kept as correct aspossible. Line Multar will speak in Boston, Feb 15 and 82. Mr. Miller will make engagements in New England for the month of March. Address as above, or Springfield, Mass.

Mns. M. S. Tewessen will speak in Norton, Peb. 15; in Marblehead, March 1 and 8; in Foxboro', February 22 and March 15; in Taunion, March 32 and 29; in Providence, during April; in Chicopee, May 31 and Jan, 2 and 14; in Philadelphia, 1'a., drat four Bundays in May.

H. B. Sronss, inspirational speaker, will lecture in Bos-ton, March 22 and 29. He may be secured for Sundays in this vicinity, by addressing him at 50 Picasant street, Bos-

Mice Bana Handings can be addressed at Lexington trango, 2d door above 52d street, New York City. N. FRANK WHITE will speak in Potnam, Coan , during Robrusry; in Philadelphia in March; in Springfield in April; in Chicopee May 8 and 10.

WARREN CHASE speaks in Foxbore', Mass., March 1; in Plymouth, February 15 and 23; in Millord, N. H., Feb. 24, 25 and 26; in Lewiston, Me., March 15; in Marble-head, March 28 and 29; in North Stockton, N. T., April 19; in Watertown, N. T., April 25, 24 and 26. He will receive subscriptions for the Banner of Light.

Dr. James Coorne, Bellofonisine, Ohio, will speak in Freeneboro, Ind., Set. 28, and March 1; in Cheix, March 2, 1, 6, 7 and 6; in Mechanicaburg, 9 and 10; in Anderson, 14 and 15; in Chesterfield, 16; in Morristown, Randolph Co., 7.

Miss EMMA Housewis, will lecture in Bangor, Me., until Feb. 13 Those wishing to angage her services week evenings or Squdays after that hate, one address her there.

Miss Marris L. Brouwers, trance speaker, will lecture in Williamstra, Grun., Sch. 15 and 25; in Chicopee. Mass., March 1 and 5; Sumers, Conn., March 25; and 39; Stafford, April 5 and 15; in Taunton, Mass., during May. Address at New Haven, care of George Bockwith. Reference H. B. Storer, Boston. Mas. S. A. Honrow, Brandon, Ya.; will lecture in Moriab

New York, Feb. 15.

Mas. Averera A. Cunning will speak to Philadelphia during Pob.; Providence during March. Address, box 815, Low-

Miss Lizzin Doyre will speak in Chloopes during Feb.; in Lowell, March 1 and 5: in Boston, April: 5 and 13. Address, care of Banner of Light.

Man. E. A. Kingsbury will speak in Lowell, Feb. 15 and 12. Address accordingly.

M. Anamda M. Spanos, New York City, will lecture in Marblehead, Feb. 15 and 22.

Min. Launa Duffonon Gondon will lecture in Provi-Gence, R. I., during Feb.; in Boston, March I and S. Address

INAAO P. GREENLEAF will speak in Hudson, Me. Feb. 18;

Constitution of Rock's Falls, He.

Osatificat Hayner will speak in Bradford, Mc., Feb. 16;
In Sugary Seb. 32, and March I; in Exeter, March 5; in
Bitrasport I and Sr; in Oldtown, Si; in the vicinity through
April and May; in Dover, Me, through June. Address,
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Mas. Baran Hucus Marsuss, of Lowell, Mass., will receive calls to testate in towns in the Western part of New Hampshiri; or Seathern and Central Vormons. Addies Rest Mass. Addies Rest Mass. And Mass. Part of Dover, Me., Trance Medium; will speak to the fripside of Spiritualism, in towns in the vicinity of his home, occasionally, if the friends of the cause request, for the mass. At the mass of the cause request, for the mass. The seather was the seather will speak in Restaura, Ma. Feb. 1; in the design Feb. 3; in Scotkon Village, Feb. 16; Sandy Polet, in Mass. In St. During March and April he will be at his home in Sowdoin, Me., and will comply with requests to fecture attend junerals or perform the marriage rites in the vicinity. All letters or papers intended for him should be addressed to Litohdeld Gorner, Me.

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" Boirfs to like the thread whereon are strong The beads or worlds of life. It may be here "It may be there that I shall live again; But hive again I shall where'er I be. [Faitus.

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Bearls.

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

THE BOW OF PROMISE.

Rejoice. O freemen I loud your anthems raise-The Bow of Promise spans the stormy sky; In souge of gladness show we forth our praise To Him who rales out deating on high,

On Fame's proud arch. forever more enrolled. The name of him-our Nation's Chief-shall be. If true to Manhood's self, with purpose bold. He breaks the chain that som the captive free.

Great God ! If Truth and Justice hold a part In thy eternal purposes below-(They do. all Nature proves) -to him impart Wisdom to guide, and nerve to strike the blow.

O darful wrong ! O night of black despair ! From thy dark pall we hall the coming day, When Freedom's sun shall gild the morning sit. U And through the fature light our upward way.

Then not in vain our valiant heroes bled-O, not in valu our sons in death laid low; million blessings on our Nation's Head, A million bearts will thankfully bestow. -[J. J. Oom.

You had better leave your enemy something when you die, than live to beg of your friends.

CHBOK ANGHT FEELINGS.

Shan the words that anger urges; Bestraln them ere they leave thy tongue: Baddor wrecks than ocean mergus By passion on life's strand are flung. Hearts by dearest bonde united. Udtraged and estranged forever; Priendship lost; affection blighted; Hate aroused, to slumber never.

Check, oh check each angry feeling: Leave the biller words unspoken. Will the wounds thy tongue is dealing Pay for self-respect so broken? In thy follow 'gainst thee sinning? Thy anger will but steel his heart. Art'thou wrong? Thou art but winning A scourge 'peath which thyself will smart.'

Enjoy the little you have, while the fool is bonting

PROGRESS.

The eternal steps of Progress beats To that great anthem, calm and slow, Which God repeats .- [Whittier.

He is a rich man who bath God for his friend.

Prepared for the Banuar of Light.

SYNOPSIS

DISCUSSION ON SPIRITUALISM

AND THE BIBLE,

At the Court House in Paw Paw, Mich., dering the evenings of Oct. 38th, 39th, and 30th, and Nov. 1st and 2d, and the afternoon of Sanday, Nov. 3. BRTWELF .

REV. MOSES RULL, (ADVENTIST,) OF BATTLE ORREK, MICHIGAN,

W. P. JAMIESON, (SPIRITUALIST) OF PAW PAW. MICHIGAN.

> [Consinded from our 'last.] BECOND PROPOSITIO

. The teachings of the Bible are better calculated to morally advance the human family than those of modern Spiritualism."

[A mere outline report of the discussion of the above question will be given; but from which the reader will form a tolerable idea of the tenor of the debate.]

Ms. Hull.—Friends, we have been permitted to meet to investigate the relative merits of the Bible and Spirituolism. By the reading of the proposition, you all understand that I believe the Bible is better calculations. lated to morally advance the human family than Mod-ern Spiritualism. My reasons for this belief will be given in this discussion. In the discussion of this question, I shall drat call your aftention to the morality of the Bible. 2d. To the morality of those portions of the world which have never had the Bible; and 3d. To the moral teachings of Spiritualials and Spiritualians.

lat. We come to the moral teachings of the Bible. When we open the New Testament, we find it replets with morni obligations. I do not say that every obligation in it contains a moral principle; but I do say that every moral principle known is enjoined in it. In Matthew, vii: 12, we read: "Therefore all things in aistinow, vii: 12, we road: "Interetore all things whatsperer ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This is what is called the golden rule. But, by the way, this makes an argument in favor of the Old Testament. Why would Jesus have you do to others as you would that they should do to you? Decause they

he yes would have properly.

My friend may refer to the fact that some of the Heathly philosophers taught the same. But where did they get their moral principles? Plate and others declared that they learned them from the Jews. Yes. Moses attered the most sublime moral principles more before factor. The oldest of Moses attered the most sublime morel principles more than seven hundred years before Salon, the eldest of the Reathen philosophers, to whom my sphenent will refer, was born. We will next call your attention to Matthew axis: 87-40. Joans said onto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. Comment is unnecessary. What more can be required than "to love the lord your food with all your beset, and your neighbor as yourself." with all your beset, and your neighbor as yourself." would also remerk that those precepts are both found in the Uld Testament. See Deut. vi: 5; Lev. xix: 18. Can Spiritualism be better adapted to morally adequee the human family than such precepts as them? But the New Testament is filled with them; they can be read on almost every page. If you will turn to Luke vi: 31-35, you will read: "And as yo would that men attend do to you, do yo also to them likewise. For if ye love them which love you, what thank have yet for sinners also love these that love them. And if ye do good to them which do good to you, what thank have yet for sinners also do even the same. And if ye' lend, to them of whom yo hope to receive, what thank have yet for sinners also lend to sinners to receive as much again. But love ye your would also remerk that those precepts are both found receive, what thank have ye f for singers also lead to singers to receive as much again. But love ye your engines and do good, and lend, hoping for nothing actin, and your reward shall be great, and you reward shall be great, and you reward shall be the children of the highest: for he is kind auto the nathankful still to the svil. Be yo therefore merciful, as your fathet slee is merciful." This text does not stop by requiring its adherent to love their neighbors as themselves, to love those who love them, and do good to those who do good to the my but required us to love your samirer. But this is not a maw principle. The Old Testament says: "Thou shalt not an Edomite," (their worst enemy.) . for he new principle. The Old Testament says: "Thou shalt not abbor an Edomite," (their worst enemy.) "for he is thy brother. Then shalt not abbor an Egyptian, because then wast a stranger in his lead."—Dept., will T. Lest my friend should thin! that such are only the teachings of Jesus Christ. I will read from some of the Acostolie letters. Bom. zii: 9 21.—
Lest love be without distantable account of the state of the state

which is will alsays to that which is good. Be kind.

ly affectioned charto another with brothesty love; to honor preferring one another. Not slothful is bost-mand the affection and condemnation of an intelligent many in apprixt acryling the Lord. Rejolotogy in hope; patient is tribulation; continuing instant in prayer. Distributing to the necessity of saints; given to heapitality. Bleas them which persecute you; bless and curse not. Rejolote with them that do rejolce, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condesced to men of low estats. He not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as light in you, the praceably with your things nonest in the sight of all men. If it be possible, as much as lieth in you, five peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place outo wrath; for it is written, von geance is mine. I will repay, saith the Lord. Therefore, if these enemy honges, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but

gleanings of thy harvest. And thou shall not glean thy rineyard, neither shalt thou gather every grape of thy vinegard; thou shalt leave them for the poor and stranger; I am the Lord-year God: Yeshall not steal peliber deal falsoly, neither lie one to another. And ye shall not awear by may name falsely; neither shall thou profese the name of thy tiod; I am the Lord. Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is bired shall not abide with thee all night until the morning. Then shalt not curse the deaf, nor put a stumbling-block before the not respect the person of the poor, nor bonor the per son of the mighty; but in righteensness shalt those judge thy neighbor. Thou shall not go up and down as a tale bearer among thy people; neither shall thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy breaker in thy beart; one born among you, and then shall love him as thyself ; for ye were strangers in the land of Egypt; I am the Lord your God. Ye shall do so unrights as soon. But the Bible, when correctly understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery, but is emphatically understood and interpreted, does not justify slavery. The provented is not justified by the slowery is peculiarity in Bible morality, and that is, it forbids
Spiritualism. ... Regard not them that been familiar spirits, neither seek after wizards, (medians.) to be defied by them." Allow me to close this speech by giving you a few quotations from landels and Spirits. alists, with regard to the morality of the New Tests-

[Here the speaker gave numerous quotations from

MR. JAMISSON admissed that the Testament cape-many beautiful teachings; the New Testament cape-cially contains as high an order of moral leachings—a cape has found anywhere. The code of moral laws—as can be found anywhere. The golden rule, for instance, is unsurpassable. Spiendid passages of singular beauty and glorious truth, are found gittering is many pertions of the Bible. Bot, unfortunately, perhaps, all its teachings are not of this high tone and beautiful cast. They are not all moral. Spiritualisin being electic, embraces truth and goodness whenever found. It embraces the truths of the Bible, while it discards its errors, faisines and contradictions. There is no warfare of Spiritualian on the the Bible, while it discards its errors, meaner and contradictions. There is no warfare of Spiritualiam on the
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"There are two ways in which a hook may incul-cate immorality. First, by direct precept; and sec-ond, by presenting immoral characters before us for imitation. The Bible does both; and is does it by presenting before as characters as immoral as offerecters

This is even so. The Bible gives false representa-This is even so. The Bible gives late representations of the character of God.

An indictment against the Bible, consisting of
twelve charges, teach count sustained by Bible quotations) ten of which were read, was submitted as follows:

1. The Bible teaches that God is revengetol.

2. That he accepted and approved of numer mori-

3. That he is unjust.

3. That he is unjust.
4. That he is unmerciful.
5. That he is a deceiver.
6. That elevery ("sum of all villanies") is a "divide institution," is right.
7. That drunkenness is right.
9. That it is right to rob and murder.
9. That it is right to torture prisoners of war.
10. Doctriues that are degrading to woman.
Belvitualism, as accepted by the mass of Spiritualists, was then defined as embracing truth and goodness, wherever found, inculcating the highest order of tauchings ever known, enjoining a high morality. suchings ever known, enjoining a high morality, which is to be attained only by living in barmony with

Nature's laws, raising the oppressed, and freeling the enslaved, physically, morally and religiously. It is admitted that there is a great diversity of belief or apinion among Epiritualists on minor points, as is true with regard to the adherents of any system; but on fundamental principles they are a unit.

A distinction should be made between Spiritualism and its abuses. Every system has its abuses. So with Spiritualism. The best things are often subject to the most abuse. The teachings of Spiritualism are not responsible for the moral conduct of those who may

tofess them. Ma. Hull admitted that there are errors in the Bible, but no real contradictions. The errors are mis-prints and errors of translation, &c. Read several passages from the Bible, showing the moral teachings which it sets forth for the guidance of mankind, then quoted the writings of several spiritual authors, show-log, the contrast patement them and the Rible and quown the writings of several spiritus sethers, showed by Liour, saying "there is no God," is concerned, ing the contrast between them and the Bible, and Spiritualists do not receive the "communications of spoke an follows: We will show, from the writings of spirits" any more than the "communications" of hurself and Spiritualists, that the tendency of Spirits and Spiritualists, that the tendency of Spirits and Spiritualists, the spirit that the said trimes almost namentionable. Their communications there was no God, undoubtedly had a limited experience in the spirit world, and on his arrival there was are carellable. Judge Edmonds says of the phenomena: "They indulge in untrulh and contradictions, and this against the will of the medium." Dr. Child says: "Nor can we doubt, I think, that there is a diverse host of badly misdirected spirits. The lower spirit seeks to undo the good work of the higher, and to harmas and annoy, and subject to suffering medium and sitter. They will deceive us for their amusement. Where is the medium but what has cliter seen and felt this? I have but the use suitits, who are to us the rese. I have both. But wise apirits, who are to us the reve-lators and executors of the divine will. designedly do sees us for our good."—Banner of Light, Oct. 2014, 1861.

Dr. Randolph, for eight years a medium and leethere, and bence well acquainted with all its workings in his renunciation of the system makes the following onfossion: "A. J. Davis and his clique of harmoni-lists say there are no ovil spirits. I emphatically allass say here are no over spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spirit influence. Every crime in the calender has been committed by mortal movers of viewless beings. Adultery, fornication, avoides, describes, unjust divorces, prostitution, abortion, insanity, are not evils, I ampose. It has also broken up families, squandered fortunes, tempted and destroyed the week. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

as I am able to judge, the majority of such instances are traceable to the nable of steed generally of such instances are traceable to the nable of steeding searces."

By pirits dony the existence of God. What purports to be the Spirit of Edward B. Richards, says: "I've lost my faith to God, and I'd lost as soon think of believing to a God of fire as believing in any kind of a God, for aught I see of him or his works. There is I not see that it works. none-there is nothing at all you can call God. I am satisfied that all who do the best they know bow to

geance is mine. I will repsy, saith the Lord. Therefore, if thins enemy hanges, feed him: if he thirs, is the content of the saits and the least you try to know of God of the on his head. Be not overcome of evil, but overcome evil with good."

[The speaker also read Phil, iv: 8; 1 Thesa, iv: 2—12; iv: 14-22; Gal. v: 17-22; Col. ill: 5-15; Hea. it: 1.—5; Titus, iii: 1-3.]

Although the Old Testament does not abound in moral precepts as fully as the New, yet its morality is the same. The law of Moses even went so far as to prevent the destruction of birds' nests.—Deat. xxii: 0. As the Old Testament is the fountain from whence my friend will try to draw arguments against the morality of the Bible, I will be indulged in making a few quotations from it. Lev. xix: 9-13—" When ye reap the harvest of your land, thou shalt not wholly reap the cereers of thy field, neither shalt thou gather the glean thy rineyard, neither shalt thou gather every grape of thy prineyard, neither shalt thou gather every grape of the process of the manual commanded them stone in the first which I commanded them stone gleanings of thy harvest. And thou shalt not glean thy rineyard, neither shalt thou gather every grape of thy not, petther came it into my heart." If Jeputhah burned his danghter, may be not have been one of the very individuals spoken of in the text? See Deut. zif., 30-31. Pelame cvi. 37-38. Ezek xvi. 20-21. Isaiah ixvi. But as before remarked, there are errors in our version of the Bible, and this is one.

[Here the speaker read from Horne's Introduction and Clark's Commentary, to show that if the translation was correct, that it would not prove that she was blind, but shall fear thy God; I am the Lord. Ye burned, but that she was deprived the privilege of be-shall do no unrightenusness in judgment; thou shall coming a wife and mother; also to prove that varies coming a wife and mother; also to prove that verse forty, which says, "The daughters of Israel went yearly to lament the daughter of Jephthah," should read, "to condole, or lament, with ber."]"

When my friend oberged the God of the Bible with injustice, I could not think what it was to which he thon shalt not in any wise rebuke thy neighbor, and not referred. But when he gave the act of the Jews selling soffer sin upon him. Thou shalt not areage, nor bear any gradge against the children of thy peoples but God of the Bible, lacknowledge that I was somewhat thon what fove thy neighbor as thyself; I am the ambeed. If he would examine the bistory of ancient Lord." I have not time to comment. Such good nations, or even some modern nations, he would learn Lord." I have not time to comment. Such good regulations for the support of the poor, as we have read in this chapter, were never before put into a code of laws; and such other moral principles as we have been killed. 'As the Gentiles were not worshipers of laws; and such other moral principles as we have been seed are known nowhere only where the Bible has see in killed. 'As the Gentiles were not worshipers of the true God, it would have been useless for him to have an influence. But Mozes proceeds, verse 31 to 87:

"Regard not them that have familiar spirits, neither carry it away and eat it, he gave them the neither seek after wizards, to be defiled by them: I am the "Regard not them that have familiar spirits, neither carry it away and eat it, he gave them the privilege of seek after wizards, to be defiled by them; I am the selling it to them. I do not eat purk, for the reason Lord your Ged. Then shalt rise up before the heavy that I do not consider it fit to eat; but if I had a bog, head, and honor the face of the old man, and fear thy I should have no conscientions accupies about selling God; I am the Lord. And if a stranger sojourn with it to those who would eat it. If my friend will prove thee in your land, yo shall not vex him. But the bis charge that "Stavery, the sum of all villances," stranger that dwelleth with you shall be unto you as is justified by the Bible. I will think that ground enough to cause me to deny the inspiration of the book. But the Bible, when correctly understood and

the texts read by Mr. Jamieson in favor of slavery.]

Here the discussion must close. I have argued this question warmly, but not with a desire to obtain a victory any further than I have the truth. Friends, take the arguments to which you have listened home with you, and weigh them well. If you dealed that Bpiritualism is better adapted to the moral advancement of the human family than the Bible, take it. If the Bible is immoral, reject it. But when you reject leading Insidels and Spiritualists, showing the high it. Fomember the horrors of a revolution in France, tone of morality which is found in the New Tests.

ment.]

Mr. Jamisson admitted that the Bible contains the Mew York to flow with blood, as those of Paris and Lyons once did. I have debated this question with the beat of feelings toward my opponent and all present. Wherein I have erred I sak your forgive cally contains as high an order of moral leachings—a large Teanking on for your attention. ness. Thanking you for your attention. I submit the matter, on my part, to your decision.

MB. Jamisson claimed that the individuals from whose writings Mr. Bull quoted are responsible for their own unterances. Cannot endorse all of the sentiments advanced by any mind in or out of an earthly body. The spirit-world being the counterpart of the mundane world, and spirits commencing life in the former precisely where they terminated their mundane existence, discovering themselves to be the inhabitants the Bible; but wars against its immoral teachings of turn as they do—manifesting those imperfections and the doctrine that it is the infaltibly inspired. Word of God. Byfring Revelation from God to Man.

Mr. Denton, in his discussion with Mr. Bickie, said: as well as the elevated, seems to be but a simple act of justice. The fact of the discretty of apiriteonium cations, which the opposer of Spiritualism is pleased to term "contradictory communications of spirits," is widence of spirit communion.

he widence of spirit communion.

The Devil cannot be the author of "spirit manifestations," as alleged by friend Hull. The Devil, as represented by the theological world, is remarkable for bis ingenuity, skill, intelligence and generalship. If he is correctly represented, he is no "bungler." Hence, if he is the author of Spiritualism, he counterstands and the property has a spiritualism, he counterstands and the property has a spiritualism. acts his own efforts by permitting manifestations to occur that are highly offensive to many: while if he came he the garb of "an Angel of Light," he would have pleased and won those who are now disgusted with the low character of some of the manifestations. Our the low character of some or the manufacture of the brother says the Devil knows the westposses of Spirit-mailsts, therefore he adapts himself to them according to the manufacture opens as they do. We have called upon him to show to this andience that if the Devil has as much power as he is represented of hav-ing, oven to appearing in the guise of dear friends who have "crossed the river," personating them to perfec-tion, and in the form of an "Angel of Light," how it can be known that angels—winged angels—ever com-municated with the innabitants of earth? that Jebov h himself ever conversed with men in olden time? for the Dovil has the power to perform all these things. .. The Devil knows the weaknesses of the spiritual mediums, and imposes on them spoordingly." Does he not likewise know the " waskesses" of the Adventists, and "impose upon them accordingly"? He says: "When a communication comes to you professlass: "When a communication comes to you professing to come from your dead friends, then you may know that it is the Devil seeking to deceive you; for the dead know not anything." But if you receive communications purporting to come from God's bely angels, that sang together at the dawn of creation, then you are saie from imporition." Sister White, the great "high pricatess" of the Adventiats, through whom our brother believes angels communicate, is as liable to an "attack" from State as are spiritual mediums. He probably is aware that her weakness consists in receiving none but qued communications.

consists in receiving none but angel communications-"dead folke do n't trouble ber." As far as spirits communicating through the Bankus or Liour, saying "there is no God," is concerned, Spiritualists do not receive the "communications of man beings, much less do they receive them as the "toschings of Spiritualism." The spirit that said there was no God, undoubtedly had a limited experience in the spirit world, and on his arrival there was disappointed in not being unbered into the presence of a personal being—persons the embodiment of his idea of Uod. Time is required in the spirit-world, as well as on earth, for the oradication of false ideas. Everything in the form of a message from the spirit-world is received by all intelligent Spiritualization in the own its own

They bow not to mere authority, while those who

intrineta value.

profess to believe in the Divinity of the Bible do.
And herein lies the mischief. All of the Bible is accepted by professed Bible believers, as divinely inspired-a "perfect rais of fallh and practice," a standard of morality." That excellent moral teachings can be gleaned from its pages, we have admitted, That all its teachings am moral, we emphatically deny. We have endeavored to show that a system which inculcates a high tone of morals, as does Spiritualism, allowing each soul the heaven born right of choosing the good, and rejecting the bad, in accordance with the highest convictions of each person who has nome to years of understanding the difference between good and bad, is "better calculated to morally advence the human family" than the teachings of a book, which, when received as a whole, are peral-cious, and retard the moral growth of the human fampeace from happy families, separated bushands and ity. Spiritualism is not responsible for the human faminy wives, and shattered the intellect of thousands."

Dr. Hatch, another reformed Spiritualist, says: timity is responsible for the immoralities existing. The most damning iniquities are percentaged in among Christians. Spiritualists are charged with a spiritual circles, a very small percentage of which every great deal, in common with the advocates and decomes to public attention. It care not whether it be fenders of every new system, of which they are never

guilty. They are composed of men and wemen of the highest moral enture, "As a class, they will compare favorably with any other class of people on earth." That many of them err, me do she deep, "It is human to err." "Black sheep," says the theologian, "are found in every flock," and the offenses of the moral delinquents are forgiven. "These who live in glass houses should not throw stones." Those who are notorious for immoralities, are found foremost in denotating Spiritualism as immoral in its tendancy.

As to what those "prominent renouncers" of Spirguilty. They are composed of men and women of the denousing spiritualism as amount in its sequency.

As to what those "prominent renousem" of Spiritualism may have said of its immoral sendency, we consider of but little weight; for, it is a well-known fact, that, when an individual professes to renouse his belief in a system, he feels it incumbent upon him his belief in a system, he feels it incumbent upon him to speak just as bad of it as possible, and truck is not always adhered to T. L. Harris, from whom one brother has quoted, was speaking of "disorderly Spiritualism." He afterwards discoursed upon "Grderly Spiritualism." Harris, like some others, could not be a lander in the new Order. Spiritualism republishes buman leadership—be therefore became identified with another Order. P. B. Randolph, as our friend remarked, is now an advocate of Spiritualism. We have not to is now an advocate of Spiritualism. We have yet to find the first teaching of Spiritualism that inculcates lumorality. Bad organizations produce immorali-tics, no matter what the professions are. Spiritual-ism is designed to purify the "spring" of human ac-

ism is designed to purify the "epring" of human sotion. It may be true that the cleaning process brings
impurities to the surface.

The early Christians were charged with gross immoralities, but their conduct detracted not an jots
from the bright lastre of Christianity, which we hold
to be identical with modern Spiritualism, and its
Founder, a medium, of rare gifts.

Morality is not original with any system. Some of
the best moral teachings of the New Testament were
found as maxima among the Pagans.

Morality is the result of the physical and spiritual
cultivation of the individual. Any system that best
tends to this result, is best calculated to advance, in
a moral sense, the buman family. This we claim for

a moral sense, the human family. This we claim for Spiritualism, because it embraces every reformatory rinciple. Philosophy and Science are parts of its santial structure. It is in the world for the sole objects of making mankind wiser and better, and con sequently, happier—the desideratum of human exist Charity is one of the most prominent features of Spiritualism. The transgressor is not thrust out scorned, and trampled on. Be he or she ever so de

graded and fallen, the cargo nature still exists within them, and can never be entirely amothered. Every hamsn soul will be redeemed from its own external degradation, and will sometime be an angel bright and glorious. In view of this, the true Spiritualist spurns none, hates none; but, rather, loves all as members of the Great Brotherhood. We experience the kindest feelings toward our brother. As friends, we have debated these important questions, and now leave you one and all, to draw your own conclusions, to be your own judges of "What is Truth?"

As our brother has remarked, we have debated these propositions with great cornectness, but with the kindest feelings toward each other and all present. We admire the spirit of candor and brotherly feeling which he has manifested throughout this discussion.
We admire his talenta. We think this discussion will
result in good to all concerned. May kind, loving
spirite guard and protect you, one and all.

At the close of the debate, a prominent citizen of Paw Paw arose and made a few well-timed remarks to this effect: "He felt proud of the good feeling and gentlemenly bearing of the young men who had conducted the discaselon, which seemed to be enjoyed so much by the citizens of the village. The oldest of them could learn a lesson from it, that people could tagree to disagree' to all kindness and brotherly affection. The young gentlemen who have instructed and gratt ded us throughout their discussion, have acquitted themselves creditably, as well as banefitting us." -

The discussion was largely attended, from the beginning to the close, with an increasing interest. To ward the close, many persons were obliged to turn away, being unable to find room in the Court House. which was literally crammed full at every session.

Illinois State Fair for 1803.

The Executive Board of the Illinois State Agricultu ral Boolety will meet at the Rooms in Springfield, on Tuesday, the 17th day of February next, for the purose of preparing the Premium List, and receiving PROPOSALS FOR HOLDING THE ANNUAL EXCIPITION OF the Society for 1868. The anocessful applicant for the l'air is expected to comply substantially with the following requirements; and to execute a responsible bond to the Executive Board to secure such compliance. They must agree to furnish :

1. A sufficient quantity of ground enclosed with a close substantial board fance, at jesus even feet high, with necessary gates, with suitable hangings and tastemings.

2. 500 open stalls; two hundred of which shall be eight by twelve feet, residue six by twelve feet—and every tenth
by twelve feet, residue six by twelve feet—and every tenth
atail shell be close with a door to each, to be used as lodging
PROGRESSIVE ANNUAL:

spariments for grooms and stock tenders.

3. All stalls to be substantially built; covered in such manner as to be proof against rain—with soluble feed troughs and mangers, and substantial factorings for tying

storing and mangers, and aubstantial fastenings for tying stock to.

4. 350 pens for shoop and awine, eight by len feet each, at least four feet high, covered with tight shoot roots.

5. Au abundant supply of good dry straw for bedding stock, and for other supply of good dry straw for bedding stock, and for other purposes; to be delivered on the grounds at euch polute as the General Superintendent may direct.

6. Five Exhibition Halls, not less thon forty by one handored feet each, with complete fixtures for the sublittion of Agricultural and Mechanical Implements, Farm and Horticultural Products, Textile Fabricz, Mesical Instruments and Specimens in Katoral History and Fine Arts.

7. One poolity house, ten by twenty, furnished with coops the cutire length on each side.

8. One Freedent's office, of such size and finish as may be required.

be required.

9. One Business office twenty-four by eighty feet, with necessary desks and fixtures, including telegraph office.

floor, &c.

III. One makes and ledging bouse, forty by one hundred
fort, digited into two spartmynts, one of which shall be prowided ward seats and salies to seat at least 100 persons; the
other to be furnished with berths and other conveniences for

dging. 11. One oditorial hall, 16280 feel, with scale, tables, win

11. One odditorial hall, 10280 feet, with seats, tablos, windows, doors, etc.

12. Une cicket and treasurer's office, with an area of 600 square feet, and fixtures as may be required.

13. One general superintendent's office, 20280 feet, in two apprilments, one of which to be finished with loughing bertha.

14. One polite office, 10224 feet, with bouths, seats and tables. Bix privies, one at least 16244 feet, with two rooms.

15. One general, 16224 feet, with one partments, with floors and doors.

16. An the before named structures to be covered with roofs, substantial, and tight, to protect the contents from winds and rais, with such doors, openings, windows, deaks, tables, nexts, steigings, and other necessary fittures, and erected at such points on the grounds as the Excoutive Committee may direct.

17. A ring for the exhibition of bores, not less than one-third of a mile in circumference, with a smooth, well worked track, fifty feet wide; the whole to be enclosed with posts drawly set and projecting four feet above the ground, with a substantial rope or railing, as may be required.

18. A pagedic two stories high, with acata, tight roof and floors, for the uncof judges and music, in the centre of the ring, to be autmounted by a pole at least fifty feet high, with a flavore for hoissing a fag.

19. An amphilibea're outside of and adjoining the ring.

THE to be surmomed by a pole at least fifty feet high, with figures for holsing a lag.

10. An amphibea re dutaide of and adjoining the ring, with scale capable of seating at one time, 2000 persons, 20. A full and constant supply of pure, good water for stock, and drinking water with ice for persons, distributed on the grounds at such points and in such quantities as the figurality liberal, through the General Superintendent, may direct.

A day and night police paid for-the number to be de-

termined by the General Superintendeut, and the persons serving to be selected by the Board.

St. Ample accommodations for bearing and ledging visitors during the Sair at reasonable rates; cheap and ample iscillates for carrying passengers and freight to an from the Sair Grounds and principal hotels and railroad etations, and mule and convenient grounds for camping purposes, must be guaranteed to the Executive Committee.

The Recoulte Committee, reserve the right to change or paths the change of the change

The Resource committee, reserve the right to change or modify these specifications, or any part thereof, if deemed important to do sp—and all the foregoing requirements are to be compiled with by the successful applicant, free of post to the State Agricultural Society.

Communications on the subject may be addressed to any number of the Scard previous to the meeting or to the unsurfaced, at the Agricultural Rooms, Springfield, Illinois, this January 13th, 1869.

By order of the Executive Committee,
TORN P. DETNOLDS.
Our. See'y III. St. Ag. Boolety.

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ble, January 13th, 1863.

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on L eating hithfully in accordance with my personality and its boundaries. If you know how to use me at my nature prescribes, I shall yield you a permanent handle. But if, in your ignorance of yourself, (and therefore of me,) you do not put me to the best service, you will sook bed the presented.

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