

TWO DOLLARS FER THAN, VOL. XII. BOSTON, SATURDAY, MARCH 21, 1863.

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| hunt, and I would have returned scoper, but I was

not alone. As soon as I was able 1 came to the

ohateau by the abortest road ; upon seeing this win-

THE MURDER rits see a la Preserve TITBREERN MANSE A JUBGMENT FROM GOD. Translated from the French, for the Banner of Light, by J. Thesdorn Child.

Titerary Department.

OHAPTER V.

anat

The Pist Darkins. These rooms were exactly as the Count Buthen. burg had described them. The library way a large square room, of which the antique wainscotting was coposaled by the bigh shelves filled with books. In the centre of the room were several, tables, with all the necessary writing materials. The flooring, which was very old, as shown by the designs, revealed no place where a board had been moved. Basides the door which opened into the young girl's room there was apother which led into the corridor. It was lighted by three windows; all of which looked out into the garden: One was' opposite the entry door, and the two others opposite the door of the chamber. Under these last, was a row of peach trees, which were in full bloom, and formed a thick hedge, but which, a week or so back, had not a leaf apon their branches. . A rapid and attentive glance had sufficed for me to take in all these details.

Was sthe corpse of the young man really under this floor? Was this trembling young girl before me really the author of this orime? If it was thus. what terrible agonies, what fearful anxiety ought abe to experience in 'being so 'hear her victim, who lay perhaps under her feet, in presence of a orimin. al judge, who had only to raise a board, and the murder would be discovered, and 'the judge, master of the terrible searet, would take her to trial.

Ble had regained has soll possession, but she some for the parpose of verifying them. She doubted no, longer. She watched all my glances, all my actions, with an anxiety which proved that she was where the phip one step lay between her life or death.

remained in the centre of the room. Mademolelle" said In#1 will not weary you tonger, with my questions. I will simply tell you a It is very corrowfal and frightful, and

live. Ab, Monsiour, take pity on me! Kill me [dooe, and he gave me to understand, with his usual | from the window, where I should have been heard, here. In the same place I'l

"Raise' yourself, said I to' her, and do not give away to despair. Think of your conscience-of the justice of men, and, above all, in that of God for whose mercy no one can hope unless they first repent of their faulta."

My words served to calm her, and to give her new strength. Her heart was strong enough to overcome her agonies and despair. Bhe was a noble and courageous woman. Bhe raised terrell up, First her to a sofe, and took a test baside her, taking her hand I said, in a voice which' trembled more than T wlahed : "

" It is necessary to tell me all, Mademolecile ; it is necessary to free your heart of the scoret which:

oppresses you." me, but her strength was not equal to her courage." and a torrant of tears filled hor eyes.

"Let me weep first," said she. The past, a happy one no doubt, came up before ber. I let her weep. Tears are sweet to the troubled heart; they peelfy and console it. She wept a long time. Her tears were an eternal farewell to the remembrances of the past-to the hopes of the fature, to her youth, to her life. She thought, without doubt, of her joyous infancy, of home so calm. and peacefol, where she had lived innocent and happy. Although so young, she had been obliged 'to. separate horself from her country, from her relations, and to live among strangers ; and there perscouted, with her honor threatened, she had, to save it, committed a morder. She knew no one who would ald her-no one to give her councel. And even if she could have implored ald of her relations, would she have done it ? . Could she call upon hor near mother, already old and feeblo; of her sisters who loved her so much, to be witnesses of her orime, of her shame, and perhaps of her death?' For now! when she looked into the future, her only path was; the death of the condewned-death upon the scaffold 1 Ahl better to die alone and uncared for, without a friendly arm to support her through this great trial, than to bring agony to all these innocent! hearis ! Better to die little by little in their hearts, than to live as a orimical.

She said all this to herself, and her beart nearly, broth Homever, the tears had reded , the gray more calm, and she commenced har sorrowful tale : "Now, I am ready," said she. " Ought I to tell

you all my past life !" "It is necessary nothing should be withheld of your present or past life."

"I will be frank," she replied, "and conceal nothing."

CHAPTER VI.

effrontory, that he would beduce me also. His sunt, as the servants' rooms were near, I drew into the laughed at all this, even 'la 'bis presence. I said room, and my ories were stifled by the thick walls, nothing to all these insults, and felt only a cold and I wished to ory again, but I had not time, A man silent contempt ; I felt my silt strong in the support appeared at the window. I recognized him : it was of Anton. But I was supprised to see the young the Count Rathenburg. He selzed the window-sill Count persist in his insolent propositions, even in with one hand, without letting go of mine, and covered the presence of his aunt r this was the only thing my mouth with the other. I vainly tried to repulse upon which I had not counted. I shut myself in my him; I was not able to call for help. A fearful enxiety room; the Counters ordered me to return, to the filled my soul. The one from whom I should expect drawing-room. I asked, her to lat me leave the protection had allowed this miserable rascal to come, chateau; she responded that the time for which I and the only one from whom I could expect ald was had engaged to remain, had not yet passed. I absent. Alone and unprotected I already felt mythought of flying; but natther, Anten nor myself self the violim of an infamous plot, ruined and dishad money for the journey. It was needless to ask honored, hever more to see my husband or my moth-the Countees for what she owed us. She divlued er-ruined for life.' I did not know what I did. our intentiony, and would relase us. The young My loft hand, the one which the Count held, was Count had been at the chatagn ten days at this sham oramped against the blind. But the right ope was of affairs. / Four days, after there was a sorrowful free, and I seized my dagger. The Count was still event. That evening I went into the dining room to on the window slil; be made a motion to enter the serve out the tes. The Cobal was there, as usual. library; I raised my arm. Then____ During the day he had been less obtruelte, even cold Bbe stopped. Her voice was stiffed in her emotoward me? But he was thoughtfal, and the langes tion; her face became pale as death ; her eves rolled which be gave me showed but top clearly that was round like an insane person's, tot a stranger to his thoughts. His eyes burned "Then what happened afterwards ?" I demanded. with a singular light ; it stempt as if he meditated She covered her face with her hands, and a torrent

some ovil and sinister enterprises 'I falt' ill at case, of tears filled her eyes. Poor child i she had arngitated with a vague 'Sonr, and I retired to my rived at the terrible moment which would decide her chamber. He did not try to detain 'me, neither did fate. A word more, and she would become the prey the Countess, although she had for several days, of justice. Was it, then, strange that she should be Far from reassuring me, this condescension served ellent ? She had wished to some pure and faithful to the arms of her husband. She had wished to

On entering my room "Thing for my maid, and sent her to eeck Anten, by whom I wished to tell my fears, so that he might, for this eight, watch over me with particular, care. The maid returned and said that, he had, gope out about nine clook to hunt in the forest, and would not return, before midnight. It was then only top o'clook. I breast, and in this hand flashed a dagger. An instant after the Count lay at my feet and I fainted." was very uneasy. The Count had certainly some bad designs. Would he not take the opportunity to flowed anew. feot them when I map without support ? I asked myself if it was not he who, had sent the chasseur away, and with this intention I coarefully closed recital, felt my heart freed from a great weight, and my chamber door, and also my shutters and win- I breathed more freely, as if the poor child had esdows. The shuttors were thick and solid, and de. caped death. fied all attacks from the outside so that I was safe from this side; but on, the southe fibrary unfortu-ately f. was not the south of the property and the defended only by billaddi which were old and weak. Nothing was more easy than to force them. The even in the most violent despair, and the evident door which led into my room was fastened with a sincerity of her story, had made a deep impression look, it is true, but it was very weak. I had known all this for some days. This look could be easily upon my mind. I was so obarmed that I did not at first doubt the last part of her recital. forced without any noise. There was nothing which could binder him from entering my room through the library. I resolved not to go to bed outil the a Justice of the Poace, and, moreover, the intervenreturn of Anten, and of calling 'aid at the least tion of this hand, which came no one knows from noise. The Count could enter my room only through whence, and to resone this young gir; from the the library, and to do that It was necessary for him surety I took my dagger (it who Harry who gave it asked my maid to sleep with me; but perhaps she would have refused, because the Counters was very particular to have all her servacts ratire to their own rooms and not leave them, and besides, if my suspicions should prove to be groundless, it would the Countess. The best thing for me to do, then, was to guard myeel as well as I could. I had yet some time : the people in the house had not vet retired, and it was probable that the Count would do nothing until they had. My windows were shut. I went into the library to look into the garden. It was, the only place where the Count could enter. I had turned the key in the door which led; into the entry, before had gone to tes. After assuring myself that it was still looked, I went to the windows. All three were shut; the blinds of two were shut also. But these of the third (and she pointed uward one of them which was opposite her chamber door,) were poned and fastened against the wall. This astonshed me, for I thought that I had shut them as was my austom before going to tea; I might, however, have forgotten these. I decided to close them, for, although old and weak, yet they would make some resistance. But I first approached the window, and looked into the garden. The moon shope brighty, and I could see every object quite clearly. I could see nothing suspicious-dot any living object. I had left my light in my room, and as I had shut the door behind me, the library was in perfect darkness, and no one could see me from the obtelde. Reassured by the silence which surrounded me, I opened the window in order to shut the blinds. I looked all pround, and listened with attention : 1 did not hear the least poles. Under the window was a row of the braughes were long and thick enough to hide the trook of the trees from me. A man could have concealed himself without my being able to see him. I leaned out and pulled the branches, away, but could ece nothing. However, my syes : becoming noous tomed to the light, I thought that They an Indissinot form which made a slight movement. Fear seized me; in the place of orying, I thought only of sbutting the blinds. I reached my arm out to close them, and at the same instant, felt a hand selse mine in a strady hold. I tried to'draw it'sway, but Lewas not able1

dow open at so late an hour, my unessinces inpreased and I wished to know the reason." His gun and his hunting accoultements proved be truth of his words. He had not killed the Count. "What has happened? Grand, Dieu !' he arted. on sceing the corpso. Re jumped into the room and shut the window. I then told him what had taken place. He could not solve the mystery any more than myself.

" It is necessary to work, however," said be. "Bas. picion will fall upon us, and the true murderer will not undersive justice by delivering himself up. If he had intended to do so, he would be here. All the appearances are against you, and you will never be able to prove their faisity. He belonge to a family who have great power in this country, and you capnot escape. I may be able to save you."

Never, Anten! You wish to have the suspicions rest upon you ?'

" la this possible ?" asked the brave chasseur, of

"No. Auton, never! As long as I can speak, I shall proclaim your innocence, even if I accuse myself."

"There remains then, only one thing. We must, get rid of this body ; but how ?'

He reflected some time. His first idra was to carry it into the forest; but this was very dangerous-almost impossible. On entering the chaleau, the cervant who was with him had left tild dogs loore. The least noise would attract their attention, and if they scented the body, they would follow him with drep bays, which would attract attention, and show sooner or later where the body had been placed. We resolved then to bury it in the room where we were. It was our only chance. We could easily take up the floor and replace it without leaving any traces of our work. It was then only eleven o'clock, and we had plenty of time before daylight, and even in the day we had no fear of being interrunted in our work. No one ever enters this room except myself, and very rarely strangers, who visit the obstrau. The Countees has her own private library, and the servants never enter unless by my orders.q We ; worked all night, and when the daylight appeared, our work was inlabed. The body was burled, the floor relaid, and all markfor the murder obliterated.

This bloody event was a secret. The Counters had no suspicions, or, at least, she showed none be. fore me. If she really had suspicions of a murder, and thought that Anion and myself were the authers of it, she would have felt remorse, and it would have shown itself."

Such was the confession of the Aemoiselle de com

The Confession

tremble. . She dropped, her head without replying. I continued :

" This event took place here, in this chateau, and In part in this room." a part in this room.". Bhe made a sign of surprise, and involuntarily

raised her head, while a most painful expression passed over her comptenance.

"Yes. Medemoiselle, in this library ; and it is have that the most terrible part was ensoled."

Sha trembled violently. "One day, a young man arrived at this chateau. He was a ;débauché, without heart or. shame. He forced his shameless propositions upon a young and virtuous girl. He had even the animolty to enter her:obamber."

"The convultive trembling became "o" violent, that she had not the strength to support herself. I took her by the hand and led her to a seat, into which the suck almost without life. 'My conduct was orus), and I suffered myself in making this young girl pass through so orus! an ordeal. But if was my duty to to pot. I continued to 1

If He entered into her chamber, 18he valaly ondesvored to repulse bim. Tours, prepars, rutreaties -all were useless ; then she draw aldeggene-"

"No no !" oried she, all of a sudding I stopped and regarded her with an interpositing time had not some for her to reveal her secret ; how. ever, she could not much longer hold out egalnet the deadly struggle which her heart was undergoing. "Bbe drew a dagger," continued I, "and, in her He foll dead, at her feet. They succeeded mental despair and egony. However, it was necessary to murder."

She looked around with a frightened glance, as if that wild and almost savage expression of an insane of the most obscure coreers of the room, as if a longer hope, neither for myeelf or for him." force which she was not able to conquer had control over her." ad she to "to" "It is here," inld I, turning 'toward this corner,

"that the corpse is buried ;, here, under this plank." She bounded forward, and schedung by the orm, the i c. a ladi, e revia ate a p i sen

"My father was bailiff in a village on the Rhine, "My father was bailiff in a village on the Rhine, "If when he died, which was four years ago. I was invitice myself of its truth, and my duties as judge fifteen years of age. He left no fortune, and my require me to gain this information. This made her mother, under whose care 1 was left, together with, an old and infirm sister, had no resources except the small widow's pension. . Happily I had received a; good education, and I monght a situation as private teacher, or demoiselle de compagnie. At the end of six months, I found one, and entered into a neigh. boring family who had known my father. I remained there until last summer. It was then that

> I entered this family." -She paused. I believed that she had arrived at: one of the most important events of her life. She asked mo if, she should or should not tell it.

> "Why did you leave, this, family who had known. your father ? " domonued of hor. Her resolution was taken.

"I shall tell you all," she riplied "I had made, the acquaintance of a young Englishman, the lived i in the neighborhood with his family. His name was Harry Wrigley, We loved each other: but his parents, who were very rich, would not consent to his marriage with a poor and obscure German demolsells de compagnis. His prayers persuaded me to a secret marriage. An Eaglish priest, his friend, who had accompanied him on his journey on the Rhine, united as, but first making us, promise upon our honor to separate after the ceremony, and not see each other again until Harry had gained the consent of his parents. Harry would not then be glance. She dropped her eyes, and was silent. The obliged to leave his home. I resolved to leave the country. It was then that I met the Counters. Howaver, as I expected to, be entirely alone among strangers, Harry gave me oue of his father's Ger. man servants, who was entirely devoted to me. An. despair, sheplunged is into the young man's chest, ten Rieder, this was the man's name, who is as honest as he is brave, has constantly been with me, and served as a defender in Harry's place. When dispose of the body, and to remove all traces of the I entered this family, he decided to enter it as obas. seur. Harry has not yet obtained the consent of bie parenta. But they love him tenderly. We are

she again saw the frightful scooe. "Her eyes had both young, and have confidence in the future! And," continued she, corrowfally, "we had confiperson. All at once they became riveted upon one dence before this terrible event, but now there is no After a short slippoe, she continued with a calmer

volce :

. "I lived happy here, but my happiness was of short duration. The nephew of the Counters areived at Turollen. 'He intended at first to ramati it she would keep me from taking shother step. only a week ; but his stay was prolonged. Lisaw i bith Nol this is not sol No, I swear to you !" oried soon only too clearly that I was the cause which not tained him at the chatcan. He told me the rest tained nines at aman without morals, and con-She threw herself ut my feet. I wished dayaise colled nothing. He boasted of his infamics bidged her , but his olung to my prope. "Let me die here !" she oried. "I do not wished the three was not a woman whom he could hot sai

.... Ileis I'd. mied.

"This attach, so suffiers, so, sonrphical, bla taken "Let me die here lo ebe oried. : "A.do not winking blat there was not a woman whom he could bob action of the second bob

hands of the Count, and release h to force the door of my room. I would be able, be- der which she would have committed, had in it fore be could accomplish that, to fly into the corridor something marvelous and supernatural, which was and call the muids who slept near. For greater repugnant to reason, I had also noticed that the young girl, although so frank in her confession, had to me), and concealed it in my bysom. I might have at this place involuntarily lowered her head, and that her voice, apparently calm and collected, had, at this instant, besitated.

"Then." said she, with a voice full of emotion.

"then I saw a band dart rapidly toward the Count's

She stopped again ; the tears, which had ceased,

And I, whose eyes had become moist during this

CHAPTER VIL.

The soupprises which is the this woany girl;

whose nobleness of character had not diminished

The feeling of a story reader does not answer for

1.

Was this intervention of an unknown hand really as improbable as it would at first appear? Anten, the chasseur, was faithfully devoted to the young endanger not, only my reputation but also that of girl, and for the last few days he had redoubled his watchfulness. Was it not possible that he might have been near the library at this time ? Ottille Brann had become more calm.

"You fainted ?" I asked.

"Yes, I had fallen into a dead faint."

"And when you returned to consolousness-what happened then ?"----

"I was lying upon the floor by the side of the corpse, my clothes covered with blood." . " What did you do ?"

"My position was horrible. With the corpse at my side I could no tonger doubt of the murder. But that I had not committed it, that some other hand had been before me, and that the blow was the cause of my fainting, were olyumstances very dim in my remembrance, plready half-effaced. And, moreover, my dagger , lay beside me on the floor. I examined it carefully by the light of the moon. Not a spot blemished its blade. Anten ? But why was he not near me. Was it possible, that, thinking that appearances would accuse me of the mutder, he had fied, or, perhaps, he had gone to save his

own life, and, after arriving in a place of security, that he would confess his crime to mave mo? I was slone with the corpse. In my mind I had gone through all the horrors of the murder, of the examination by the judge, and all the shame of imprisonment. Oh, Monsleur, that a ybung girl who is far from home, in the midst of strangers, is feeble and unfortunate, I have never so fully, felt the trath of it as now. ... The window was still open, and the full peach trees ; they did not yet have any leaves, but light of the moon fell upon the dorpse. The deep colitade; my heart-reading feelings, the close contast with the murdered man, filled ,me with a horri. ble despair. All at once I beard a noise in the garden, and I distinguished some stors, which came rapidly toward the window. A mortal agony selsed me, and I ran to the window. It was Ahten-I uttored a ory.

He siways called me thus for prodence, even when Where have you been, Anian 7

Ala the forest in at me the shirt :

". Have you just reterned ?! This minute have been proubled all the ever

The Count de Rathenburg bad come very near the truth, and we give him the praise due to his exact and minute observations, which had proved so nearly true. But had he come as near the truth as I believed ? In other words, who had killed the Count ? Was it Ottilie Braun, Anten, or some unknown person? This was the mystery which it was my duty to clear up, and to aid me, 1 continued my questions.

In the first place I wished to find out what kind of person I was dealing with. Her manners, her language, and her character, as far as I was an aualnted with them, had produced the most favorable impressions, and I had involuntarily felt a deep trust in her honor and virtue. But appearances are often deceltful, even to a Justice of the Peace.

"You are married ?" I said. " Have you the papers to prove it ?"

"Yes, Monsieur. The priest who married as gave to both Harry and myself a certificate of the time and place of the ceremony."

"Have you received any letters from your bus Bind Plater

"I can show you all my correspondence with him."

She led me into her chamber, and opening a ecoretary, took out a small mabogany box which contained the certificate and her letters. Those from Harry Wrigley, the only once which I stopped to read, fully testified his deep esteem, and his warm, eincere love for his wife. It was not then with an adventurer that I had to deal. I was glad to find it so, and I felt some hope for the poor girl. .

CHAPTER VIII. A New Phase.

It was now necessary to examine Auten, the bassour. If he was the murderer, and confected it. and I was convinced of his guilt, I could arrest him without forther trouble, and she would be saved. If innocent, and if his story should agree in all points with that of Ottille, it would have a great effect upon my future conduct. But before all, being aure that a murder had been committed, and having sufficient grounds to scouse Ottille Brana of having committed it, I ought to follow the course of the law. I therefore sent my carriage to Tilelts, for some physicians to come immediately to Turellan. and I gave an order to the driver to stop at the inp, and tell my agents that I wished them to come to the obsteau.

These duties performed, I asked Ottille to show me her dagger. It was of Roglish manufacture. remarkable for its (emper and strength.] could find no trace of blood on this, or in the library, which I examined with great care. The poor, woman had . effaced all eigns of murders, My. alark baving mr ...

" It survey I to survey II "

rived, I part him a shalph of the confession of Ottills and along her to remain its her room as I which he aloos with Anten, I ordered one of my straidunts to call him. At this order the poung airt showed some uneasiness.

You wish to question Anten," she stedi " Certainly. Your fate depends in a great measbre upon his avowal."

- " But he is not here !"
- "Where then, is he !"
- " I sent him away."
- " You !"
- "Is my anxiety, I forgot to tell you."
- "Explain yourself."

"I could not remain here long. And as I could not leave before the time for which I had agreed upon had expired, and as I had no money to get away with, I was obliged to write to Harry. But as it was necessary for me to explain the reason of my leaving to him, and as I field not do it by letter, there was no other way than to send Anten."

"And he has not yet returned "" "He will not be here for a week. As he had so little money, he was obliged to walk a part of the

WAY." "This is troly unfortunate," said I; and lexplained to her that he was the only one who could testify in her favor. .

" But he will certainly return," said she.

" Do you believe so ?" "I am sure. I swear to you that he will not delay

a single day." There was so much truth in her voice, that I

could not feel that she was deceiving me ; yet I was obliged to notuse her, and have her arrested, immediately.

The trials through which she had passed in the last few hours, had so worked upon her strength, that this new blow nearly killed her.

"I have often, during the last few weeks thought of this moment, but I never believed it would be so terrible," said she, with a deep sigh; and then oovered her face with her bands.

Poor girl! She was for one long week, until the return of Anten, to be condemned to all the agonies of suspense, to the tortures of prison, and I saw no way of escaping this punishment.

One idea orossed my mind which I had thought of many times, and this was of the old chasseur and his pretty young daughter.

" Ottilie," said I, " when I spoke of the daughter of the chaseour to you, you seemed thoughtful.

" No, no," she replied, with a sorrowful shake of the head, "it was only a foolish thought without any basis." -

" Do you know anything about her ?"

"Nothing."

" Have you felt any suspicions ?"

"Not the least."

I nevertheless sent for the chassour and his daughter, with the order to bring them separately. The two coroners had arrived, and I had the floor of the library taken up. The earth had been partly placed back, and at the depth of two feet we found the body of the Count. Decomposition had commonced, yet it could be recognized.

Ottille, as the accused; was obliged to be a witness of the proceedings. It was a terrible moment for the poor girl-a moment full of terror and agony. However, when the corpse was discovered, she had complete command over herself. It seemed as If she was sustained by a supernatural strength.

The eight of the corpse had an entirely different effect dpon the Countess de Ruthenburg, who, by the demands of the law, was also present.

- I had told her that her nephew had truly been assassinated, and been buried where he was killed, in the library, but that I was not yet perfectly sure of how the crime had been committed, or who was the murderer. She received the news with deep agitation. was busily at wor enough control over herself to conceal all feelings of remoree, and to show only grief. 1 led her to the corpse. She had yet the strength to give the demouelle de compagnie a most furious glance, whom she looked upon as guilty, but this glance met only the composed and dignified countenance of the young girl. The Countess turned pale, and, not able longer to bear the sight of the body, she uttered a ery and fled to her own room. Conscience is not a vain thing, no more than the calmness which it gives to innocence, and the remorse which it gives to the guilty. Outlie Brann was innocent. ' Her conduct before the corpse dontrasted too strongly with that of the Countess for, me to doubt ; but this conviction, although so deculy. feit, was only personal, and would have no offect upon the law. A favorable circumstance for the acoused, yet unfortunately under the present state of the charges very weak, was discovered on the ezamination of the body; A large wound was found near the heart. This had not been made by the small and delioate dagger of Ottilie, but by a very broad and short instrument. "A bunting-knife, perhaps ?" asked I of the loor-ouers. "Probably," they answered, but the could not cit. with certainty, as the decomposition had advanced to far. I prepared myself, with great anxiety, to question the chasseur and his daughter. It was the last chance left to the accused. . My attendants had duly found the daughter, but had left one of their number to bring the chaseour as soon as be should retarn home. The only person who remained with me at the examination of the young girl, was my olerk. She knew, without doubt of the assassination of the Count, and of the finding of the body, for the news of my arrival and the result of the inquest had been oircalated': but she was ignorant of the rest. They brolight her in ; she was much confused. in Did you know the Count Paul Ruthenburg, the nephew of the Countess ?" I demanded.

PANNER OF LIGHT

1. 1.40

tinued my questions. - . . . P "Did your father know that you had been alone of tears and misfortunes? And does not the justice

- with the Count ?" "He has never told me." "Has be ever spoken of the Count before you ?"
- "I do not remember." " You elude my question."
- "Ask my father."

CHAPTER XL. The Murderer.

She was resolved to say nothing more; she and her father had had no part in the murder, or else they had agreed together what they should say, and had no fear of telling different stories. In either case it was useless for me to go further in my questioning ; moreover, it would not aid the success of my inquest to know the extent of the relations between the Count and the young girl

However, as the chasseur had not arrived, I sent for him again. His daughter, who was present when I gave this order, appeared uneasy when she learned that he had not come. Her anxiety salos. lehed me. I could not divine the reason. Was she guilty, and did she fear that her father would implicate her ? Or, guilty himself, had he tried to escape justice? But this impression did not agree with the assurance which she had just shown.

The attendant who had been sent for him arrived at this instant, with the report that he had been seen, some time before, talking with two or three persons in the vicinity of the obsteau, and that he had then gone into the woods near his house.

The young girl turned pale at this news. I asked myself whether it was best to question

ber again, or wait until her father came, when a terrible event put an end to my indecision.

A man who had a letter for me, entered suddenly with one of my attendants. It was one of the men who worked in the garden. He was pale and trembling, and made a sign of surprise on seeing the obasseur's daughter. She rushed toward him.

" Have you seen my father ?" she cried. " Yes," replied the man, dropping his eyes with a troubled air.

" Is he dead ?"

"He has just killed himself."

This is his story : He had met the chassens on the edge of the wood, who, after giving him a note, and asking him to carry it to the chateau, had gone into the woods. A few minutes after he had heard the report of a gun. He had noticed the strange and troubled manner of the chasseur, and fearing some evil, he had retraced his steps and found the dead body of the chasseur, shot through the head. Then he had come directly to the chateau with the note and the terrible news.

Thus the chasseur was guilty, and my presentiments were true. His daughter had fallen half doad with emotion upon a lounge.

I read the note. The chasseur wrote that, the murder of the Count Paul Rathenburg being diecovered, and that Mademoiselle Brann being accused of the murder, sooner than condemn the innocent he confessed himself guilty, as his conscience had had no rest since that time, and as he wished not to, survive the shame. He left his daughter to tell the rest. At the reading of this letter his daughter bad recovered, but was in a frightful state of excitement.

"Yes," she cried, " he did kill this wicked man, but it is I who was the cause of the morder-the cause of my father's death !"

Her agitation was so violent that I could not question her immediately. But I had now another duty to perform-to put an end to the agonies and

"Have yes been alone at other time with him ?" - I might have three a more itramatic form to my "Where to you that that Thave not him ?" story. I might be erample, have, when Outline me 'I anised you." The stormers, hereafted that and by the intraduction of new incidents, filed; it she dared not raise her eyes. It was clear that she with scenes fall of tears and unhappings. Built had had guilty connection with the Count. I con within to relate a simple orbital incident, exceller. as it happened. Are not these events in reality full

of Ged continually abow itself?

Written for the Banner of Light. TWILIGHT VISIONS. BT AUSIE BIVERS.

Twilight's golden broidery hangeth Gracefully. a'er hill and ses. And the silent thedows gather In the vale and on the lea;

Sweetly through my latticed window

Streams the softly radiant light,

Till it like angelie gisnoes and Seems to my enchanted eight.

Now a strain of distant music

- Sofily floats mon the sir." Husb, oh wind harp cease thy breathings,
- I would catch those accents rare: Mearer, nearer ist it cometh ;
- Can it, joy, oh can it be.
- That the voices of those loved ones Once again may come to me?
- Sweeter still and more familiar,
- Bounds the melody divine, . Brighter glows the golden broldery
- Of the twilight's radiant shine, Till there mingles with the music
- Many a softly rustling tread, "
- And I know that round me floating

Are the friended once called dead, Now a gentle form enfolds me,

Loving hands are clasped in mine.

And above me'tander glances

From their eyes respiendent shine; Hush and listen; whispering breezes.

Let me lose not one dear tone.

Which transford Tuch sweet gladness From their being to my own.

Here those words like murmured blessings

Falling softly on mine car, " Sister, though in doubt and darkness Thou dost wander lonely here. Btill thou art not o'er fornaken,

Still thy way is compassed round By thy loving angel guardians, And its end with joy is crowned !

See, a pathway filt and radiant, Leads from this dark. thorny road,

And the angels walt to guide thee Home to peace and rest and God I'' Borthy fade their radiant glances, Blow retires the music sweet.

And the gentle startight only

My fond, eager searchings meet.

But my soul in joy is bathing. Sweetest peace-drops flood my breast, And on that kind, bheering promise,

I, all safely trusting, rest. Now, in vain may doubt and darkness,

With their purpos fell, combine, Plucking roses fionitay pathway. Blotling out the subbeam's shine;

For I know this ide the river

One of beaven's bright mansions lie.

Peopled daily bi my pived and Though the shift ortal are And while they may still be near me.

Whispering sweetly as of old,

While their, blessed, tender claspings Fondly my weak frame enfold,

What doth matter if I linger In His mansion here below,

Or should sooner hear my summons

O'er the wave's tumpltuens flow ?

dentithat because a difference with a will be chanced to will be coming he gailed then adom. As well as that they are the right merions of right and wrong to take by the same a right the merion, and sill from the before the distance of men, the mission of Folly the converte is an edit of a addivery to folly the same of men. Youth Choice of Folly the converte is a edit of a addivery to folly the same of men. Youth guilable feature of each will be formed to folly the same of men. Youth converte a same the distance of the same of men. Youth converte the distance of the same of t dentithatiff

the ministering of Polificial control of an active of the second policy policy of the second policy sugge of science; a labor which may be somewhat estimated from the fact that the majority of mankind never attempt the use of more than one language, and acquire but a meagre vocabulary of that. The reason of all this is, that knowledge is not transferable, while of all this is, that knowledge is not transforable, while Endeavor itself is the pecessary means of Intelligence. The intellects grow, or are unfolded, enlarged and strengthened by every act of cognition. In other words, this is, the way they are educated; which fact, with the necessite of learning as the means of know-ing, is why all the sciences are as yet in a rudimental state: why the first star-gazers died with a superficial knowledge of astronomy; why manking have been elear to learn what Consentous discovered and Habitso

. To pensirate the mystery of Greation-to comprehend Universe and the end thereof, as involving the destiny of Man. In the largest sense of the word, as is com-monly said, we learn all things by experience. But it is more perspicacious to say that the mode of learning comprises the three grades of experience known as comprises the three grades of experience known as sensation, perception and conception. This order of experience is essential to knowledge, which originates In sensation, but is completed by conception, the items of perception being the mere materials for the structure of ideas, which as the progeny of the intellects, are the tree elements of science. But of conception there are also two degrees, which may be distinguished as the phenomenal and the rational. Phenomenal conception is the mind's method of generating ideas of fact, or semblances of concrete truths. Rational conception is the mind's method of generating ideas of principles. or semblances of abstract truths. The former cognizes the natural phases of individuality, similitoda, rela, tion and sequence, and so deduces the origin and uses of things. The latter tests all potions of possi bility and certainty, by cognizing the implications of truisme, the prime, centre and pivot of which is the inpate assurance that all Truth is harmonious, that is a unity of consistent principles. The mystery of Croation is solved by looking through the Oreative Proceas from the standpoint of sensuous observation to the last analysis of rational conception. In this way Reason can fathom the Universe, discover the use of Nature, "find ont God," and divine the destiny of every thinking soul. Nothing, indeed, is too hard for intellective penetration; all Truth is prospectively, knowable; for the Book of Nature contains the re-guired data from which to deduce the answers to all possible questions. But herein is profered no encour-agement to idle cardesity, but the work of immerial hind, by whose endless expansion the increment of human litelligence is as boundless as Divine Wisdom though only so by its tireless Endeavor to learn.

II. AMLITT IS THE OFPSPEING OF ENDEATOR-to employ the mains of Auguiness. I hardly need remind the reader that every human being is born helpless. and that for a series of years infantile life is a condi-tion of absolute social dependence. Without such lostering care as by the law of sympathy a crying babe commands, every soil would perish on the thresheld provide for itself, but even to describe lis wants. Un able to speak; unable to walk, unable to put forth its bands and take wherewith to feed itself, it has no available faculties of body or mind, and no each use of the senses as is edequate to the matorial conditions of safety. It is said that Caeper Hauser, when liberated from the dungson in which he had passed the natural periods of infancy and childhood, was incapable of discerning; by visional observation alone, the relative distance of objects which attracted his attention. This fact demonstrates that the faculty of seeing is acquired; and if so, the same is to be inferred of all the senses, which, though various in their external scope, are unified internally by the single mode of per-ception. But the proper child gradually outgrows this state of natal weakness, and learns to go alone. to lisp the elements of speech, and to use its seculting at length agility, strength and skill in the practice of many arts, in conjunction with scientific attainments; and all as the faue of factive Badeavorsitalments; and all as the issue of factive Endeavor-1. To procurs the material objects of Natural Want-food, shelter, clothing, equipage, and the represente-tive of all these species of temporal good whom named is money. To make money, therefore, becomes the leading motive to manual labor and commerce. What a world of industry is ours, and, all for a living-for aske of Appetite, and Pride and avaitce. Annihilate these incentives to human enterprise to-day; and Man-would be control aloth. Toll is bateful, but Waht is imperians." Withment want, real or artificial, there would be no desire; and without a wish for something within our ardems reach, yet not possissied, there would be no act of fadewort, and consequently no fact of Ability. This is why the good God who makes wonin be to act of budgevor, and consequently no fact of Ability. This is why the good God who makes world of mechanical motion, and feeds instants plants by the lazy means of capillary attraction, bids bungry. Man scramble for his daily bread: because. without this scramble, this incessont foll and southal indegation for the body's needs, no child of Hope could ever stain the Heaven-bent stiribules of Human could ever attain the new verse activities of ruman Natore. Labor is indispensable to progress. Dr. Windship grew strong, not by immediate success, but by daily trial to lift a thousand pounds. Bo greatness of soul is to be measured by the magnitude of difficulty which one has encountered, and the strength of actempt to surmount it Therefore thank God for plenty is often said of being out of the fashion, were better said of being out of work; and many a suicide has left the world because he had no business in it. We shall surely earn all that we ever own, and often seem to lose the boon we find, until we learn that the bes the with using, but growth of power by the very set of seeking. Ignoring this trath, we often maryed at the emptiness of success, as a baby whon it breaks its hollow toy. Thus the blind workers for a living are left to beshrew their lot, unmindfai that the Process of Education begins with such earthly cravings as engender human Endeavor, hot only to procure their gratification, but also, as the natural' means to this

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Linging and but a suit 1. It is a sub and and a sub a

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Bee thet sprightly gymnast of some city museum or Bee thet sprightly gymnast or some cry measure or commity circus, now tossing up a dozen balls in quick andoesdon, and apt soffering one of them to drop pr-cept into his open pairs; now turning summericits as rapidly that his body looks like a revolving wheel; now dancing from back to back of elx running horses, and The intellects grow or are unfolded, enlarged and strengthened by every act of cognition. In other words, this is, he way they are educated; which fact, with the necessite of learning as the means of know-ing, is why alt-the sciences are as yet in a rudimental state; why the first star-gazers died with a superficial know-edge of astronomy; why mankind have been slow to learn what Copernicus discovered and Galileo would have staught, and why the plodding masses of to-day are only willing to believe what Newton demon-strated and published about a hundred and fify years ago. The world is just beginning to go to school. When the alphabet of Nature is fully mastered, it will becomes apparent that "All are but parts of one stapendous whole," that Truth is 'a unit, and therefore that nothing is principles whereby all things consist. This thought will generate an insatiable appette for Truth, and are irrepressible-longing, as the prompter of Endeaver. 3. To pendruit the mystery of Creation--to comprehen the Universe and the end thereof, as involving the dening. All possible 'Ability is born of pensistent the Universe and the end thereof, as involving the dening. The work to react which the postion that the muscular, data the irrepressible longing, as the prompter of Endeaver. 3. To pendruit the mystery of Creation--to comprehen the Universe and the end thereof, as involving the dening. The work to react of the pending. The model is a the of the thereof is a involving the dening. The Universe and the end thereof, as involving the dening. or nething: All pomible Ability is born of persistent Endeavor. To wrest a verse of Pope's of-quoted ecripture.

"Work makes the man, and want of ft the weakling." III. INTEGRITY 18 THE OFFERING'OF ENDEATOR

-to keep an approving Conscience, by obeying it as the vertiable voice of God adjuring us to learn of Reason

verifable voice of God adjaring us to learn of Reason what is right and what is wrong, and then to choose the one and refrain from the other as ingennously and prompily as we shon ovil and seek good. This no-body does issinctively, because right and wrong are not thingel or objects of love and hate per se, but writ-eds of prografing good and averling evil, which are ho be morally known and distinguished only by their is-sue in pleanne or pain. But, through the force of habit, we often become premnturely attached to a method of mixed enjoyment whose issue of pain is ob-

method of mixed enjoyment whose imne of pain is ob.

sourcely or slowly evolved; as in the various forms of in-temperance, when we are tempted to turn a deaf est to the connucls of inter intelligence, and trackle to an appoint illicitly, indulged. For herein is the very predicament of moral choice, which makes virtue po-

sible. For Brior is the "tree of the knowledge of good and eril." where forbidden fruit is Wrong, to

good and evil,", where inrividen indices the wrong, to eat of which is, desirable and mecessary to make one inceptively wise; though to do so is that original sin of ignorance inbled of Adam and Eve, b t. verified by every ohild of God. For the garden of Eden is, is mo-cence, Eve is Wish, and Adam is Will, whose intel-herits are and and in Will, whose intel-

. She bluebed and dropped her even.

"He spent two weeks at the chalean, about two months since." she replied. 1/ "Then you knew hilm ?"

"I have seen him often."

"You have spoken to him, also ?". " " ".

Bie blusbed again.

"" He spale to the Beveral times."". Wiereabouts ?" tan ert bunt erefterstet t at a

" At the obateau, in the garden," s the start

Almilla went to your house for a in an in the She beetsated. Sie 1 au sei se tratt tanta

. "He has been there ?" The Month for a fight and the state of the state armiWarberslobe with you The st second, sedinge biredier, Mousfeine Wire angent auf ab abfasterer rant Winner was their father SH * -153 -- -- -- an en fen ant Periel faitle des, er sight ?"a settis in batele. -" It was in the day."

sufferings of Ottiliegto tell her that her innocence was established. After telling her of the death of the chasseur, I read the letter. . I shall never forget the noble and touching expression of her pale and beautiful countenance. She took my hand and pressed it with gratitude ; then she asked me to let her retire to her own room for a few minutes, she wished to pray to God.

I then returned to the young girl. She fold me all. Her confessions were sincere ; they were diotated by repentance. She had no interest to 'copceal the truth. ... Her father was dead, and she was innocent in the eyes of the law. She had become, without much resistance, the mistress of the Count. Her father, who had some suspicions, had reprosched her many times, but she had always indignatily denied the charge, but without appealing her father's "baim

to do. Bat hearing a noise in the direction of the library, and thinking that his daughter had conlibrary, and thinking that his daughter had con-ocaled herself there; he ran toward it. He saw a window open and the Count endeavoring to enter, notwithetanding the struggles of a woman to renotwithstanding the struggles of a woman to re-pulse him. He doubted not that this woman was his daughter, who, frightened at the eight of her. father, wiehed to stop her lover from following her. Certain of the dishonor of his daughter, and filled with fary, he rashed toward the window; reaching it without being heard, and plunged the dagger into the: Count's breast, who fell dead just'as he was notwithstanding the struggles of a woman to rejumping juto the room. ' Suddenly the chasteur found his daughter by his side. Dividing the in-tentions of her father, she had rushed forward, a satisfy the longings of innate ouriosity, to dispet the there to instruminible agonies : but she had reached maryels of mendacious ignorance, and to disputch the prey to inexpressible agonies ; but she had reached him too late. She led him home. He wiehed at a bugbears of teeming solicitade, every soul is prompted to seek the solar, where and wherefore of Life's tre-drst to deliver bimself up to justice, but flading that mendous drama. It is buman to ask for the body's the murder was bot discovered, he had said nothing, in . order to save his daughter's honor.

Human Justice had nothing to demand of this unfortunate greature, from . whose feebleness such terrible events had transpired. What would be her share of God's justice ? I know not,.

The faith of Ottille Brand, or rather Madame Weigley, was not decelved. " Anten; her faithful chaseour, returned at the end of the week. "But he did not come alone ; Harry Wrigley accompanied him. The terrible position in which his wife was placed had decided the young Englishman to dicolore als marriage to his parents, and they had consented,

Original Essays. THE AGE OF VIRTUE. DT GROEGE STRARNS. TTTTTTTTTTTTTTTT THE BATIONALE OF HUMAN AGENCY IN ITS BYOLUTION. BROOND BROTION. The Process of Education.

Having, discovered the origin and essence of Volition, I am now prepared to demonstrate my prelative assertion, that the Process of Education; though in-

On the evening of the murder, she had promised to meet the Count, but as he did not some that the lime agreed upon, she had walked toward the chaleau to find out the reason of his delay. Seeing him near the library, and curious of knowing his molive for heine to the the reason of his delay. Seeing him near the library, and curious of knowing his molive for heine to the the reason of his delay. Seeing him near the library, and curious of knowing his molive for heine to the reason of his delay. Seeing him near the library and curious of knowing his molive for heine to the reason of his delay. See his he consistent the second the the the heine to the reason of his delay. See his he consistent the born, ignorant, incapable, and unmoral-ter the the reason of his delay. See his he consistent the born is the medial lader, or elements of Heman Responsibility, which the ity is tentation, which presupposes a will to do; and the beginning of rectifude is constantiousness, which Inception corresponding theses.

I. INTELEIGENCE IS THE OFFENENG OF ENDELVOR bugbears of teeming solfcitude, every soul is prompted meed, "What shall I eat, what shall I drink, and wherewith a shall I be clothed ?"...what is will, and how to avoid it; what is good, and where to find it; but, at times, the mind is moved to question with sub-timer interest. Who is, and whither goeth; this inve-tions in the subterious Ego of consciousness? a brat of Earth about to perish like all the forms I see? or a lord of the Universe in embryo? What then is Life? What then Is Death? Creation, bow and whe's? Creator, who and where? These queries startle thought in the brain of childhood, and happy the briman epirit inces sautly, till Wisdoin comes to answer them. "For this nat even God canido for Man, except by crery mind' Endesvor

1. To distinguish good from wil. This none can do except in the order of experience; that is, after imag-ing, practual soficring and enjoyment, the elements of Sofill" And, though the barrishing of experiators is without mode testamino, to rearise the wife of his inverturiary, the relations of life and imcomptibilities of human nature being such as to render us coastantily subject to sensation of some sort, yet, when it is avi-

end---2. To acquire the use of the senses and muscular powers of the body, which are meant to become better servants of Human Nature than paselle souls concelve. The infant where to walk to get its plaything which hap-pens to be in another corner of the room. It lives for the present in its own little world, and does not forethe present in its own little world, and does not foro-know the manly purposes of locomotion. So an through life, in all the greater, world, mankind sre looking, and contriving, and working; to get that slippery dollar, without a thought of more substantial pay. But this is the way we are educated, is it not plain that herein Man co-works with God unwittingly f for the proper use of the senses and artistic facolities is, to ald the higher Endeword. If is in dimensional and the higher Endeword. If is in dimensional make of such methods being the dimension of trailing if its Nature, which, Man has been studying, and destings and reducing to utils practice, for more them a look

and reducing to utile practice, for more than, a ther, und generations: for which reason they dry a thousand times better, as now exemptified in hereity policy. than the inklings of nalive yent. Therefore than-kind are prone to celectlo imitations. Children leave

every shift of Goal. For the Bruce of Arbon in the cence, Eve is Wish, and Adam is Will, whose intel-lective eyes are opened by inordinate indulgence. Or misuse of things to see their halive nahedness, or ex-poors to deception, ecduction and answel which de-covery sets their wits to work in making appears of Predence. Neverthelees: Consolence is allowed with a sight of Wrong, and drives The half witsed interpola-tors ferth from the parallee of moral indelence, into the world of industry, to till the ground out of which they were taken; that is, to subdue and calibraid the fertile soll of Appetite, which brings forth, these at gailt and thuiles of disaptointments. The same at the world will. Out of this order offermelia and territy is born. For Temptation, as the anternation of the wateries, that is, to do not all be and the same at conscience becomes the ruling habitude of the same territy is born. For Temptation, as the instruction of the world be anteriabring of moral Belland in the pristine motive to right cause in the same at the pristine motive to right cause in the same at the best of the pristing the same at the same at the same at the pristine motive to right cause in the same at the same at the same at the same for the same at the conscience is the same same at the same at the same at the same at the same same at the same same at the same 1. To be blanckess that is, to do is 'srang?' I that is the printice motive to pightcoin: condend, in This list is the print of the

which where beings are susceptible, even this by which where and be but partially governed; yet there is a suitable anology for it in the fact that unedpeated adults are childed still, and require the same order of desphiles. Where it not 'so, there would be no need of the law, which, as Paul asserts, is made for the hav-less; that, is, for those sufortunate humas, bodies shoet confit are to dwarfed and crippled by parental error an to no quite overpowered by their anisaal propensities ient' reach, yot' not possizied, there is the going overpowered by their animal propensition of of Eudework, and consequently no This is why the good God who makes hanical motion, and feeds insemate azy means of capillary attraction, bids tramble for his daily bread; because. amble, this increasent tell and could the body's needs, no child of Hope above all charties at fources of the sol to the love of sells the body's needs at attributes of fluore the body's needs of Guman bove all outing oravings. It comes to the erimian ould ever attain the Heaven-bent stirlentes of Human istore. Labor is indispensable to progress. Dr. Vindship grew strong, not by immediate success, but y daily trait to lift a thousand pounds. 'Bo greatness i soul is to be measured by the magnitude of difficulty as an aid to make the construction of attained to and results and the main after in the process of math to surmount it. Therefore thank God for plenty f work, and never despond for want of leisure.' What ally epithioned, and the natural sprine subduct to the und of minaerring, the bighest weither of field, Than the bigs of a the inner lawless. Energing from the sphere of authority, be finds the law of right in the swar mind, in she, language, of an irrepresentativity of manding an intersetien of, will good all the feolution. "2, To to hermitize their is, to do no her. The subject of Convence is torquetes, of language 2.2 Min means in legalities is only that of a other and spittlen. He is not afraid of individ penalties, begaus be does not in-tend to evade them; and its consult of no limbility to incer them. The is consulted as higher law at coninour them. ; He is committed to bligher law of con-duct than the Blate is able to sufferer; that of detail doot than the State is sole to enforce; that of define no avid and incerning no smill. He obbyes represent-but he dots not fear the first forms only tempore. To avoid cell-condemnationing her at peace with bimself, is his highest amifilian. Therefore he, resolves and attrees to do obly what is right. Each a most is a pool citizen, not beginne he reversences political en-bority. For he good, if a man nee is hewfully; how-ing this, their file law is not made for a righted men, but for the law is not made for a righted men, but for the law can and those like file intensit. Lo object only the higher haw of constan-tions of the law is not made for a righted men, but for the law is not made for a righted men, but for the law is not made for a righted men, but he law is have and disobellent.'' fire define period. By law is not made for a righted men, but so object have the higher haw of constan-tion period. By law is the higher haw of constan-tion period. By law is the higher has of the fire adamined in a block by law is the base of the fire fire adamined in a block of the fire fire of the fire and period. The fire of the fire fire of the fire and period. The fire fire of the fire fire and mailes an anbiects bester then the sivil power-native. This is an of Conscience is not perfect a score of ether is always, colleging by Rodeinthell and the slithing of Conscience are always the bighest and has that the individual mind can appendent. There we have all this and the state of the bighest and has that the individual mind can appendent. There we have all this and the series large of the bighest and the slither of Conscience is the bighest a big mercales, of displit. The series large is the bighest is and the series and this and the series large is the bighest is a bight in a understring entitle we would be the size large bight in the series large of the series in the series bight be and bight in the series large is for the bight is be series bight in the state of the provide sect. When it is a fut that is, is do the previous sect. When logality to Conscience becomes a fasting, there is no

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longer any fear of remonas because this nabitude is at tained only in oppianction wish longer any lost of remotions which as growing love of tained only in conjunction which as growing love of right, which eventables in such a hongering and the ting after righteounces as lifts the soul above the sphere of temptation.' And when the rationalized and moralized mind becomes aware of the fallibility of and mornized mind becomes and of the interference of the interference of the interference of the second standard of fight is fail, and there is a longing for the supreme law of God. like rectifued, which is identized as the barrier of god. t universal, principles, or the sternal coincidence of reals, Right and Worth. The root of this esteeption scialing

is trans, including . 1. The Scorreignly of Track, which makes it impo-sible to be righteous without wiscom, and certifies, as well as rationalizes, the tooltak of Hauthbulon, . 2: The Universality of Right, which fikkes Daty its correlative, and so certifies the doctring of Respond-

Builty of Worth, or commutative of Good. ing individual happiness the sequel of universal right-

cousness. The conception of this celestial triaity is the begin-ning of Wisdom—of that rational insight of Human Nature and Destiny which frees the mind from all an-peralition, prejudice and passion, and inducts the soul into the sphere of Divine Harmony, revealing the per-fect law of liberty. With this spiritual colighten. ment, one begins to realize one's nobility as a obild of God and fours peer of angels, and to feel one's re-sponsibility as a citizen of the great Sopernal Republic in which all our ancestors, have gone to dwell, and wherein all the living are about to assume such ranks of honor and swards of happiness as are to be deter-mined by their respective worthiness of life in the body. This revelation of Man and his future relations body. This revelation of Man and his future relations is the highest motive to moral excellence that the hu man mind can appreciate. It inspires the soil will a holy ambition to do good, and all the good that one is capable of. A man so ennobled is not estisfied with morely paying his debus, nor with self-reformation ward the grand march of mind, and hasten the grad ward the grain march of mild, and matter the glad era of general emancipation from ignorance, error and wrong, through individual education to universal righteousness. Such a man is in no more desoger of failing into sin than the heavens are of failing into chaos. He may err, momentarily, but he will quickly discover his atternation and repair its casual ties a hundred fold. He is the greatest of all workers and the happiest of all human livers; because he realshe the happened of all human hypers because an real-izes that happeness is concomitant and commensurate with usefulness; and this is integrity. Such is the threefold Process of Education; from which it appears that the individual mind is unfolded

intellectively, executively and morally, by Voluntary Action. Every soul is therefore in some sense an au-tomath. But it is proper to observe that this section, which here draws to a close, relates only to the inductive part of human development, and that Farnest En-deavor is made effective by an essential principle yet to be considered. West Acton, Mass., Feb., 1868.

At 1 must

THOUGHTS AS THEY OCCUR. BT REV. J. B. HOAG, M. D.

We live in an age of progress. Many of the dark and superstitious notions which have been handed down to us, and which are but relics, of barbarism, are fast receding before the light of reason and enlightened judgment. Every true lover of his race, that it is the most wise course to obey the behests of Nature, and are beginning to believe that Nature must be right, for "God is her author." Higher and more rational views are entertained of the obarsoter of Deity, and the spiritual nature of man. Buman laws and institutions are not at present regarded as paramount to the paintings of the finger of Nature. Not until this is fully realized and carried out into practice, will the homan race be entirely disonthralled from the slavery of superstition, and stand erect in their true characters as freemon. A blind adherence, to man-made laws and oustoms, regardless of how much they may be at variance with the paintings of Nature, has been a prolido monthe of missery and suffering in this world of ours, and any can we expect happiness to reign supreme are, until we take Nature for our guide, and enter-

al of citta Written for the Banner at Links

" Out on the sea at night -

- Of the heaving; tombling sea-With never a star overhead, nor's light " that
- Un the shore that is under our les. ·
- . Our captain stands at the laboring beim, an and Where the lights in the blunasie flash; the Cordage and timbers creak and groan, at the
- And the waves o'er the bulwarks deeb.
- Are we drifting on the shore ? it. and to the
- Do you know where away are rook and reef?
- Ware you over hare before ?*** .
- Firm are his feet on the straining deck,
- His grasp is firm on the wheel, He only sees the ship's compass and light, While she quivers from spar to keel.
- > Vainly we question him now-
- Our danger we cannot know-But we trust at heart in his manly face, :
- And we landsmon go below. And still our stont abin quivors and rocks,
- And still for our fate we fear, But we know that his fate and ours are one,
- And we feel that the day is near.
- Morning shall come on the sea-Shall we see it? We do not know, For our ship may strike on rock or reef. Ere the beams of the morning glow. But we know that our captain is at his post, That the lights flash bright at the wheel, And we trust to his manly form and face,
- Though she quivers from spar to keel.
- Our Ship of State is out On a fierce and a stormy sea:
- Rocks and reefs are round about,
- And the shore is under our lee; . But our captain watches for rock and reef. And he knows that the shore is near:
- And his hand will be firm on ebest and wheel. Till the beams of the day appear.
- Calm as the floods of the weat,
- As they sweep through the fertile plain, 1 Firm as New England's hills, that breast
- is kuit as with bands of steel;
- bright,

Correspondence.

F. W. Jamieson and Rev. Moscs Hull. MR. EDITOR-The BANNER of February 28th con tains a letter to the Advent Herald, of Battle Creek, every one whose heart throbs with true philanthropy Mich., from Rev. Moses Hall, of the same place, setwill rejoice at this. Men are beginning to learn ting tofth the reasons for almost embracing Spiritualism, and his present soundaces fin the Adventist faith. Being a drm believer in the omnipolency of Truth, and that all will in due time come to a knowl edge of it, I cannot say that I really regret the step taken by friend Hull, although it would have been pleasing to have a gentleman of his talents and genial qualities of mind an Advocate of Harmonial Principles. Perhaps , the time is not far distant, however, when he will be better prepared to embrace our beautiful Philosophy.

I was in hopes that after the discussion he would give Spiritualism a searching and thorough investigation, and then decade. This he has not done. He has not had time to do it. His investigation of it hefore the discussion was of a theoretical br superficial nature. If I mistake not, from his own statements, he never witnessed many or any spiritual manifestations. He has read the works of spiritu. in correct views of man's spirituality. manifestations. He has read the works of spiritudune much, and are destined to do much for the dis- in the main, he is ignoran'. An individual with enthraliment of the human race, no one who views a favorable organization cannot learn Spiritualism in a day, week, month, or year. An individual with An unfavorable organization cannot learn it at all. Hence, as friend Hull has not had time to become acquainted with the phenomena and philosophy of the East, I might have availed invisit of advantages. which I was prevented from doing by the advice of I made not a single effort to biss his induced of the beau. ism with an eye single to truth, that he would he compelled to believe. Therefore it was that I advised him, when he proposed that I should send his games to appear in the list of lecturers as an advo dox church, and may incur displeasure by giving ui-terance to my views, but I regard advancement in spiritual truth of more importance than all beside. I have for twenty years been in the habit of writing late to whom Mr. Hull " made some concessions." for the press, but this is the first time in my life that I ever attempted to pen an article for a paper. devoted to human progress and spiritual reform. Though unfavorably, situated for the purpose, with was, not sufficiently acquainted with Spiritualism to but fow sympathizers around me in my views in re. preach it. I then told bim to preach his own convictions of truth, and that the Spiritualists, would be found unsectarian and Rheral-minded enough to sustain him. He concluded to suspend his judgment until this " belief would solidify." The next spondence, which I hope may result to further devel-opment and higher spiritual stationents. While in the city of Hartford, Conn., sewaral years ago, I was told by a spirit medium that I make be devel-oped as a medium, so as, to, hold converse with de-al press. Since the discussion, friend Hall has been parted friends, but unfortunately I'have neglected an occupant of "Doubting Castle." , We have conthe means necessary, but desire to improve the lime ducied a very pleasant and friendly correspondence, during which he has manifested a ruling desire to to come. the truth, he " must have it." His Advent; Brethren are no doubt aware that If a Spiritualist, it would; be a severe blow to Advent. ism in this State, because he is a powerful preacher bled to instruct my fellow then how to be truly God of hoets (as they profess,) to back them, since to meet in debate Spiritual mediums, who have it I hope to hear from you all soon, and thus open a the elergy tell the truth of them,) only the a Devil a medium of communication which shall prove benefil and his "imps" to cohtrol themi Why, Bröther-tal to ma, and shalls me to be of benefit to others, "Built you believe-the Adventists do-in the "perpetuity of spiritual gifta" . Why did you not exerd, and cise your power as a true servant of the Lord, and y spir-"cast out the Lardi" These signs shall follow, hed to them that belleve." You may answer, because jac went alone," "to' much ib your own strength." and " without the counsel of your preaching broth ren.": 1 ment aleg:" without the counsel of my preaching bretbren," but it is true, not is " ray own, prompts." I trustes in God, and his ministering.

spiriteland spiritual strength was imparted to ma. Spiritualism in California:

Mn. Eperon-I write to the felends of trath and reform to give them some liden how, the good cause of Spiritualism is progressing far up in the moun-

tuine of California. Although there is a go.dly If it is a D-al that has influenced me for the last number of believers in the large cities, and many eight years, and three of the sight in public, and on anxious investigators, sepecially among the well inevery occasion has manifested a deep interest in my formed class of citizens, yet in the mountain towns it weitare, physical and spiritual, and has manifested has made but slow progress, though is has kept pace

The cause of all this is, that there is every induceheart." Has be singleter motives in controlling me- tion in most of the mountain towns; gambling, godly and spiritual. Sunday is the day for recreadiume? Comes be to them in the gutte of an "An- fiddling, datalog and every obscanity constitute the gel of Light;" for "the purpose of robbing them of sum total of the social life of thousands of young get of Light, for the purpose of looming them total of the social life of thousands of young the "priorises boon of immortality?" Gh, then, our Advent brethren, "come over and help no." poor, afficited mediume. You faithful Adventiers, too, some fullshed, and others half fullshed, and have with the "signe" Tollowing, you, come and onst out remained so for years for the want of funds to complete them, with here and there a oprinkling of lukewarm members, and priests in the last stages of bankruptoy, jet there is abundance of the root of all Let us make the plan fensible : Appoint a State | evil ; but it finds an affinity in the dens of vice, and Adventist and Spiritual Convention ; say some time | it is a singular fact, if reformers raise their voices against such, nefarious doings, they are branded as Intermeddlere and fanatice. And If a Spiritualist ussembling of the preaching Advent brothren, being over should make a misstep, and give way to the for the express/purpose of "casting out devila" justs of the fiesh, it is trumpeted through the world, lusts of the flesh, it is trompeted through the world, that may attend the spiritual mediums present. and from every pulpit we are denounced as infidels and workers of iniquity. Yet how smooth they will pass over their own short comings when the

beam is visible in their eye. What has the Church been doing for eighteen husdred years ? What has it done for the State of California since 1849? Read the record of crimes committed, and then judge. Is it Spiritualism that has sapped the foundation of the social system here? Or is it from which would be inferred one of two things : for the lack of a healthy spiritual influence to ourb either the Adventists lack faith, consequently are the passions of our people? if the Harmoniel Philosophy had been taught, Instead of Orthodoxy, would the following dark page of California history have been written ?

THE DARE PAGE OF CALIFORNIA HISTORY .--- While Adventists, I appeal to your sense of justice: Is almost every journal in our Blate speaks in trumpet not this a fair proposition ? Unless you accept it, tones of the prosperity of our State, its freedom from the you will hardly be deemed candid in your depuncia. ing abroad freasures by millions monthly, as our sur-plus wealth, and while our ships go deeply laden with the products of our favored land, there is yet smid all these evidences of prosperity a cloud of darkbess over-shadowing us, through which no mortal eye can plezes, a cloud more pertentious of coming evil than the carth quake's threes, which may isy our strongest and statell-out more included. est mansions in the dust. We allude to the dark history You say Spiritualism is a delasion of the Devil. of the social life as pictured in the Alta of Christmas, and ought to be put down. This was, friend Huil's morning. A calender of one hundred and thirteen di-stale of mind when he debated with Bro. Wadsworth last spring at Battle Greek. He invited his clerical children motherless 1 calidren fatherless 1 and many berthere of the battle of the social life as for the battless 1 calidren fatherless 1 and many last spring at fattle Greek. He invited his clerical functions in industries to under interfees that many brethren of all denominations to join him in his warfare against Spiritualism. He has held several debates since then. At last he debates with a spir-tual mathematical several on to achieve this rule rarely ever-most the public eye. The innocent suffer, the generous hearted and the no itual medium whose " arguments were no stronger ble are sacrificed to cunning and craft, while the heartless worldling adventurers that never knew or felt the

nigh cost the Adventists one of the set preachers. That he is a medium, and could not resist the in-fuence there is no doubt. Thet he will be become

It is time that the Church and every other proper influence should be brought to bear lu restraining ibe frightill increase of divorce in this State, the applica tions for which are based, in a majority of cases, on save him from Spiritualism, which they consider trivial and insufficient grounds. One ray of light the "snare of the Devil ingeniously set" for him. It comes faintly peering through the darkness. May it is to their denominational interest to do so. It does darkness.

It is a notorious fact, most sad, yet true, that a vast majority of the divorce cases reveal a treachery more fatai than the plottings of our National treason. The

When will the hour come when the truth can lift the vali and show the heartlessness of all these death-dealing schemes, and truth be triumphant, and this dealing schemes, and truth be triumphant, and this ism never can be injured by those, who, to insure evil stayed. The press, the pulpis and the forum, their own safety, stand off at a cafe distance from should see the coming storm that now threatens our social labric, and be preparing to crush this hydrabeaded evil.

War, fausino, pestilence, earthquakes, with all their malignant and terrible evils, are light in comparison with the threatened dangers so pregnant with treason in the "Home Circle." - California Furmer, Jan., 1869.

Withal the depravity of some of our people, there are thousands of highly cultivated and intelligent I am now satisfied, over myzelf, such as 1 had nover before witnessed," is of great weight. It is the ad-mission of a keen observer, bearing witness to the genuineness of spirit control. Such an admission, from such a source-mp concers to Relations. persons of all religione, investigating the Harmonial

they will site Boripture to preve that priests are but expert jugglers, and have humbugged the people inall ages of the world.

Bat the Harmonial Philosophy is so beautiful and : replete with common sense, that with all these dray. backs the still small voice is being heard by many, Bro. Mansfield is also doing a good work to the large cities. Handreds who believe that their dear oner were gone from them forever, have realized the important truth, that though invisible to the fulse oye, they are near them still ; and many an oye bas shed terrs of for when they have received the meet' ange of love from some dear friend in the spheres. Tes, tears that had been pent up for years by the cheerless dogmas of the Christian Church.

Fraternally yours, ANDARW BANYMAN, North Sun Juan, Newada Ca., Col., Jan, 16, 1863.

Letter to 8. P. Leland from bis Brether.

Ma Enron-Below I, send a latter written to my naturel brether, 8. P. Leland. 1 have written bien privately, bot received no answer; and being anyous to communicate to bim, I beg the privilege of doing so through the columns of your widely sirper lated paper. I write it as a duty I owe to myself, my brother, and the world. Will you please lasert ht

Windsor, O. Harch 1st, 1863.

Daan BROTHER SAMUEL-1 returned a few days since from a short locuring tour, just in time to learn from our dear mother's Hps of your late fall from the high position which you occupied as a la-borer in the great field of human progress. Since that time I have read the report of your proceedings at Clyde. Justice demands that there should be a response to the declaration you there made against innocent humanity, and no one is better qualified to respond than I am, for who knows you as well as 17 who loves you as well? Verily I can say, No one ; for we lived and loved together, and together trod the paths of literature and solence in our boyhood's days. Together, with each other's implicit confidence, and the blessings of our friends, we battled for the right, despite of the terrents of malice and slander that were poured upon us by the unrelenting hand of sectarian bigotry. --

Oh, that I could see my brother as he was. Nay, I would go leagues long to sit at his blensed feet and kiss his garment's bom. Had it been any other percon than you, my brother, I should not have been surprised at their renouncing Bpivituallous, for Judas betrayed his Master when it became his sel-fish interest to do so, and Peter denied him after he was betrayed, and could no longer minister to bis celfuh wants. If men would do so then, what else oan we expect of man in these degenerate days but that they will, after having promulgated the truths of Spiritualism, and declared upon their sacred honor, in private and in public, that they have seen spirits and talked with them face to-face, renounce its beautiful philosophy and dany their benefactors, when it becomes their selfish interest so to do?

If your change of sentiment arises from honcet conviction, then yeu have a right to your renunciation, if you can sustain it. But does it follow that a change of heart must be accompanied by such gross ingratitude as you have exhibited toward your dearest friends ? When you commenced your career, you were young and meak, and who sustained you more nobly then Mrs. H. P. M. Brown? Who cheered you with words of more brotherly kindness they Hudson Tuttle ? Who labored more faithfully with you in the great cause of human redemption than A. B. French ? Verily, Ingralitude is a burning sin. Is it requisits to an hunsat conviction that you should so misrepresent the fair character and writings of A. J. Davis and Prof. Hare ?

You have probably not forgotten that our mother is one of the best healing mediums in the country. Taking in consideration this faot, onn 1 believe my sences, when I read from that report this proposi-tion, that " all female mediums are bar-room characters"? thus virtually acknowledging yourcolf the con of a licentious woman. Is this the result of our mother's early training ?-that mother who has always been acknowledged a model of virtue, lore and truth, and in whose character we have believed to be every good and noble quality that tands to elevate a woman above the vulgar level of mere animal nature? Last night the came into my study-room, and with oyes swimming with tears, she whispered, Your brother is insame-I know he is, for he is too good, too moble, to do as he does with a same mind." Alas ! I would that it might be so.

Do you remember, my brother, that an impressive medium (Mr. Wm. Austin, of Montville, Genuga Co, O) once said to us that, five years hence, you be engaged in the firth that, too, for the sake of popularity and wealth / 1 asked you if it would be so, when you replied wormly, " No 1 1 will never sacrifice principle for money !" And in the trusting confidence of a brother's love I bolieved you. And our dear old mother's lovelit eye kindled with bonest pride. Alas! that the lovelight of that eye should now be dimmed by the crimoned shades of shame. One thing more, my brother, by way of refreshing rong memory : When you stated at Cirde that II. Melville Fay had shewn you (or you shown him, it matters not which.) the process of turning water to wine, and that by that means he deluded the people, you had forgotten that on a certain occusion last summer you came into my study-room while I was angaged in writing a leature on my favorise science -Chemistry-in which was a description of the above experiment, and asked me to instruct_you, so that you could perform it. After I had done so, you asked if it could not be detected. I replied that if you mixed the chemicals before performing the experiment, is could not, all of which you wrote in rour day-book. The next time you have occasion to use the above. in expesting Spisitualism, tell your audience that is was your brother who told you how to turn mater to wine, instead of H. Melville Pay. You say that we are none of us selentific. Has theology made you any more scientino? Think not. my brother, that we do not fove you just the same as cfore, for the very foundation pillars of the Harmenial Philesophy are Los and clority, and none but its disciples can so truly say, " Father, forgive them, for they know not what they do." If I believed you honest in the course you are persulag, I would propose to discuss the question with you; but as I am drives to doubt your truth and honessy, I have ne disposition to argue. I will cherish you as a brother, but I connot share your dishonor. Believe me. I remain your over affenilenate brother, Windsor, Ashisbuls Co., O. A. G. LELAND.

BANNER OF LIGHT.

But, Brather Hull, i.do think you debuted your eide of the questions as ably as any of your presoling brethren could have done, and am inclined to think more ably, from what I have heard of them.

love, and sympathy, he must be a "queer with any of the oburches. devil ;"i and such mauffestations far different than is generally supposed the "old sinner" is in pos- ment to draw the people's attention from everything session of. Perhaps he has met with a " change of the devils that you say have possessed us. Burely you could have no better opportunity to test your falth.

Let us make the plan feasible : Appoint a State next June, In Battle Greek, Mich .- the " stronghold " of Advention in this State-the coll for the Then, after the mediums have submitted for a reaconable time to the "exorcising" power of their Advent friends, let them each in succession take the platform, and test the work of the Adventiate by in. voking an influence in their several mediumistic ca pacities. If there is a response by the spirit controllers of the mediums, then it will be apparent that the Adventists have failed to "lay the spirits," not believers in Christ, and cannot be the "elect." according to their own dootrine; or, that they have an abundance of faith, but the mediums are controlled by good apirits-not spirits of Duils.

ions of Spiritualism; calling it a "delusion of the Devil," etc. It will also be a preciscal plan by which the relative merits of Spicitualism and Adventiem may be tested. Adventists, we propose to try you. Will you be as fair, and accept the propoon, and "try the spirits, whether they be of God 9

than those used by normal speakers" but the "infuence " he " was not prepared to resist." The m-fuence is what played the mischief, and which well stream of life like bubbles, only to live awhile then

That, he is a medium, and could not resise too in Methodist Unurch, the following resolution are could not resise too in Methodist Unurch, the following resolution are could not resist by H. C. Benson, and adopted in an advocate of Spiritualism, will be but a common Resolved. That in the judgment of this Conference, no occurrence with these who have honestly and earn- minister has a right to sciencize the rises of inarrange for his any care, when either of the parties have been divorced for any care, when either of the parties have been divorced for his any care, when either of the parties have been divorced for his any care. "Advent clothes," that he really has taken " higher ground " than that occupied by most of his Advent rethren. is reasonably inferred.

The Adventists have made prodigious efforts to ecom strange to find intelligent men and women in this enlightened age believing in the " bug a-boo"

story of a personal Devil. Because friend Hull says the Devil belped me in action of the Methodist Church is to the point, and the discussion, does not burt my frelings in the should be generally sanctioned. Were more care had least. It was said of one of the methodist den; "he bath in relation to marriages in the first place, our social a Devil." To engage in a discussion, "where Spir. Table would not be in the danger is now is. Because friend Hull says the Devil beloed me in a Devil." To engage in a discussion, " where Spir. itualism has a strong hold," would appear the best plan to kill Spiritualiem, if it is killable. Spiritualthe circle of its "influence," and "make up faces" at it. A skillful General's plan would be to plant his forces, if he could, in the enemy's camp This seemed to be Moses Hull's plan. But the "Lord," it appears, descrited him when he was most needed, and left him to the tender mercies of the Davil.

Friend Hull's admission that " there was not only an unseen intelligence speaking through Mr. Jamie-

The waves of the stormy main, His country's fate to his manly heart And we know he stands where the lights flash

By the compass and the wheel.

the subject correctly, can for a moment doubt. 1 doubt of its anthenticity.; My advantages to do so, Spiritualism, of course his judgment is premature. and to become acquainted with it, have been limited, He has too much light, however, to be long at case and I will candidly confers that when a resident of among the Adventists-knows too much of the beau. friends, and superstitions fears, which were the re-his avoual of iriendiness to Spiritualism and Spiritual-sults of my education. I thank lies that I am alists. I knew if he would investigate Spiritual-tion with an eve single in truth, that he would he free at present from any hindrances, and am determined to devote the remainder of my life in in. vestighting the truth, hoping thereby to enhance my name to the BANNER or LAGHT and HERALIFOR PROown happiness and the welfare of my fellow-meh I am a regularly authorized minister of an Ortho. oats of Spiritualism, to take time to reflect on the lation to Spiritualism, I intend to seek an acquaint. ance with Spiritualists, and spirit mediums, through the agency of the press, and, by epistolary corre-

I have now a request to make of every medium' who reads the BANNER. Will you be kind enough to communicate with me by litter; and tell me whathe they should lose Moses. Hull, and he should become er, if I send you certain questions to be answered by splifts, you will obtain and send me the answers? splitts, you will obtain and send me the answers? and a good debater. The latest ". War news." bring My address will be found at the close of this article. intelligence that the Adventists have " stormed the I think I can tholy say that I have been improved castle," and made Moses'a " prisoner." This brings to pursue this course, with the assurance that I us to the letter. It reads, " It is true, that I held to pursue this course, with the assurance that I a discussion in the subset of Paw Mich. with should be enabled to obtain information that would a transe speaker or rather with some demon," (in , lead to higher acquiations in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," in spiritual knowledge, piting, doublesd, by the term "demon," is spirit. human reform. I have been a public speaker for speaking through Mr. W. F. Jamieson. (I now down many years, and wish in Sugare to be better ene. the propriety of flattening with such mining " (What he had not be the state of the propriety of flattening with such mining with the blad to instant my fallantic to be better ene.

Many questions which I. wish to have bolved, and while I truly believe out only be answered by spirjoin my efforts to yours in the great work of faman progress, will you not give mers kindly welcoms, and aid me in achieving, that desirable, object ?

Nevade, Alpton, Cot, Ind., Feb. 24, 1868. brilster writing the above I have tereived

The second

rom such a source-an opposer to Spiritualism-le truly refreshing to mediums, whose cars are frequently saluted with the cry of "humbug," "im-postor," "deception," etc. Moses Hull will please secept the thanks of mediums.

1 am sorry that " he doubts the propriety of disoussing with such spirits," although it is the safest for his Adventism, even if their "arguments are no stronger, than normal speakers," on account of the fascinating influence they exert over auditory and opponent in debate, so much so that its effects are visible for "several days." It has been binted

that normal advocates of Spiritualism have a trife of "infidence" which has a most bewitching effect upon their hearers-just enough to knock all the Advention of this sublunary sphere into "pi." The "arguments" they advance have nothing to do with the matter-of course not.

If it is the design of the " Lord to kill Spiritual ism, he ought to second the efforts of his (?) ministere, and not be over-particular about the amount death.

of humility they ought to have. It does not seem that he would absent bimself from that debate when there was such a good chance for a skirmleh with Satan, especially as the Old Testament represent bim are "man of war"-and generally rather fond of a fight with the Captain of Infernal boets. But it is feared, if the Lord will not "work" through his servants (?) unless they have a fair stock of " humli ity," that he has not "worked " through many of them; for several years past. We would undoubtedly find lest bigotry, less sectarianism, and less opposition to Spiritualism, if the clergy were more humble, so that God could, work through them.

It is because they have had so little of the " Lord's influence" that they have waged a warfare against the various reforms and sciences that have outlived their flery, persecutions to bless, manhind. They.

like the pious Jews, did not know they were fighting against God." The intelligent opposers to Spirituallem are fally

aware that if Spiritualism'is over crushed, it must be by a fair, open, housat opposition. : An unfair oppo. sition gives the thing opposed greater strength, A fair, candid opposition to Spiritualism, or to any system, Implies an intimate acquaistance with it. No mind of common intelligence can become ac-

qualated with the facts of Spiritualism, phenomenal, or philosophical, without becoming a Spiritualist at ngh there may be a lack of moral court

The opposed there into be a lack of mertl cour-ord in the mind op som feas it before the world. The opposed discussion when he enters the drens against point and the the is a surrounded on all idea his required of stern, uny folding feet. Neither the point of the accomplishment of this feet. A bit of the much.

to require an do as much. Spiritualiem in this part of Miningan is taking deep roof in the minds of the poople. Thine fraternally, W. I. Jaunson.

Kalamozoo, Hichy March 2, 1863. 344.11

Quanticely Monting. The Friends of Frogress brid a Quanticity, motion at Dablin, lad, on Friday, Baturday, and Sonday, 1805, 18th, and 16th of February. Hild. Brother Finney attended, and also Miss Themps, 32 Oberla-nati, and shapp in the mosting was will attended. Indicate former please copy. Heraid of Progress please copy.

over the mountains. Many of the miners have rappings and table tippings in their cabins, in the dark ravine. The mountains, a ter all, are the proper places to commune with the spirits fur above the seas and rivers, and the lower earth, with its large inharmonious cities. Here are the dark forests of tall place,

with birds and beasts, true to their instiucts, in harmony with all nature; or climb to the mountaintops, yet nearer to the spheres, and their we hold sweet communion with our dear friends in the summer-land.

In the olty of Novada, there are about twenty reformers. They have a small hall and three me diums. Some of the Nevada ladies are bold and fearless in the good cause ; in the house of sickness and death they are there to administer to the sick, and cheer the doubting spirit as it passes on to the higher life; for there are many Christians and Infidels that begin to realize that Spiritualism is the only religion that will stand the test at the hour of

> Within one year, my wife has been developed as a healing medium in diseases of women and ohildren, and also a midwife. Her name is bnown far and wide. She has received the blessing of many a mother for restoring them to health, and ulso their little ones. My children are oll Spiritualists. My youngest boy used to be alraid to sleep alone, but since bethas become a philosopher, he sleeps unywhere Ile says the spirits wont hurt good boys. Those who are friendly to the cause in this vicinity, may number about thirty, and many are inquiring what they shall do to be saved; for they have found out that they are awful slaners, and that there is no help for them inside of the Christian Church.

In three years I have been developed as a trance speaking and heating medium, and a disirrorant physician, and my powers, in every instance, are inorensing daily. This is mainly due to my oldest son, who was killed in a mining claim. Dec. 3, 1862. He was a Spiritualist in every sense of the word, and though not seen by mortal ore, his pressure is felt by us all, so much so, that he has nover been missed out of the family circle since be went to the spheres.

I bave lectured in San Juan and Marysville, over two years, free to all persons ; buts I have suffered, like all reformers. At the beginning I was alone, and surrounded by bad inducness, with a strong prejudice existing against Spiritualism. have been called by every epithet, such as a fool, mad, a free lover, one who holds intercourse with the Devil and his imps; but if ever the Devil and his imps had a mortgage on any pince, it is this, and it ought to be forcelosed very soon. Yet, withat the lack of spirituality, our citizens

have warm hearts' and kindly feelloge. Let somering h-manity call for help, and it meets with a bearty response. . If the widow or the orphan, the sick or lame soller, it is not for the want of every means to ameliorate their condition ; and indeed it may be truly said, that the people of California dre reperous to a fault."

Brn. J. V. Manafeld, of Boston, visited us Dec. 14th, 1002, and gave a number of fine tests to the stepties of San Juan. But there have been so may? of the Prof. Anderson class of humbuge here, that vergfatten in the line of Spiritual Manifestations aried for by the tricks of legerdemain; and Three Articles on Modern Spiritualism. By a Bible Spiritualst.

Such is the title page of a very interesting petite volume lately issued in this oity. It is ten years alos the writer made acquaintance with Spiritual. ism through the means of David Hume, the boled medium ; and after baving been perplesed, sometimes beyond andurance by the absordities, the contradiotions, the follies, the wickedness that broke out upon the community under the guice of Spiritualism, is now settled in the faith. Like the present subtle and astute Emperer of the French, he did net, could not faid the key to its wonderful worklogs except in the explanation the phenomena have over disimod for themselves. The stages of development through which be has passed it is unnecessary to deseribe. Like all piencers, he has had his experience, and records portiens of it only for the benefit of those who may desire to know the troth like himself.

The willer speaks of the Christian Church and its "and inefficiency" in our day. The charge of im-efficiency is indeed too true, too true of all the baptized of every denomination. It is a fearful proof whithe want of true and living faith that the charge on be brought against them, against every draam. juntion of the baptized, and with equal juntice, that they slop far short of the faith setually realised amought the early converts, the first dissiples of the man Christ Jesus. (64:) . " Anila this," the muthde-

BANNER OF LIGHT.

and whithout any reason, or explanation, offered and when referred to by some bonest a cause, is admitted with the cold, inbomment, that those times, are not them Beginning with the more visible signs of here is the Church, the author asks, in these ishat oan show any of those signs which were is milow them that believe? "In my name shall they cast out devils; they shall speak with new songues ; they shall take up serpents ; and if they drick any deadly thing it shall not burt them ; they shall lay hands on the sick, and they shall recover. He that believeth on me, the works that I do shall he de also, and greater works than these shall be da." Who can show any of those gifts of the spirit ennumerated by Baint Paul, as the proper result and evidence of faith in the Lord Jesus Christ? How is it that all the denominations of the baptized can fail to show even the signs and gifts which have, in these latter days made their appearance amongst so many not recognized by them as inside the Christian covenant? "It may," alast that what the author says is indeed too true, "it may almost be said that instead of the Baptized showing in themselves any of the gifts of the spirit, they are apt to condemn unheard any one who seems to possess these spiritual gifts."

These things are much to be deplored ; and if the Obristian Church ever rises from her present low and wretched condition of fleshly division, these sins of unbelief will have to be confessed and put away. And there are indications on nearly every page of this neat little book, that its author (S. B Hall.) will be rejoiced to hear that the good work of confession is begun amongst the baptized themselves. They have "dispised prophesyings" ever from of old. But these bare commenced again in the Church and are received with reverence at the time of the offering of tha Holy Eucharist.

The work in question is the most wonderful in an age replets with wonders. I may write more concerning it for the ronders of the BANNER at another time; but it is only referred to at present in the review of this book of Mr. Rull, " a Binte Spiritualist." In "The Four, Dispensations," lately published by Dutton, from, the pen of Jubal Hoiges, a Catholio presbyter, the writer speaks by authority on the matter. To it I refer the Bible Spiritualists.

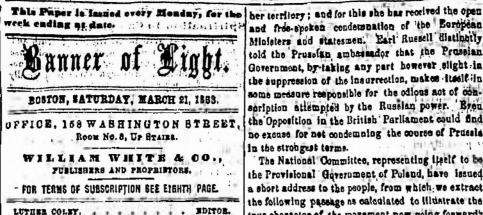
PEROIVAL

· Sensible Suggestions.

DEAR BANNER-Having been an investigator and believer in the Spiritual Philosophy for the last eleven years, I have had something of a chance to hear the thousand and one remarks made by opposere to the sentiments put forth to the world by spir itual teachers and writers, and it does seem that, if there is any one question that is handled by opposers with effect, it is the question of affinity, or the marriage question. It is well known that there are eases of man and wife separating after becoming Spiritualists, and choosing other partners, and of their trying to justify themselves on the grounds of never having found their affinity; And it is well known that opposers make use of this as a stigma upon Spiritualism, as tending to Free Loveism, and it cannot be wondered at much that it is so, for the marriage question and affinity are so much harped upon among Spiritualists that they have become almust a steuch in the nosirils of the people. 1 will not attempt to dictate what may or may not be pub lished in a paper, but I do wish for one (and I am not alone by hundreds) that Spiritualists (if they do not believe in Free Lovelam) would, cease writing and debating upon those questions as much as they have. How often do 1 hear opposers ridicule Spiritualists as being loose in their morals, and tending to licentiousness, and as a proof refer to certain spiritnal papers as being filled with denunciations of the marriage rites, and ask if Spiritualism does not tend to immorality and Free Loveism. Why is it that its most prominent speakers and writers speak and write so much on the subject?

Now it does seem to me that the better way to prove to the world that Spiritualism is free from the charges of the opposers in this respect, is to pay no other regard to them than to live lives of such purity that the opposers themselves would be compelled to admit the truthfulness and purity of the Spiritual Philosophy.

The cause of Spiritualism is onward and still onward, and all opposers are fast being driven to the wall by the sublime truths it teaches. The spirit of man is asserting its God-given right to investigate all things, to prove all things, and " bold fast that A EPIRITUALIST. which is good." Cicero, Onindoga Co, N. Y.



"I cannot believe that civilization in its journey with the sun will sink into endless night to gralify the ambitton of the leaders of this revolt, who seek to

"Wade through slaughter to a throne And shut the gales of mercy on mankind";

but I have a far abler and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vas Confederation straiching from the foron north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific. of the Atlantic wearward to the calmer wakes of the random and a see one people, and one end, and one end and the set one people, and one faith, and, over all that wast Continent, the home of freedom and refuge for the oppresend of every race and of every clime "-Extract from Sohn Briphi's Speech on American Affairs, delivered at Birmingham, England.

Advance in Price.

For reasons with which every reader of the BAM NEE must long since have been familiar, we are compelled to advance the price of our paper from \$200 to \$250 per year, as the subscription price. It is a necessity, on our part, and the friends of the BANNER and the cause of progress will promptly meet the demands of the day in the right spirit. The changed price will take effect on and after the 23d instant.

Fill up the subscription lists, and stand by the BANNES, around which we have all ralled together.

The Polish Revolt.

The rebellious, or insurrectionary, movement in Poland startles Europe like a fire bell in the night The causes had long been working in secret, which finally precipitated this movement-a movement so general throughout the provinces as to astonish even those in Europe who have studied the situation of affairs in Poland most olesely. The plans for a re volt were laid long ago; it was not expected that the outbreak would occur quite so soon as it did, but unforeseon circumstances hurried matters faster than calculated upon. Once the ice was broken, the whole movement began in earnest.

For some time there has been a National Committee among the Poles, organized for the express purpose of keeping alive the spirit of liberty and nationality. It has certainly worked with a zealous and effective industry. Earl Russell partates the story of the outbreak and its causes, in a rec. at speech in Parliament, which, for lack of more room, we condense from a sketch in the London Times. It will better enable our readers to comprehend a movement that promises to revolutionize European politics, as well as to bear with wast influence upon the progress of our own war at bome and the hopes of the Southern conspirators; if the latter find that a fire is flaming up in the very heart of the European continent, which is likely to require the whole attention, and the constant and anxious attention of all the leading foreign powers, they will be obliged to give up their prospects of foreign interference, on which they had hung the fond hopes of an independent Confederacy.

The Times asserts that Earl Russell's speech will make a deep impression on all Europe. In giving a sketch of the present insurrection and its causes, he reconnited the popular demonstrations which some time ago took place in Warsaw, the churches filled with people, the patriotio bymns, and the general wearing of mourning, all being intended to keep alive the national flame of sentiment, but without

and free-spoken condemnation of the Boropean Maleters and statesmen. Earl' Ruesell Histingtly told the Prussian ambassador that the Prussian Government, by taking any part however elight in. the aunpression of the insurrection, makes itself in some measure responsible for the odious act of conseription attempted by the Russian power. Bren the Opposition in the British Parliament could find no excuse for not condemning the course of Prusale in the strongest terms.

The National Committee, representing itself to be the Provisional Government of Puland, have issued a short address to the people, from which we extract the following passage as calculated to illustrate the true character of the movement now going forward':

" On the first day of our openly coming forward, at the moment when the boly struggle begins, the com-mittee declares all the sons of Poland, without any distinction of faith or race, descent or station, are free and equal citizens of the country. From this moment the land which the agricultural population possessed on condition of paylog rent or giving, task work to their masters, is unconditionally their property and that of their heirs. The landholders, who will be injured by this arrangement, shall be compensated from the general fundatof the State. The families of all laborers who join the ranks of the defenders of the country, or die in glorious death while to serving, shall receive a share of the land protected from the enemy, out of the State property."

It thus appears that it is a deliberate project, long entertained and carefully prepared for. Circumstances precipitated it somewhat, but they only betrayed the fact that the people were , too eager, rather then in want of urging. The enthusiasm is universal. The poble and long-suffering Poland; out and sliced up for spoils for neighboring powers, is likely, in this noontide of revolutionary, spirit, to bring down upon the heads of her spoilers the accumulated vengeance of years. That she may redeem berself, and light the torch of democratic liberty for all Europe, is the hearty prayer of every lover of his race who has ever read or heard of Poland.

Little Things.

There are no little things in life; for sensitive pirits are wounded by a lightly spoken word, nay, by a careless glance. And Duty incorporates in its significance the entire range of action, from the respect and tenderness due our pearest and dearest ones, to the mercy and kindness required of us toward the vilest alien, and the lowest thing in God's creation. Our domestic animals have boly claims upon our sympathy and protection ; he who would wantonly strike his horse or dog, is no true man; and in the test and tenderness of friendship, and of love, would be found sadly wanting. The woman who abuses and megledts the house pets, can never become a true mother, or a lasting friend. These little things are the unfailing indexes of character.

You cannot judge of a young girl's mind or heart by her appearance and conversation in public; it is at home that her disposition, manners, goodness, and adherence to justice and truth, must be fully and fairly tested. For many a gentlo one abroad, changes to termagent at home; many a scrupulously.polite young man heaitates not to call his mother " old woman," and to order her about as if she were bired for his service. Placid smiles are too often exchanged for loud grumblings at home ; sweet words for dire profanities, and conventional graces of speech and altitude for grossest violations of respect and order. The stoven at home is often the exquisite abroad ; the belle of the ball room may be found with unkempt bair and tattered gown, slipsbod and unattractive in the retirement of her chamber. Little decencies, amenities, loving goortesies of life, are too much overlooked at home, while they are paraded to fullest extent for the benefit of strangers. A well regulated mind would pay that tribute of love and respect to those of its own household, that it gives freely to all beside that merit attention. A true man will use no expression in the presence of his mother and sisters, that he would not repeat before the highest in the land. A true daughter, or wife, will not appear before the home circle with carclessly arranged bair, slipshod feet, and torn or solled garments." Belf-respect and care for others' feelings should enter into the minutest details of life. No subterfuges, no evasions, no coarseness or dissimulation should be indulged in in our intercourse with friends or strangers in the world, or in the home retreat. Life should be asnotified to holy uses in the smallest things. A blameless course of action suffices not for purity of life ; the transparenny of truth should shine in every deed; the mantle of love should be ever in our hand, ready to be thrown over the neighbors', the friends', the foes', the world's shortcomings. No evil thought must abide in the seal's recerses : no hareb, misjadging, loveless words must pass our lips ; no not must be recorded on the private tablets of the conscience, that we would shrink from beholding there. Let us beware of the contemptuous carl of the lip, the passiog frown, the hasty gleam of ill-humor or impatience. These are little things, but they implant a sting ; they inflict sometimes a deally wound ; they arouse the dormant still, give wings to doubt, despair, and brooding hater The unreflected word !- the treas. bres of a kingdom would be offered by many a re-morsefgl sort, could its infinence be obliterated. the measure, was balished the country. The next ag- The insincere reply, given in jest, or haste, or petulence, how bitterly has It been regretted. The untruthfol silence, when a word might have allayed auspicion and averted suffering, how deeply is, it atoned for. Smiles, not genial and loving, but earcastle and defiant; looks that express ill-will and brooding rancor, in place of kind regard and grateful feelings; tones that irritate and scoff; words that sting and rankle ; gestures that repel ; all these are little things, yet how momentous with arief and wrong ! There is an indifference of the soul, a change lavisible to sight, onfelt by the touch. never, as a general rule, to roturn to his native that is felt by the sensitive heart; there is a spiritual barometer of the affections, whereby prescient was the former system : it had been intensified in souls tell of the changes from inner sunshine te severity and horror by additional inventions of the cloud, from sunuy day to stormy night-gloom. All reigning Emperor. Instead of taking the legal around us are buman sensitive plants, that shrink course, and letting the burden of conscription fall from the rough touches of unregulated temper, im. patience, or coldness. We can make the music of first be made in those towns in which the insurree- life yield sweetest melody by unvarying attention to little things; the minute concerns of every day,

Sealed Lotters.

People who send staled letters to our care to be suswered by their spirit friends through the sgensy of a medium, must not glaten their enpelopes to us, containing such letters for the medium, so profuely as to have it rup on to those letters, etherwise we half a dosen such letters on hand now, and the consequence will be (as it has been) that the very persons who daub their letters in such a bangling manner, will be the gery fret: to dry out " humbag," particle of gluten touches them, such persons write back that their letters have been, opened, read, recause the very suspicion engendered in their lown minds by seeing their letters with extra gluten upon them when returned, which they do not know was inadvertently out there by themselves, in sealing their envelopes containing said letters and fees to us.

nter-communication between the two worlds-both abundance of evidence to this effect ; although sev- words, or cover. the fault lies at their own door.

The New Church.

the broad Gospel of love and truth.

Last Sabbath morning, the 8th inst., witnessed the third services of this Church, at 16 Summer street. The subject of the sermon was the significant one of Theism versue Atheism ; Its foundathe Universe, referring it to an absolute and univer sal cause, and recognizing its laws as emagating from an interior control and universal sovereignty. That cause, and the common subject of that sovereignty, was claimed to be God. The third absolute, unconditioned object of human thought and reason, with space for the first, and time for the second. Some of the views were novel, and all were beard with interest and attention The enterprise promises well.

The subject of the next sermon was appounced to be the Bible History of the Creation and Early Condition of Man, and his Fall; its true significance and the incorrectness and injuriousness of the common views of it. We think inquirers after truth will do well to hear some of these discourses.

The Banner.

This; number closes the twelfth volume of the BANNER OF-LIGHT. Since the commencement of our sheet we have passed through vicusitudes of no ordinary character, yet it has always been our aim to do our duty fearlessly, with a single eye to the good

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SHORT SERMIDIE ON SCRIPTURE TEXTS.- NO. OT SOUL A NOT

BOLT BULL - FIRETLY I find this text most prominent of any one Scrip-

ture text obhaected with our Word of God." It is on shall decline to receive them, altogether, We have the dutaide and inside, and has more infigunes, es pecially. on: the ignorant, than any other, bringing respect from some, fear from others, and idolatrons devotion from many, for the book. Thousands, who cannot read a schifence in the book, are taught to when their letters are returned. If the slightest look upon it as a noir "thing, and are made to know it by the shape of the book and form of the words on the cover, and the care'it receives and the place it sealed again, etc., etc., when the truth is, the writers is kept in. , All this is only & species of idolatry. differing in degree; mainly, from the Pagan worship of boly idols, and very little from that paid by the ignorant and stupid devotees, who have the same feelings toward the HoLr Vedas, HoLr Shaster, HoLr Zendavests, HoLY Koran, HoLY Mormon Bible, or HoLY Roll of the Shakers, and many other Hour

We are willing to aid our friends in this matter of books and things, including the BOLY great toe of the Pope, which may to kissed by penitents as some risible and Invisible-so long as our motives are Christians hiss the Bible, to seal an oath in court ah appreciated-no longer. We have taken particular a witness or juror. But all this pertains to the paine to accertain beyond doubt that the medium sacred nature of my text, which is " all in your eye," who answers these letters is reliable. We have an or in your education, and neither in the book, the

eral people are not satisfied, and never would be with Secondly. We will now divide and analyze the text. anything of the kind. The reason is, they do not and apply it as well as we can. Holy is an adjecunderstand that spirits communicate through the tive, usually scalidered in the superlative degree, aid of the animal magnetism they draw from their although we often prefix more and most to carry it earth friends-those with whom they were in rap a little higher. Its essential meaning is good, and port while here. If such friends doubt, when they as used on the Bible, means best, and the same on write such letters, it is very hard for their spirit the other books where it is used ; and it also has the friends to control the medium to answer them in same meaning when used as an appendage to ghest. consequence. And this boing the case, these very as in Holy Ghost we recognize the best Ghost that persons are the first to condemn the medium, when lives, while there may be many good ones, especially those of the saints and sages.

The second part of our text means only book. therefore our text, "being interpreted," means good The New Church is one of the signs of the times. book, or best book, and nothing more. It is gen-It signifies not only that the schoolmaster is abroad erally supposed to have no reference to the covers to good purpose, but that the American people are or paper, but it certainly has, as many fashionable believed to be emancipating themselves from, the and aristocratic churches and church members deem elavery of religious tradition and despotiem, and it important to have rich and very valuable bloding availing themselves of the true liberty and power of and a large amount of gold on the outside, as well as the name; and certainly, when gold is at such a

premium as now, the more there is on the book the better it is. If gold is good, which no one will deny who believes the streets in heaven are paved with it, or who finds it as convenient as we do tions, history, variations and uses. It was treated to pay debts with I would therefore suggest to those with great freedom. The preacher maintained that who can afford it, to have their Bibles made all of Theism is the spontaneous judgment of reason on gold, and then they would be sure to have the best, especially if 'pure gold and in a solid lump. But as my sermon is now long enough, I will close with Thirdly. A golden Bible is best-solid gold pro-

ferable.

The Spirit Photograph Controversy. LETTER PROM MR. MUMLER.

MR. EDITOR-In reading the BANNER of the 6th last .. I noticed a card from Mr. Charles B, Boyle, etating that he proposed to visit Mrs. Stoart's Photographic Gallery, together with a Committee and an honcet re-porter (as though such were difficult; to find) and there and then in the presence of said Committee and how est reporter, discover and exhibit the "trick" (min (minð you) of Spiritual Photographing as done by me, and it was also a little surprised at a few words editorially, stating, "If he, Mr. Wm. H. Munder, is pincere in his professions, he can in our opinion. have no good and sufficient reason to object" to Mr. Boyle's request. St. In the first, place, then. Mr. Boyle has standily op-pos d this new thise or Spiritual Manifestations, mow-ing the burght by the burght of the state of the second

ing thereby that he is so pulled up by the egoitstical ides that he understands all chemical laws that govern this Mundane Sphere, and that all laws that come within his sphere of understanding, whether human or Divine, must be a trick, and consequently plac-ing himself in that positive conduiton which you know yourself. Mr. Editor, at once debars him from ever ceiving satisfactory spiritual manifestations.

do our duty fearlessly, with a single eye to the good of humanity. We have aimed to furnish our patrons a paper worthy of the cause we all advocate. How well we have fulfilled our mission, thus far, they can best judge. Construction of the contrary, showing are that be could not bring an and the an "impartial statement" from the could not bring an and the second mind into the mo-vestigation. and that an "impartial statement" from the could not bring an and the second mind into the mo-vestigation. than I can comprehend Dr. H. T. Cold, of Philadelphia, came her brought with him two glasses, which he marked with a diamond in phonographic dbaraolers, went through the whole operation, from the cleaning of the glass to the development of the nicture: sat but twice and on the development of the picture: and but fusice, and on each pisto appeared the accord form. This statement has been made public unsolicited by me. Is not his we des control who has worked at the photagraph business, and carries, it do, now for his own ampe-ment in a small way, and has published through your ment in a small way, and has published through your columns his own statement, came to me a perfect stranger, and desired to go through the operation. I told him'l bad not the slightest objection. He did so. the time, and is peculiarly appropriate in the midat and received a second form on the negative. He eat of revolutions now testing our Anglo American civ. the second time, and another form came. He has ilization. ' Mr. Warren was one of the earliest fits' similar manifestations.' Is not his word as good as Mr. Gusy has investigated a number of times, and received similar manifestations, and by referring to the Herald of Progress of Nov. 29, 1862, you will there find an editorial, stating that Mr. Guay "is an experienced photographer from New Orleans, and one in whoes statement, we [the editor,f place the utmost confi-dence," which furnishes indubitable proof of at least one point, viz., that a second form does appear on the negative without any visible object to produce it. is not Mr. Gnay's word as good as Mr. B.'s? Another photographer, whose name has never been given, but can be, who understands the photograph business almost as well as Mr. H., but compands a great deal larger business came to Mrs. Stuart's roome, examined the camera, the glass, saw it cleaned, coated, placed in the bath, in the tablet carried it with bis own bands to the camera, and back again to the closet, where I asked him to develop the picture, but he insisted our my doing so which I did, and be-fore his own watenihed eyes there came the second form upon the begalive. . Second forms do not always come on the negative. For two and three days at a time, while I have been taking pictures, no second form has appeared, and sometimes while there have been pienty of person present, ready and willing to pay their money if 'they could but get another form on the negative with them. tf 'they selves, there has appeared but one in the megative with the with the shoond form? Agala, I have had them come at every sitting, until L have taken some five or slaff These facts can be proved. visiting our gallery and sitting for sapirit photograph, or any other artist providing each one comes separ-ately, so that the conditions, by which epitius control this phase of their manifestations may not be interfored with. They have the liberty to investigate all they choose. providing, they, submit to the rules of the establishment. That the so called "spirit forms do come abon the negative, saids from anything that I. do more than in the ordinary way of taking photagraphs, in reasonable, minds there can be not doubt. That a great many have been recognized os likensee' of asported friends, there is no doubted 11 there is doubt, incontrovertible ovidence can be brought to prove the trath of what i aspert. Likenesses I do not warrant, but obarge for an time the providence of the providence of the trath of what is my time, did. spent for producing a negative with the were to give in this letter all the test and bars been received, all the mental requests that have been mewered, all the communications received from the apiritation im embirot, I, should, oscupy more space in yon footman then perhaps you would be willing to allow me, and will therefore close with the gratifying Truth eres at the word of a beling it to ment a tree. Though at the word of a beling it to ment a tree. I the transformative yours. P. B.--Since writing the above I have received τ.

Matrimony.

Prof. Hamilton, of Lewiston, has just closed a course of three lectures here in Bangor, in Pioneer Chapel, upon the Science of Matrimony, which we feel constrained to say, embodied more of science good logio. sound common sense, and real practicality than we have ever heard or read of on that subject before. He has clearly demonstrated to us all that a large proportion of matrimonial infelicty, and nearly all the mortality among children, and the sickly, weakly, scrofulous, imbecile condition of the race, is owing to the bad union and blending of the temperaments in marriage. He has clearly shown us by unequivocal experiments that the union of strong and healthy parents is no guaranty for a sound and healthy progeny, and that highly intellectual and moral parents are just as likely to beget idiots, and moral deformities, as any others, if incompatibly united as regards their tempera. mente, and that he can predict with remarkable certainty the consequences of any given union, so far as the progeny is concerned. He is an easy, carnest, pleasing speaker, and we think we know his lectures are calculated to do great good, and we wish every Spiritualist in the land corld hear them, and see him demonstrate the truth of his positions. We are most happy to give this testimony in his favor. and doubt not we could add to it every name of bla candid heaters.

Committee of STOORWELL. B. F. BROWN, J Spiritual Association Bangor, Me., 1863.

To Correspondents.

(We cannot engage to return rejected manuscripte.) T. P. K., WARSFIELD, PA-Your letter was answered and mailed to your address Feb. 21th.

The letter to be laid on our circle table, with "Mrs. R. F. C. P. T." etc., written upon it, has been responded to in this wise : " No, she cannot now. Joseph."

P. W. WEYER, or lows. - A test has been promised you by your spirit friends, sometime.

The letter addressed to " Mrs. Annie Yale in the spirit-world," has been responded to as follows: "Yes, we do often come. Bend your thoughts to the other lady medium, and we will answer them."

Announcements.

Uriah Clark, by special request, will hold another of his public test meetings, in Contral Hall, Bim street. Charlestown, on Wednesday evening, March 18th. Mr. Clark's lectures elicit profound interest, and his test examinations challenge the most stuborn akepticism.

Miss Emma Hardinge lectures in Philadelphia, March 99th, and through the month of April. Mrs. Barah Helen Mathews lectures in West Ches.

terfeid, N. H., Bunday evening, March 22d.

Lyceum Mall Meetings. Bur friends who attend the spiritual meetings in

Lycenin Hall, in this city; will have another appirtunity to flaten to the schl-eneralcing, living inspirations from the lips of H. B. Storer, as bo is to speak below the Booletyten Benday (next. - ord. terse') read

any positive resistance to government. The principal land-owners were desirous of very moderate re forms ; their wishes were granted to the extent of Constitutional Government, of a representative Assembly, and a Polish administration which would favor the religion and language of the country. The wealth and rank of the petitioners prevented their being rated with the revolut.onists usually found among those of humbler stations; nor did they solicit any boon not consistent, in spirit at least, with the treaties of Vienna. But the single request for the re-incorporation with the "Kingdom of Poland " of those provinces which bad been annexed to Russia, in the first partition of Poland, in 1772. the Emperor was forced to refuse.

It is surmised that these Poles of rank and influential position may have been thus purposely led along by Muscovite guile, in order to entrap them with their own plans. At any rate, it is well know that the leading Poles were encouraged at every step by Russis horself; and this fact gives to this history a new complication. As soon as they had been so far encouraged as to be induced to present this petition for a reconstruction of Poland to the Emperors and the Grand Dake Constantine, they were ablirged with seditious purposes, and the one (Camoyski.) who had taken the most aclive nart in gressive act on the part of Bussia was that terrible conscription measure which has moved all Europe with indignation, and of which Earl Russell says "It was of the most severe character, and such as to excite the unbappy population to despair." A conceription like that which Russis sought to lay upon Poland, he describes as one of the greatest calamities which can befall a subject province. For example; a young man designated by lot i

selsed, whether disposed to military service or not. and marched of sometimes to the depth of Asia, country except as an old man and a pauper. That on all Poles alike; it was ordered that the lavy should tionary spirit was thought obledy to prevail. More than this : the conscripts were to be taken from lists made out by Russian police officers, the persons named in such lists being supposed, without examination or strial, to be guilty of dialoyalty : all such were not liable to be taken as consoripts. An order was issued to seize such persons, in one instance. which order was carried out at midnight by the Bussian soldiery ; the result was , the simultaneous out - Gen. Butler's Grand March. break all over Poland.

Pressie has become a party to the war siready, by . Late accounts my that there is great destitution at permitting Bussian soldiers to pursue the Poles lato the South.

New Music.

Oliver Ditson & Co. have published the following new musical compositions, which those inclined to persons were ordered to be selzed and carried off to melody and hermony will be glad to possess :"Gen. serve as soldiers, though under the real law they Hooker's March; "Oh, sing to me those dear old songe " " Gentle Annie Ray ;" The Laughing Bong. from Auber's Manon Lescant, as sung by Adelina and Carlotti Patti " Forest Flowers," Walis; and - I 1 11 29 8. . trates

Our forthcoming BANNER will be printed on beautiful minion type, from the foundry of E. A. Cartis, Esq., of this oity.

New Publications,

TRUE CIVILIZATION AN IMMEDIATE NECESSITT, and The Last Ground of Hope for Mankind, being the Results and Conclusions of Thirty-nine Years' Laborious Study and Experiments in Civilization as it is, and in Different Enterprizes for Recon-struction. By Josiah Warren, Counsellor in Equity, 15 Scollay's Building, Tremont Bow, Bas. ton.

This is one of the most remarkable works of the dents and experimenters, in political and social Mr. B.'s? science in America, and was identified with Robert Owen, nearly forty years ago, in mesoclative experiments, which satisfied him that there were radical strong in the molyments, inasmuch as they con-flicted with freedom, security and individual responsibility. His works on "Equitable Commerce." have long been widely known among the most progressive minds of the age, and his " Taud Civiliza. TION." will now command the attention of all who are seeking to solve the great problems involved in our present disrupted government, society and coclesiasticism, and who are casting about for some abselute principles on which to base a true recon. struction of Church, State and social and secular order. Those who read Mr. Warren for the frat time, will be delighted and startled at his originality, and will find him to be a master of the subjects he treats, as well as one of the master minds of our century. Orders for his book can be filled out at the BANNER Office. Paper covers, 50 cents : bound. 75 cents ; with postage added, 85, and 56 cents.

WALKER, WISE & Co., of Boston, have in press. to be published bn the 20th inst. a bandsome volome, by Rev. Wm. M. Thayer, author of "The Bobbin Boy," to be entitled "THE PIONERS Boy, and Bow he became President." The book is for youth, and will be handsomely illustrated with five full page wood engravings. This new publication by the popular author of " The Bubbin Boy,"-or, Life of Gen. Banks-contains an account of the early life of President Lincoln, and traces his career from boyhood to monhood. Much time and labor have been given to its preparation, and the facts contained in the carrative are authentic. It cannot fail to command a wide and instant sale, if it is written with eren half the tast and tasks of " The Bobbin Boy."

THE AMERICAN ODD FALLOW FOR MARCH contains folly its usual amount of pleasant mlecellany, as. well as the variety given each mouth to the members allow net and will increase of a batof the Order for whose especial benefit this well-see tablished Megesine was undertaken. It fie printid and published by John W. Orr. New Tork, and makes a hindsoms publication.

MARCH 21, 1868,]

BANNER OF LIGHT.

""帮助

And in justice to truth, I am construined, to address you in regard to facts as given by ma while state nents were to appear before the public is your number of Feb: 21st, upon the schied of "Spirit Photo graphs," instead of while is a super to a provide the gradient of the problem some lady in Boston resembling my mother, in test-neary whereof they wish to requestive the idea or fact that I have obtained my mother's is plicit fam service is made by the subject to say that J. Mrs. Homon, "matched "S some hard in the failer, that I am servi-by and mitigally is good a judge of my mother's fact as these who have never seen her's and if Da Gardner, Dr. Child, or a bundred more have decided that decept iton has been unquestionably practiced in the case of by, child, of a numerical noise nave declared, that decept tion has been innquestionably, practiced in the case of my mother's spirit photograph, they, must do it on their own responsibility, as my family connections, an well as all my skeptical neighbors, recognize it at once as being identically my mother, and frankly confess they will now be obliged to believe in spirit picto-graphy. Also, b have other likenesses of her beside the locket in question, which perfectly compare with

eaviling world the foregoing deposition, which is a fast, i think the devit will find enough to do without winking; at his own machinations in throwing dust ness on the earth, notwithstanding it has been said into the eyes of honest seekers after truth.

Mas. ELIZA BLOSSOM. Middle Granville, Washington Co., N. T.

LIFE'S LESSONS."

Lectures by Mrs. Lours DeForce Gordon, before the freeum Society of Spirit-. nalists, in Lyceum Hall, Boston March S, 1863.

1 12 417, 414

Mrs. Gordon closed a series of interesting disher engagement, which, prevented many from hearing her who otherwise would have attended.

In the afternoon , ebe gave an excellent discourse on the Lesson's of Life, which was very satisfactory points.

We look upon Goa as the embodiment of the Di vine Principle; and life as a school of principles, a school of instruction, of use, established all over the land, and individual minds are brought within the limits of the capacity of the instructions therein by their experience and wisdom. In this school of buman progress, spirits are monitors, and men are teachers, and the whole human family are pupils.

We realize then that Spiritualiam-the power of disembodied spirits to return to earth and communicute their thoughts to mortals in the flesh-has odmethis a Baviour to the world. It is the good seed

Every one who has been taught in the true

action of those indisputable eridences of which I makes an abundance. This can be prediced what unter the set abundance. This can be prediced what unter the set abundance. This can be prediced what unter the set abundance is a forward of the set of the set abundance is a forward of the set of the the set abundance is a forward of the set of the the set abundance is a forward of the set of the set above is investigated taily. Which the set of the set above is investigated taily, which the set of the set of the set above is forward which is fully in By-forward is investigated to the set of the set of the set above is forward which is fully in By-forward is investigate and pupils. It is true that is achieve the set of the set of the set of the set above is forward which is fully in By-forward is investigate and pupils. It is true that is achieve the set of the set of the set of the set of the press of society, who are fast taking the places of those arise set of the set of the popies and are gladly heard; while the set exclude a ristoarat these is a set of the press of the set of the set of the set of the press of the set of t those doguatic exponnders. There is a lesson of

and a state of the state

BATHOR MEDICAL

11 11 Vinter I as IN EVENING DIBOOURSE. The Mandate of Jorns.

In the levening, Mrs. Gordon quoted the text :

Be not overcome with evil, but overcome evil with good," and then proceeded to illustrate in a fervent recognized as identically bimself as my mother's, at a glance, by all his friends and neighbors, with whom he had blen a permanent resident about forty rears, and my mother some fifty six' years, who left behind her progeny hot easily duped. Now, Mr. Editor, if you will please publish to the exciting world the forsegue derection which is at reading bertound, were the most capable of abing under-ind my mother some fifty six' years, who left behind her progeny hot easily duped. Now, Mr. Editor, if you will please publish to the exciting world the forsegue derection which is at

We should labor in conjunction with the spirits for the establishment of the absolute Principle of Goodby some that man does not contain one element of Christianity in his composition-which, if it could possibly be true, would be a most discouraging platform to work upon, as offering poor material for the establishment of the kingdom among men. But it is not so. Man has a religious element in his nature, which is ever asking to know more of the king-

She alluded briefly to the stumbling-blocks who ere thrown in the wey of the soul's progress, by the Church, in its promises of future rewards and punishments as a consequence of belief in its false dog mas, and creeds. "By their fru'ts shall ye know them." He who knoweth the will of the Father, and doeth it not, generally comes back to where he started from-error. If one starts wrong in regard to courses before this Boolety on Bunday the 8th of Spiritualism or the Church, he will discard all prin-March. The weather was unusually stormy during oples of right, as a natural consequence. He will not acknowledge his own errors, but charge them upon others.

She then discussed the question of How shall the positive Principle of Good be brought about ? asserting as an indestructible platform to work upon, that to the audience: We give below a few of her leading there is absolute goodness in human nature ; and showing how we could lead good lives even while we were mixed up with the evil influences of the world. The preacher who shuts himself up six days in the week, and only goes forth on the seventh to give utterance to his labored essays from the pulpit, is in no great danger of being contaminated by the evil inquences of the world, or of performing his taught, and are quickened and, brought forth with duty in beiping to raise fullen and degraded human strength and capacity sufficient' to battle with the souls. At what time, think you, such teachers, active duties and various phases of life. Bach and would succeed in establishing God's kingdom upon active duties and various phases of life. Bach and would acceed in establishing God's kingdom upon all are teachers and scholars in this great school of the earth? The aristooracy of religion is truly a life principles; and millions of spirits who have stumbling-block. It teaches dry theology one day throme of their mortal incumbrances, are aiding us in seven, and leaves the world to run riot the remainiug BIT.

If the cheering mandate of Christ is to be kept, we must not stop to ask, . What is demanded of us, but we must move at once, and earnestly labor for the cauce of humanity and truth. We must risd up superior to all the inharmonies which may surround Take the fallen by the hand and speak to them The by this Father. "Every plant which my of the days of happiness, with words of sympathy words and kindness, and then talk to the of the God eleand kindness, and then talk to them of the God element in their own souls, and you will learn that you have found in them the pure offerings of Gol. which the Father hath wer planted shall be

ALL SQRTS OF. PARAGRAPHS.

"NARBATIVE OF THE EXCEPTIONCE OF JOHN STOUGHTON, LATE OF LONDON, ENGLAND," by Henry T. Child, M. D., will appear in our next impe.

An elaborate article on, " Summy and the Constitu-tion," from the pen of Horace Dresser, Esq., of New York, will be found on our eighth page.

The report of the proceedings of the Quarlerly Meet. ing of the Friends of Human Progress, held at Lockport, N. Y., on Saturday, March 7th, came to hand too late to appear in this lague of the BARNER. We shall print it in our next. 44.25

Wonder if our "faith" is any more "lively" than the "fancy painter's," who it is the wrote the edi-torial on "Spirit Photographs," in the Investigator, and the letter that appeared in the Herald of Progress over another man's signature ? Funny world, this.

Mr. J. C. Brown, of West Manufield, Mass., who is very sick with consumption, and in a destitute condition, wishes us to thank for him those of the friends who have alded him of tate. These who feel dispared to render him further ald, may must to us, and we will duly acknowledge the sums remitted.

The subject of "Marriage and Divorce" continues to field street Conference on Tuesday evenings.

We should nover be afraid of expressing these sentiments which our experience has proved to be true.

The BANNER assumes no responsibility or endorsement for either lecturers, mediums or believers, yet stands on the ground of broad toleration and charity; leaving the people their inslienable right to judge for bemelyes. 1.18.

The cause of Spiritualism in Boston and vicinity, evinces unusual life and activity, considering the war times so fraught with patriotic interest and enxiety.

The BANNER has nothing to offer in reply to numerous inquiries in regard to the "Bacred Order of Unionists." It is not our mission either to censure or commend, but let all things be known by their fruits. All sorts of movements and experiments have been projected in the name of Spiritualism ; some of them may have sound principles as their basis; some may be regarded decidedly obnoxious; individuals alone must be held responsible. As to the "Urder" in quostion, we believe it has no regular organic existence.

The attention of the friends is called to Dr. William L. Johnson's Dental Card, in another column. Give him a cull.

S. P. Leland, lately making such large recontations of Spiriturlism, seems to Le eliciting all sorts of criticlama from old friends on whom he once paimed himself off as a Spiritualist, but who had as little faith in him then as they do now. A correspondent informs ue that in conversation with Leland, last summer, Le. land not only denied Spiritualism in general, but denonneed everything in the same of religion. God, and immortality. It is hoped that Orthodoxy now finds him somewhere.

There are some men in every community who condemn averything that is not first promalgated through their inflated noddles. Such bipeds should be treated

with supreme contempt by every liberal minded man. both of Quincy. Every day is a little life, and our whole life is a day

repeated.

gation between the United States and Liberia was exchanged in London on the 17th of February, by Mr. Adams and the Consul General for Liberia.

SHALL BUSINESS-Charging a premium for pennice.

The annual State election took place in New Hampshire on Tuesday, 10th Inst., and was most hotly contested. There is no choice of Governor by the people, but it looks as if the Republicans have secured the had failed to give him relief-his mind. Baturally three members of Congress, and a majority in both urned on home. A mother's care and attention which houses of the Legislature. houses of the Legislature.

of an organ, are sometimes concealed. Then the glided and the hollow pretext is pompously placed in the front for show.

Before the final adjournment of Congress on the 4th instant, every important measure, except that in reference to Emancipation in the Border States, was passed. Among the last acts approved by the Presi dent was one sotherizing the issance of letters of marque and reprisal. The provision for organizing Africas troops, appears to have been stricken out of the ongineer bill before it passed the Sonate.

The news of the destruction of the rebel steamer Nashville was the cause of great rejoicing in the fleet and army. She had been fitted out for a privateering cruise.

The recent rlot in Detroit was, but the out-cropping of prejadice, the seeds of which have been sedulously sown among the ignorant, and especially among the foreign population, by political demagogaca.

To Advertisers.

As our subscription list embraces thousands of merchants, bankers, farmers, etc., and as the Banana eleculates in every loyal State, the British Provinces, and in Europe, it is decidedly the very best medium extant through which advertisors can reach customers. Une charges are not one-tenth part as high as the New York weekly press, although the advantages derived from advertising are the same, which is a desideratum, be discussed with interest and enthusiasm in the Brom. not to be overlooked. Bend in your advertisoments, gentlemen.

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Scaled Letters. The terms are one dollar for each lotter so answered, including three and postage stamps. Whenever the conditions are such that a spirit siddressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be anaddressed bold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprebension -as some suppose Mrs. Conant to be the medium for anäwering the sealed letters sent to us for that purpose-it is proper to state that another lady medium anowers them. Ad-dress, "BANNER OF LIGHT," 165 Washington street, Boston.

Announcement.

Cora Wilburn desires to inform ber friends and the readers of the BANNER, especially those engaged in the publishing business, that in consequence of the hardpublishing bushees, that in consequence of the hard-ness of the times, she offers for sale the Copyrights of her two Stolles, published in the columns of the BAN-MER, and entitled, "Agues, the Step-Mother, or the Castle of the Sea;" and "Cosella Wayne; ev. Will and Destiny." at the low price of fifty dollars each. Any enterprising person, able and willing to publish the iteries in hour form consistence. the stories in book form, could realize a handsome profit from the sales; each story making a volume of three hundred pages. Any one willing to purchase the Copyrights of me, will please address me for the present at Pers, Lasella County, Illinois, or to the unit of the BANNER OF LIGHT.

Married.

Feb. 19th, by the Rev. J. D. Crosby, Mr. W. H. JEWETT. of Bostan. to Miss MART A. CROSBY, of Ashby. Also at the same time, Mr. JAMER FITZOID. DONS to Miss SARAH A. CROSSY, both of Ashby.

In Quincy, on the 3d inst., by the Rev. Mr. Hesth, Mr. GEORGE VEA215 to Mrs. DOROTHY M. CROOKER

[With the above we received a liberal slice of wedding cake. Also one dollar for the benefit of our free public circle. God biess this thoughtful couple. May The ratification of the treaty of commerce and navi- (their future be as pleasant as their present.)

Oblinary Notices.

Went to dwell with the angels Feb. 17, 1863, ПІВАМ J., son of Arnold and Mary Aon SAFR. aged 23 years. His drease-consumption of the lunge-was contracted during his sojourn in California, whither his ambithis divease consumption of the unge-was contracted during his sojourn in California, whither his ambi-tions pirit had led him whilst in the anisyment of physical beath. After the best medical aid which he could procure

ecordingly, be embarked from California on the lat The true motives of our actions, like the real pipes of November, arriving home the 7th of Ucteber, in a organ, are sometimes concealed. Then the warm friends to greet him ou his return, who were analous to administer to his physical wants, and for a analous to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants and the former to administer to his physical wants. time he seemed to mily, but only for a time: that fell I have no oploion of your humper patriots. Some destroyer of the humber tank of the formation tand of the formation tank of the form feeble, the cough more severe. Finally the death rection, the cough more severe. Finally the decide aweat gathered upon his brow, and he pawed brauti-fully away, his bear rectaining upon the bosom of his loving dater. A few months previous to his departure from earth, he became convinced of the soul inspiring truths of spirit-communion. and that caim, sweet smile which rested upon his features in death, satisfactorily answered that oft-repeated question. What good an Spiritualism do? He passed over the liver without a marmur or a groan. Thus his transit was beautifully harmonious. Our talented friend and brother, J. M. Peebles, of Battle Creek. Mich., officiated at the funeral, which was largely attended, and the discourse was listened to throughout with almost breathless attention, and such words as were uttered by him on that occasion. were every way calculated to soothe the sorrowfal

to progress forever in peace, hermony and lave, Illa to prograss locaver in peace, hernesy and twee, illa companion has, the glurieum essentance, that he still lives and will visit and acouse her, in her earthing here, calming her, decliming years, raising her effections above the material to the apiritual, and, making her sorrows to partake even of the jeyful, in the Sum bellef that and hereoff will soon meet him in theit heme of bleareddose, over more to part, but to continue upward and coward toward the perfections of the hind Father of all miring when here his his children with Father of all spirits, who loves all his children with an usending affection, and prepares for each a some Aone in his house of many measions.

BINTRY BARDER. Warulek, N. H., March 8th, 1809.

ADVERTISEMENTS.

As this pager circulates investy in all parts of the country, it is a capital medium through which advortigers can reach quotomers. Our terms are test cents per line for the first and eight cents per line for each subsequent incorilon. Payment invariably in Advance.

JUNT PUBLICHED.

TRUE CIVILIZATION AN IMMEDIATE NECESSITY

----LAST GROUND OF HOPE FOR MANEIND.

TAR first comments made in Boston on this work were Trill. Brei commenis made in Bosion en the werk were I the openanceus cupiescion of a prominent lawyor, after having rand the manuncript. He said, " That is an estimate work—a most excellent work. It will be read by many, it nest by all the workd. These are blass that englist to be familiar to every mised;" and he siterwards said to a (ricod, "That pairoirat or agerainers is the greatest allocovery ever made to the workd. It makes men work for-and with each other, instead of against each other. It shows a standard for price, which has nover before been done.

anne. The author has discovered the application of Justice to the everyday affairs of 116. Journee has never before both plained to my antifarithen. It has enterted use, which no theorist ever did before. I should not wender, if it follo bate

he right hauds, if it would put no oud to the war." For only whilesale and retail at the BANNER or Light Of-Acc. 138 Washington streat Beston, Mass. Price, handles nd is sluth, 75 conts; is paper curers, 50 conts. ' Path-b conte. Mar. 21 ate. 10 ocale.





FOR EVERY DISEASE. R. O. PHBLPS SROWN, No 19 Orand street, Jeresy U Oity, N. J., has lately published a treatise on Fertign and Native Herhal Proparations, for the petitive and permeent cure of Consumption, Brunchith, Asihma, Dyspepsia, Liver Complaint, Fila, Scrofula, and General Dobility, which is will soud free to all who will send stamp for roturn postgo. No. 19 Grand street, Jersey City, N. J. 1wº Mar. 11

DR. WILLIAM L. JOHNSON, DENTIST.

Office' in Nassan Hall, Washington Street, BOBTON, MABB., (Pearth entrance on Common Bireet.)

Teverie verrauch on Gornahon Birret.) 20 Ho gives aliention to Dantistar in all its branches. March 31. White, MOOTRECTA.S., 692 BHOADWAY, ALBANY. M.N.T. is unquestionally one of the Busy Parasechana M BIN. (MOBELETS, B., 692 DHOADWAY, ALBANY, M. N. T. is unputeristantic one of the surr Paraschane of the age, being able from childhood to examine percens st any distance, when he the normal, matural, wakeful state, with an extensive practice for many years, with unparalleled augorsh in the care of chronic discover. Persons desirous of relief can have an withium hy souding hance, age, and ros-donce, with beading rymy-toma \$1 and a starm. Medicine soul is all peries the the country A binguous, without the aşmatuma, \$3. 3n² Mar. 23.

ASTRADIONA, \$3. SRI[®] Mar. 21. A LIMITED number of copies of "TRUE DIVILISATION A SUBARDATE RECENTED AND THE LAST BU UND OF HOSE FOR MARKING," WILL belied within the cit, will-out charge, to these with cannot afferd to purchase Apply a J. WARILEN, 16 Scoling a building, Tremout Row, Pau Mar. 21

JAMES BURK, JR. -----LOUIS BRAROAR. IMPORTER & DEALER IN PAPER HANGINGS 028 Chestnut Street,

March 14. 6.... Philadelphia, Fena.

UNION SOCIABLES AT LYCEUM HALL.

THE SECOND COURSE OF UNION SOCIABLES will L commence at Lycenia Hall, on WEDNEGUAY EVEN-ING, November 5th, and continue every Wednesday oven-

NG, November 5 n, and control in the control of the control of an interest, 23; single lickets, 25 cents. Mu-Pachage of an interest, 23; single lickets, 25 cents. Mu-tle by Bond's Quadrillo Band. Dancing to comprese at 2 R. a school. 2m? Jan 21.

IMPORTANT TO ALL INV LIDA

5

The mate lessons of life are laught us by the the strong has made strong and humble by those

tsach, by the power of the informal premptings in their own hearts. The lessons which spirits teach accord with the highest emotions in the hearts of men and women. One of the most important lesmon and women. One of the wire wonth be greatest sons of life is to learn that he wire wonth be greatest among you should become your servant become as

among you should become your servant -become as little children. God is humility. The Ohrisitan world has been subject to the ty-reunibal will of spirits who had jut get rid of their mortality; their material self-greatness, and who were ever faisifying the teachings of Christ, and none-quently the lessons tanght by Jeans have never been rightly interpreted and understood by the world. This was the great mistake of Obristianity. Josus came as a teacher, and his teachings should have been received as a mrans by which man bould attain to happiness by his own efforts, in the pause of bumanicy, instead of relying upon him as a propiliator for all their misdeeds. The assumption of religious teachings has ever been that may could not find eternal happiness except' through the death of Oprist, and that he must believe implicitly on him in order to secure that most desired poon.

This total reliance upon another for what each power and ability, and has icouldence 'in his own strongth ; and he does not free like securely relying upon any one for saving grace. The result is bell where God designed heaven,

God teaches through the Divine Bookant Nature. There is much of goodness in the world yet. All Christlanity did not leave "It when Christ seconded to the Father. False teaching, is a plant, which the Father hath not planted; and must, therefore be roated up.

Maa's lips shall yot be touched by the angels, and he shall utter the inspiration of God. There are those who think the trach is only ambraced in articles of faith and the utterances of learned divines. When those dogmas and utterances do not come home to your hearts as truth, be assured, they are sparious cols, to be thrown aside as worthless. Such teachers mak to compel, you to bulleye the errors and absorbings which they promulgate.

Bat the world is arying out for a change : humanity is asking for tassings more in hermony with the Divine Mini and the yearning of the immortal soul; and the spirit-word is striving to impart it to all such receptive souls; and all who believe in inspiration, should remember this, for it will strengthen their faith with the wow born goldliness and enable them to perserve in their holy work of regenerating the rice.

regenerating the rive. We must instruct, the ignoraus raise the fallen, semiart the distressed, fred the human raise to all in his the poor. Each man and woman must do all in his at an opport is stante the human finity. He as-the poor is stante the human finity. Be as-the poor of a stante the human finity. Be as-the poor of a stante the human finity. Be as-the poor of the point of the stante the standard the poor of the points in the standard and the poor of the points in the standard and the poor of the points in the standard and the poor of the poper are not have and but the poor of the poper are not have a standard and but the poor of the poper are not have a standard and but the poor of the poper are not have a standard and but the poor of the poper are not have a standard and but the poor of the poper are not have a standard and but the poor of the poper of the poper of the poper of the standard and but the poper of the poper of the poper of the poper of the standard and but the poper of the poper of

Im nonline its teachers are not learned and did. The bays and girls breakers, and the bays and the bays and girls breakers, with a sprinkling of number, ignorant, and to be a baing the old folks, had a grand time singhting the first of the bays and the southary result. Toganor, and firlds, that, Orrist phose that class at last week.

vard. Never let "What will the world say" deter you from your duty. The fear that " society will condemn," has deterred many from the performance of noble deeds of benevolence. This so much feared "society" is the greatest enomy of God and sufferlog humanity.

Spiritualists should not let such fear influence them in their actions, for they are assisted by the spirit world, and know better how to overcome evil with good. Goodness, if it mingles with evil, with the will and determination to do so, will overcome it; for no evil. can overcome genuine goodness. If we wip wiedom by toil and soffering, we shall prize it the more highly. Remember, there is some good-ness in every, one; that no one has fallen irrecov.

The second secon of the Spiritual Gospel over all the land.

Important Proclamation by the Prost dent Respecting Soldiers Abarn without Leave.

EXECUTIVE MANSION, March 10, 1863. In nursuance of the 26th section of the act of Con This total reliance upon another for what each one should scoure for himself hy his own personal sacrifices and that reliance doubtful at best-bke fallen with a withering, blafting effect on mah's highest ambition, for heremiurally feels' his own power and ability, and has loodfdende in his own power and ability, and has loodfdende in his own press, and for other purposes, approved on the 3d of March, in the year one thousand eight hun-dred and intry three. I. Abraham Lincoln, President, and Commander in the army and navy of the United Biates, do hereby order and command that all coldiers enlisted or draited into the service of the United States now absent from their regiments withdat leave, shall forthwith return to their respective regim

And I do declare and proclaim that all soldiers now absent from their respective regiments without leave, who shall, on or before the lat day of April, 1863, refort themselves at any rendervous designated by the Jenoral Orders of the War Department No. 68, heretofore announced, may be restored to their respective regiments without punishment, except the forfeiture of pay and allowances during their absence, and all who do not return within the time above specified shall be arrested as deserters, and punished as the law pro-

vides. And whereas ovil-disposed and distoyal persons at andry places have enticed and proopred soldiers to de-sert and absent themselves from their regiments, thereby weakening the strength of the armies, and prolong-ing the war, giving aid and comfort to the enemy, and cruelly exposing the gallant and faithful ioldiera ra-mathing in the ranks to increased hardships and din-ger, and I do therefore call upon all patriotic and is thial citizens: to oppose and resist the above men-tioned, daugerous and ireasonable crimes, and ald in restoring to their regiments all coldiers absent without leave, and to assist in the execution of the act of Uon-gress for encolling and calling out the national forces and for other purpose, and to support the proper au-thorities in the procuring and purposes and in suppressing the insurrection y weakening the strength of the srmles, and prolong-

gainst said act, and in suppressing the insurrection

and rebellion. In testimony whereof I have bereunto set my hand, Done. In the Oity of Washington this tenth day by Narch. In the year of our Lord one thousand eight hundred and siziy three and of the Independence of the United States the sighty seventh. By the President:

EDWIN M. STANTON, Secretary of War,

Healed (

the old folks, had a grand time sinighting theident oft he a benefit to the country. Hos there aregrare rea-

7.

Read the well-written essay of George Stearns, E.q., hich may be found in another part of this paper."

The Comberland Preshviotian states that all the religious newspapers in the South are sospended. The eaders of the rebellion, some think, ought to be.

The friends in Kingston and Duxbury, Mass., have lately had the labors of our ex editorial friend. U.Clark. and the prospects in those places are promising. Mr. C. has likewise lectured in Cambridgeport and Waltham, and has some prospect of being induced to remain a season in this vicinity.

The Count Gurowski, who is mentioned in the Paris correspondence of the London Times as commanding | beart. the largest revolutionary force in Poland, is a brother of Count Adam de Garowski, formerly of New York. whose book has recently created some consation.

"This is the highest situation I ever had." said a witty soldier. as he settled into his fourth tier berth on board the stramer Matropalis

DANCING .- The Union Sociables at Lyceum Hall. Tremont street, scaly opposite School street, cop time to be well attended and give general satisfac-tion. There is excellent music and excellent atten-dance upon visitors. These assemblies are held every Wednesday evening.

A gentleman who conversed recently with Hofts John Minor Botts, says that, though taking no part in favor of the Federal Government, he is nevertheless a staunch friend of the Union; and lives in bopes of a speedy restoration of its authority all over the land.

L. Stockwell writes us from Bangor, Me., as follows: The answer to my scaled letter addressed to friends in the spirit life, just received, is halte satisfactory.

Our friends in Central and Western New York. and Northern Pennsylvania; are contemplating another and latelleutual capacity soldom sulfibred in one so for a series of the series Convention'during the spring or early summer. J. R. Durfee writes for information on the subject, but we are unable to answer.

E. C. Leonard. of Binghamton, N. Y., offers to send those who order the "Wine Piants for making Ameri-can Sherry," as a substitute for the miscrable stuffs interimete content and the Hermonial Philosophy points new neimed off in the name of wines and liquors. The them on to a higher life beyond this wait of tears, now paimed off in the name of wines and liquors. The home culture of such products is fast becoming common and profitable among agriculturists.

"Toby, what did the Israelites do when they crossed the Red Bea?" "Don't know, ma'am, but I guess they dried themselves."

We condole with the numerous friends of Sylvester Biles, iste of the Advent Herald," for ble andden de parture from the form. He was a gobiat Christian gentleman, notwithstanding his hostility to Spirit

And the Antipation of the second second

He 's good to dwell in the summer-land, Where shining hosts walk hand in hand, And gather flowers from the golden strand, That bloom on the other shore;

To ninch the sweets of immortal life. To live mid the hills with beauty rife. And to feel and know that care and strife Are banished forevermore.

Ob Missis thought ! Oh jewel bright ! We know he lives in a home of light Beyond the lurking clouds of night, In the beautiful reaims above,

When sorrow starts the trickling tear. And the scenes of earth look coul and dreat, Ho files to as'from his sunny sphere. With words of burning love. Danen. D. Pacs.

19 At North Adams, on the 19th of February, as the morning was beginning to dawn, a split light went out of its earth form, and was borne to the summer land by the aid of celestial transports. His name was ilamin Paura, son of J. H. and L. W. DEWET, and f. wars and from the

His disease was membraneous croup; which farmi-nated his sufferings after an illoces of two days. This heaven born bud was a type of spiringst endowment and latelleutual capacity soldom subhited in one so nourished and cheriched with the fundest parental care and anxioty it drooped and died, and the hearta of the bereaved parents are shadowed with grief by the utimate conflict of earth and daturs, and they them on to a nigher life beyond the value of term, where they shall receive the recompany so justly due them, and they can clasp their angel boy, who will be waiting to meet them, and the reflection of his spirit usi countenance will filumine their pathway up the spirat wind to a world of clarnal rest. 3

Fair and spotless as the light, Thy angel boy, divinely bright, Was ashered from thy fond embrace To the world beyond-a beavery place. MRS. H. A. STRABHES.

Woromler, Mass., March 7, 1809.

Gons Hours.-A true friend, a good citizen. a kind Bentitentan, act at the source of the fib inst., says-The Richmond Examiner of the fib inst., says-The General Assembly have lately determined to transfer the State troops to the Confedence Goren-ment, and have passed an act thereform which with Boon take effect. This legislation has been block of the thereform which with deliberation, and it is hoped that it will, make a base he a benefit to the country. find there are grarter res-hans to apprehend the source of the source o

IRON IN THE HUMAN SYSTEM.

The principal wild force in the human statem is the lace is zag Blown. When the blood is well anywilds with the location with the blow is well anywilds with the location with the cratonalite parcet of fact an unit who place to Acalia and strength. One ele-ment is the cratonalite parcet of fact as a chetricity developed by is. Is can owner the circula low only in the form of proficial and is has bere-teriors been deemed in the source of pro-legate of Iron without change; this point, long rought for hyr medical men, is a salwed in the

medical men, is a tained in the

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March 14.

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These Messages go to show that Bpiris carry the charac-teristics of their earth-life to that beyond-whether good

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

Our Circles.

Retice.-As these circles, which are fres to the public, subject us to much expense, those of our friends who take an interest in them are solicited to aid us in a pecuniary point of view. Any sum, however small, that the friends of the cause may feel inclined to remit, will be gratefully acknowledged.

We are fully sware that much good to the cause has been accomplianed by these free circles, as many persons who first attended them an akeptics, now believe in the Spiritual Philsuppy, and are made happy in mind thereby. Hence we hope to be sustained in our efforts to promutgate the great traths which are pouring in upon us from the spirit-world fer the benefit of humshity.

Donations to the Free Circle Fund.

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MESSAGES TO BE PUBLISHED.

Monday, Frb 16.—Invocation; Questiens not Answors; Henry Dusta, T the 6th Maine Reg.: Theodore Tompkins, of Charleston, S. G., to his brother William; Andrew Strong, of Augusta, Mo., to his father, in unsoft the Washington hos-pitals: Cecil Lawrenco, of Bultimore, Md.; Michael Morray, Jake of the 11th New York Reg., to his brother James, of New York. NOW YOTK

Tuesday, Feb. 17 -Invocation : Questions and Answers ; Targinal, Feb. 11 - Involution, Geshiout, and Ambrow Hurnside; Androw Hurnside, of Hamburg, Ga, to Andrew Hurnside; Goneral Cheatham, late of the Confederate Army, to his friend, Potter, of Tenaessee; Emma K. Knights, to her friends; Alonzo Jarris, to his father in St. Louis. Thursday, Frb. 19.- invocation; The Causes and Effects of Feinale troutinuiton; Dr. John K. Huberton, of Sirming-

barn, Eng., to his son ; Geo, Yostor, to his mother, at Bellows Fails, Vt. ; Bamuel Hall, to his wife, at Uxbridge, Muss. ; R +-hoors Anderson, of Churleston, S. C., to her mother, in Montueliar, Y.L.

Tuesday, Fib. 94 -- invocation : Questions and Answers; Arnold Wikou, of Carteraville, Gu.; Jushi Ayling, to Rich-ard Grov, of Mobito, Ala; Mary Williams, of Boonevillo, Mo.; Cob. Wm. Brown, late Assistant Adjustant Genoral of Massachusatta, to his friends; Edith Hannes, of Patterson,

N. J., to her mother. Thursday, Feb. 20.—Invocalion; Quosilone and Answers; Charlotto Ann Holyton, of Londoh, to her mother and un-cle; Billy Thorntou, of New York; Honry Elllott, of the 26th Ponnsylvania Regiment, to his mother, stater and broth or; Eluzs Burko, to'her father. Monday, March 3.—Invocation; Questions and Answers; Barah Gibson, of the Princess' Theatre. London; Junns Waro, of Northfield, VL; William Warren Jones, of Charles-ton, E. O., to his father; Eliza Crawford, to her parents, living in Elm strock, Cloreind, Ohio. Thurday, March 8.—Invocation; Questions and Answers; Joshua Tanner, of Bt. Paul, Minn.; Thomas Alpheton Lee, of Charleston, B. O., to his parents; Edith Oriswold, of Bt. Louis, Mo, to her parents new at Formes Monroe. Thursday, March 8.—Invocation; Questions and Answers; Mary L. Kingaton, to her friends in New York Ony; Billy Downs, of Bt. Louis, Mo, is his friends. Monday, March 4.—Invocation; Questions and Answers; Thoodoru Davis, of Montgemory, Als.; William N. Huths-way, who died in camp at Alaxandris, Vn.; Arthor Lauriotto, to his parents ito Albragemory, Als.; William N. Huths-way, who died in camp at Alaxandris, Vn.; Arthor Lauriotto, to his parents residing in Wellongun Place, Buffalo, N. Y. Tuerday, March 10.—Invocation; Questions and Answers; Margeto Histzo, O'Loudon, Eng.; Stephen P. Tower, of Hostingan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, Michigan Regiment, to his brother William at Detroit, Mich, N. J., to her mother. Thursday, Feb. 20 -- Invocation ; Questions and Answers ;

Michigan Regiment, to his brother William at Detroit, Mich,

Invocation.

hibit this. If they were dependent upon any external power in the atmosphere or surrounding plane-tary bodies, we might attribute them to local causes.

crust is the thinnest, we find the most softre volos. Virginia, you understand. She's at Cedar Creek, noes. For instance, we find more active volcances where I told you. Well, I wish you'd give me a situate near the sea. Why so? Simply because chance to go that home. [I dare may you will soon the earth's orast is thinner in that locality; there, the internal powers are able to vent themselves ask anything.] .You Yankees stole all we had to more easily. We are aware that the earth's crust is pay with. Good day to you. exceedingly uneven. We are aware that upon certain portions of the globe, should we go only fifty five miles below the earth's surface, we should lose all solids, or in other words, we should come into the fuld, and find ourselves in the midst of a great DOBAD OF DITS.

We perceive that our interrogator has two objects in view in thus sending forth his question to us in You wish for my name, age, &c., I' believe. [Yes.] thought. One is to gain new ideas with regard to his favorite theory ; another is to prove the post-morim existence of the soul.

It is our mission at all times to throw as much ight as possible upon the highway of the traveler-to give him all the light that the Great Author of light throws into our being; but we must inform our interrogator that our tlase and means are ex-occdingly limited. Thus he must have patience, and give unto us and the Great Author of our coming, that which is due us. We ask no more. Feb. 9.

Benjamin-a Blave.

It has been stated, and here at this place, if I his primitive condition, he will see that be himself commune with the companion you lost nineteen was a negro; that he was an off-spring from the years ago, you can do so by furnishing him with a same root, and that his superior intellect is owing medium through whom he can speak or write to you. 0J 00 00 10 that has been thrown into the scale of his being. of amalgamation, place the Angle-Saxon above the precisely the same course. black man, and to these conditions he may attribute his towering intellect.

Since the African and Anglo-Saxon sprang from given powers that may unfold themselves in beauty under proper conditions? I would ask who can penetrate beneath the rough exterior of the negro? Who dare say he cannot rise up and stand before to the North, for that section of the country is go-you in the image of his God? The master rises up ing to see more hard knocks than it has yet reand declares this I know, but the slave returning this hour proves the master a liar.

I spent thirty-five years in servitude. My soul felt the fetters of Slavery, and my body was ac-oursed-not by the Great Father, but by the conditions that happened to be thrown around me. I was born in Africa-yes, I came into being under the scorching sun of Africa. I was a wild, unlettered savage-a negro of the lowest type. In my child hood I was stolen from my home, and brought to the United States, and sold into service.

My first master was Thomas Conway, of North Carolina; my second, Abram Phelps, of Georgia; my third, David Kenniston, of Alabama; my fourth, Frlends, I think, will expect me, good sir. Goodone Major Christian, who has manifested at this place. Yes, I had many masters in consequence of my growing mental powers, for somehow they would outstrip those of my body. I ignored the chains of Slavery, and ofttimes refused to obey my master, simply because I felt that he had no right to extort obedience from me. I felt that I was equal to bim. I groaned for liberty, and my soul felt that it was prisoned in the flesh, but if it could only burst its chains, it might rise on the wings of light and wisdom, like the soul of the white man.

But alas, I was doomed to live and die a slave, and an ignorant one, too; but remember the spirit of the black man is just the same after death as before. Your philosophy teaches you that we are the same after death as before-that we lose our out To the Infinite, the All Wise, the Holy and the mains the same. Bo, then, I had no greater powers gentleman died, and I lost my place. After that I mine upon the earth, but I was only a child of high er conditions, or was surrounded by better atmo sphere. The great God had only opened the great door of his temple, and said to me, " Come and stand up in the majesty of your divinity " and I obeyed him. And when my master, in all kindness of beari informed you that the African was incapable of attaining the same summit of intellectuality as the Anglo-Saron, I longed to thrust myself into his presence and tell him that he was mistaken. But I could not then do so, and this hour was given me as my time. But give the black man the same privileges, the same conditions, that the white man has, and if he does n't unfold even with the white man, then God is untrathfal, and his Uni verse a failure. Say that I am Denjamin, Mojor Christian's think. ing negro. I shall be known by that title.

simultaneous, outpourlog of nearly all notive vol-cances, although they may be altuated hundreds of miles apart, yet we find them belobing forth their fory centents at precisely the same time. Now if the existence of volcances could be attri-buted to local causes, then the difference of temper-ature in different quarters of the globe would pro-bubit tha. If they were dependent non any star-bute of all. If they were dependent non any star-bute of all. If they were dependent non any star-bute of all. If they were dependent non any star-bute of all of the rest for the start of the start of the rest home. Weil, I can't

Tell my father that I came here because I could

n't go anywheres else. You're houset, are you? is the second se Pop. 9.

Stephen T. Dustin.

Humph! the son of a venerable clay-eater and keeper of bloodhounda. Well, his style will only show you how he was brought up. 1 we recently parted with my own body, and 1 hardly know how to make use of this one. I shall do the best I can. My name was Suppen T. Dustin. I belonged to the 26th Pennsylvania, Company I, and lost my life out here at Murfreesboro. I have n't had much experience in this new conntry: do n't know much about it. I have a mother and a couple of sisters in Maryland, at Beliair, who are elightly tinctured .with secession sentiments-none to hart them, you understand. 1'm Union. I wish to open correspondence with them on that point. By the way, my father here is very anxious to speak with them. He's been in the spirit land something like nineteen years. He's from Massachusetts; let me see, what place. Newburyport; I believe my father claims that as his birth-place.

Now, Mr. President, will you -please say to my mistake not, that the African is incapable of attain- mother, Your son comes to us and desires to open ing the same summit of intellectuality that the communication with you. He wishes you to set Anglo Saxon is capable of attaining. If the Anglo aside all prejudice, and talk with him as if he was Saxon will look down the vista of time and behold with you in the body. And if you would rather to superior advantages and the superior magnetism Add, also, that I passed away very pleasantly, that I do not regret the course I pursued while in my body. The superior advantages of birth, climate, soil, and | and if I was here on the earth again I should take

I believe that slavery is a curse-that this rebel lion was the result of the existence of slavery. My good mother, and some of my secession friends, used the same source, is it not possible that the African to say it was n't so; that the South had been wrongof to-day may assume something of the intellectual [cd, and that they desired to become free only for the qualities which characterize his brother, the Auglo. | sake of perpetuating their own rights. Well, I see Saxon? I would ask, may be not inherit the God- the curse the same in the spirit-world precisely as I did while on the earth.

I would advise my honored mother to give up all attachments she may have at the South, and come ing to see more hard knocks than it has yet received. If she takes my advice, she will do well; if she do n't take it, she won't do quite as well. Good-Feb. 9. day.

Rebecca Raney.

Thee will please to say that Rebecca Raney comes to thee from Hamilton, Lower Canada, and earnesty desires that the Friends will give her time and lass to commune with them.

It is near sixteen years since I controlled my own body, but I have many times attempted to commune during my sixteen years sojourn in the spirit-world, but have never been successful until this hour. The afternoon. Feb. 9.

John O'Brien,

Faith, it's almost impossible to come at all. There's so many here, it's all one wants to do. Just be kind enough tagive me some of your rules, and I'll try to make myself conform to them. My name, age, and time of death I suppose you want me to give. [Yes, and any oircumstance of your life that will cuable your friends to recognize you.]

My name was John O'Briso. I was forty-one years old when I died, and I lived in Porter's Court, in New York City. [Where is that place?] It's very near the Bowery. If I were there, I could go straight to it, but I can't give you much direction myself. I was coachman to Mr. John Collier some side covering, but our identity, our personality re- three or four years-yes, four years. Then the old

So we'll turn our foor besymmard, And our feet shall learn the way. Till at last our souls ubforded. ill at last our souls ubfolded, Drink the light of endlesh day, Feb. 10.

11157

1114

The Method of receiving Questions. We find there are many minds who are at these to understand the method by which we restant the many questions that are auswered at this place. consideration of that ignorance upon the part of the multitude, we deem it well to speak briefly open the

'aubicoL' In our, walks among humanity, by virtue of our own inherent powers, we are able ofttimes to come into rapport with certain: minds, and thus, we are theroughly able to read those minds with perfect case. Now, in our walks smong humanity, we perceive cortain inquiring or questioning minds, that are not

to know whether it is true or false, and oftimes some of the number propound, in thought only, questions to the Invisibles. They ask, if Spiritualism is true, and the disembodied spirit can return and manifest to friends in mortal, why some of their departed friends cannot return and answer their questions? The question is perceived and recorded by the invisible mind, and answered at the earliest

select from the mass of questions presented us those that are of the most vital importance to mankind. There are many that propound questions that are entirely in the Mammon sphere, and could bring no over this body, I would n't sit here talking long, but good results to the human race, and of those questions we take no notice whatever. We would pray I'm weak, very weak, and do p't know much about that the powers of the Infaite might make the this coming back; I mean to, though. tongues of our mediums damb ere we should seek to minister to Mammon through human lips. Feb. 10.

The Man Jesus.

The question we have presented us for this afteroon's consideration, is one concerning the man Jesus. It may be well to add that the question hath

reached us from an lufidel source, or altogether too Infidel to receive Christianity. We make this statement in order that the individual who questioned us may be sure that the answer given by us is intended particularly for him.

Jesus says, "I and my Father are one." And again be says, when addressed as good Master. "Why callest thou me good? There is none good but one, that is God?" Now if Jesus were equal My feland on this aids as a light anto the Father, surely he would be equal anto the Father in goodness. How, then, shall we under-Father in goodness. How, then, shall we under- told the time. [Is this friend you speak of a broth-stand him, provided we are disposed to receive this told the time. [Is this friend you speak of a brothfoctrine as truth? The man Jesus, like all immor tal beings, was a dual being, or was possessed of a two-fold nature. In the internal he was the divine. two-tota nature. In the internal be was the divine, it could be new when I came on this side. It's the Godlike, the perfect the good; and in the ex-ternal he was the imperfect, the inharmonious, the corry I did a't know him better before I test my body. natural. When Jesus declared himself equal with Good-night [Good-day.] Day 1 why it's dark to the Father, he spake from the internal, he spake me. Well, good-day, then. I hope I'll see better while standing on the internal plane. The mani. when I come again. festation was divine, hence he declared himself equal with the Father, "I and my Father are one."

But when addressed by the individual that gained admittance merely to his external being as "Good Master." the internal took no note of the salutation, and thus the external alone responded, and, true to its conditions, says, "Why callest thou me good? There is none good but one, that is God." Now either position assumed by Jesus was correct; and if you study the subject by the light of Modern Spiritualism, you will find it so, but when considered by the light of mystical theology, it is indeed a mystery, a paradox.

Toystery, a paradox. You are each one of you dual beings. In the in-ternal you are the divine, the perfect, the unper-verted, the good; in the external, the imperfect, and the inharmonious. Thus when you exhibit any angry pasions toward your enemy, your friend, or your neighbor, the exhibition comes from the exter-nal or the natural sphere of your being, and has nothing to do with the internal, for that internal is always in harmony, and was never known to give out a discordat or inharmonious note. When the marderer commits the orime of murder, do you suppose he commits it from the internal por-tion of his being? God says plainly, through har

[MARCH 21, 1865.

The liadian bound from the ladd of the visiting cold. Have first and "not form "The Indian must daid warmith from the data wards, and he must speak to your Greet Fair or and fail him to stretch out his many in mercy. his arm in love, toward, my poo-ple, for he has books to read that give him light, and the many her many her and the line that have the the red man; has none, and is in darkness. He believes the white man, and the white man tells him-wrong, and then your Great Father hends him home to the Great Spirit, and he comes again, not to warm himself by your conboil fires, but to speak to your Griet Pather. 11,009 0,40

Great Father. The Indian has 's' grave, but 't is not filled up. The Indian sees the white min resiling in the grave with him. He looks up and sees the white man in the same hunting graund with him. So the indian and the white man are together. The Indian looks into the sould of the white man, and the white man looks into the soul of the red man.

yet ready to be unfolded as Spiritualists, who still The Indian returns more (0.0ay to warn your belong to the material world, and therefore ask their questions mentally, receiving their answers with as much correctness and deepatch as if they had writ-ten out their questions upon paper, or asked them with their own lips of the Invisibles. The Indian seturas here to-day to warn your with their own lips of the Invisibles. For instance, we find ourselves in the midst of a full of rain; and the storm is coming like the volce company of individuals who are conversing privately of the Great Spirit in anger. Oh, cover your head upon the subject of Spiritualism. They manifest a and protect your feet, while man, and telleboar desire to understand this Spiritualism; they wish Great Father at Washington that the Indian As not his friend I Feb. 10.

CO Cre of moto State Sta

Charles H. Balcolm.

I have friends near here I would like to reach. with your belp. I left my body to belp earlah ald Virginia soll, but I took the thinking part clong with me. Capi'a, I 'm just free, yes sir. [How long have you been free?] A few days only -oap't tell you; opportunity, provided the question is one that will the exact number, for 'I was little in the fog just benefit humanity. We always reserve the right to then. [Did you die in the hospital?] Yes. [in Alexandria ?] Yes. I've friends so upar me-so near, it seems if I

only had sufficient power of locomotion I could use would go home. But I'm in the dark yet, Capt'n.

I belonged to the 6th Massachusetts Regiment, Company B. My pame was Charles H. Balcolm. [What place did yetr go from ?] Boston. [Whom do you desire to reach ?] How, sir ? [To whom do you wish your letter addressed ?] Nobody in particular. I'm going to appeal at round. (Have you any relatives in Boston 9] Yes, sir. I've sisters here. [Have you a wife ?] No. I was twenty-six years of age.

Now, Capt'n, if you 'll give me a direct pase to' come here again, if I should need to, I 'll be under long obligations to you. [Do you want your friends to give you a private interview?] Yes, and say to them I've navigated here the best I could, but it is new to me, and you are not apt to do very well with

My friend on this side says I joined him on the 7th of January. I did u't know it. Could n't have bere, but he says he was my guardian spirit through : life, and he met me when I came on this side. It's Feb. 10.

Ella Bache.

The borses started too quick, that 's how I hap. pened to get hurt. [Where were you when the acci-deot happened ?]. In New York city. [What streps ?] ; On Broadway. I was going up as far as 62nd street, with my mother in the stage, and in-getting out the horses started too quick and threw me out. I broke. something in my stomsoh. I was sick three or four. days, and then I came to live with my grandmother; and aunt's here in the spiris world. That was laats June. I've been away asso sloce. I ye pyre dime. before. My mother 's wished I might come. My far

tion of his being? God anys plainly, through na-man reason, "I have created you in my own image." What does it mean? That you are in the internal divine, and the representative of perfect goodness. [He'd make them pay for damages.] Well like himself. Therefore the murderer in committing murder can only do so through the external part of I wate to 7 [17 your, mather will lef you] the his being, or the manifestation is entirely upon the animal or external plane. The soul of the individu-can't take this medium, home with you] Yes, L al remains as pure and as undefiled as when it first cau. [We can't left her go away]. Can't I haver took up its existence in the murderer's body; for the soul of man is not capable of perversion, and these manifestations of discord that are perceived in outer mother how. I came here 'and told you who I way. maintestations of checked that has perceived in outer indicate how to want and bow Liberts. [Iss.] And see if she 'l let me in thing to do with him or ber. We are told in your Biblical record that onr God arybody there to use. [Your parsuts will probably created of one blood all the nations of the earth. What does this mean? Are we to understand it in [can]'s come. My mother wishes me to come, wishes What does this mean? Are we to understand it in I have not any owner, nor who I was sense? We prefer the latter. Now the term blood I have n't forgot how I went, nor who I was was used to signify the fountain of life, or are vital [You are the same liftle girl you were before you principle, from which all the nations of the earth died, aint you?] No. [What's the difference?] I have n't got my body now. I was never here be. fore. I never lived here in this place. (Do you know who brought you here ?] Yee, my graudmother. [On your father's or your mother's side] : My mother's side. Ruth Hulmes, she used to be called. Good by. Feb. 10.

Father and Mother, we find ourselves in the midst of thy beautiful creation. We stand as monuments of thy love, and we would be divine representatives of thy power and of thy holy will. And thus, oh Father and Mother, we dedicate our all to thee. Feb. 9.

Causes of Volcances.

"May we attribute the existence of volcances to local or general causes ?"

We have been desired to give our views upon this subject. Our interrogator desires that we offer some facts to substantiate whichever position we assume. We are aware that our interrogator has a theory with regard to the subject before us of his own. We are aware also that he has projected that theory to the world, and that that theory is not wholly sound. I hough there are many sound features in it, yet there is much in it that is contrary to Nature, and Nature from her various standpoints will aubstantiate us in declaring our interrogator's theory to be unsound. What the theory is will be best known to himself : and inasmuch as he desires to remain excluded from the world, we shall forbear mentioning our interrogator's name upon this occasion.

Now there are as many theories as there are philosophers to theorise, or minds to reason, that bra aguated upon this question. Philosophers of fill ages have thought upon it, and have the vestion of work their thoughts into tangible and substantian forms. But each and all and substantian forms. But each and all are more or less at fault inasmuch as they have conducted their investigations within the very narrow compass of mortality, and those who dwell in fleshy tabernacles cannot penetrate very far into the mysteries of Nature. Therefore we do not wonder there are so many mistakes made in the treatment of this subject.

The short space of time we have at our dommand renders it necessary that we should be very brief, or in other words, we shall be obliged to condense our subject into the smallest form possible. If we assume the theory, that volcances are the result of local causes, we can find no evidences in Nature to substantiate our theory. Within the narrow confines of human perception, bounded about by the human body, we find a variety of forms of error. But within each form of error we find more or less of trath, for there never was a subject that presented itself to the human mind for investigation, that did not elicit thought containing truth upon the part of some one person ; and though the individual, from want of education or intuition, may not be able to grasp the whole subject in all its bearings, yet there is much of truth to be found in his opinion upon the subject of his research and study. That there is much of truth to be found in the theory of our interrogator, we do not pretend to deny, and we wish him to understand that we do not set aside in toto his theory. On the contrary, we be-lieve there is something of truth contained therein, but very much of error.

Travel with us, clairvoyantly, if you have power so to do; go with us until we descend some one hundred and fifty five miles below the surface of the sarth, and we shall then have lost all traces of solid matter, and shall find ourselves in the midst of an illimitable sea, of fire. This being true, we are obliged to attribute the cause of volcances to generalities. We find the cause deep-seated, wide-spread, and pervading the entire centre of the globe. These volcances, or breakhing Apparatus of Nature, you will find are all dotive at pertain times. There: is a

Allen Jackson.

Mister, I have got a mother living at Cedar Creek if you 'll help me get to her. [What State ?] South Carolina. 1 do n't feel very well here. I was wounded at Bouth Mountain, and I suppose 1 died there. was fourteen years old. My arm was shot off, and was wounded comewheres here below the neck.

I was wounded comewheres here below the needs. I'm carried the day I ever went on to the field—I have, of only went to help carry off the wounded and to carry bendaries for the sorgeons, but I got Killed myself. Mytather is in the Fourth Virginia Cavalry, and has n' beard of my death at all. Now my mother, she do n' depow/anything about the par-ticulars of my death. I'd give the world if I could any to the read tall her. I don't have here here here only go to her and tell her. I do n't know how long it was after I was wounded before I died. I can' tell that.

.I 've got a sister and two brothers on the earth. One brother is in Missouri. My sister, I suppose, is at home with my mother, and the other brother is to speak through.] I do n't know whether he will on the earth, and I find this slow work. or not. Well, I want to say that my uncle Allen is from going there.

Your old gentleman here what takes care of things, says, "Shut that window."

[No.] Rehecosa.' [I think you've not given your own name.] 'You're mistaken.' Ask that girl there if I have n't. [I did not hear you give it, if such was the case.] 'You could n't have had your ears in the case.] 'You could n't have had your ears hrother: and when I set that stone should red. I'll very wide open/then. I told you my name was Al. len Jackson. JIYon were so much accorded with your own bad feelings that you probably forgot to zive it.] I'm feeling bad here, that 's true; I did n't bink I should when I came here.

Well, who's going to carry my letter, me or you ? You know, I suppose, that you are on this eide of the lines.] What, in the Federal lines? I do n't want to go North. [You were obliged to come here in order to send your letter home.] Well, what da you mean? Aint I South now? Where am I? You are in Boston.]. Boston I what, that abolition place? [Yes] My God, 't aint so? [It is even so.] Bold, aint If. 'You're Yankees, are you? Why did n't they tell me of it before I got bere? . [Ferhaps you would a't have dome if they had.]' I would

tot married. I have now living in New York a and three children.

When I hear about this war breaking out, thinks I to myself, I'll shoulder the gun and show how much I can do for America. I was wounded at Bull Run, and discharged, sick, from my wounds. [Did you. die in consequence?] No; I had a badness all round my bowels and stomach, and that, it was said, was the cause of me death. [Where did you die ?] At home. [In New York?] Yes, sir. [With your family ?] Yes, sir.

Now 1 know very well I've got the priest to contend with, and many other things, before I can talk straight. I was n't much of a Catholic when I was here on the earth. Faith, I called myself a poor Catholio, because I would eat meat on Friday, and was n't in the habit of keeping Lent very strict. it 's all the same now, I find ; for since I 've come to the spirit world I see plenty who were strict Catholics on earth, who are no better off than I am. Fulth, they do n't know so much about coming here as I do, and that seems to be the thing most desired in the spirit-world.

Well. I hear about these medlums being in New to her brother. He's very liberal. He .was n't a very good Catholio when I was on the earth. His name is Patrick Denniedy. I support he wan't think it is much to his oredit for side to tell such a thing of him bere. Faith, it's the truth, though. Faith, I're cat meat meself with bim on Friday, and

be was n't very strict about keeping Lent, either. I want him to go where I can talk to him in a place like this. There's some things, little things, boot my affairs I want to straighten, and I've something to say about the Catholio religion; about my wife and children. It's all very well to talk about your being away, and not knowing what 's going on here-all very well, until you wake up to find yourself as you was when you had a body and lived on the earth, except the loss of your body. somewheres in South Carolina. Now, Alister, if I it's very had business, too, this being obliged to can't go to my mether, can I go to my father ? [If learn everything before you can come bere. Faith, I he will receive you and furnish you with a medium | was one of the kind that liked to rush things when

I'm very glad of one thing, and that is, that I all I have to depend on around here. He helped me was a sober man when here on earth. [It has been to come back, for I said I should go to hell if I did of great advantage to you, has n't it?'] Fuith, I find n't come back; so he done all he could to keep me it of great advantage. I would like to say to the society to which I belonged, the Temperance Society, Faith, it's mpoh good you're doing, and more you are capable of doing if you just throw off the yoke of You want my mother's name. Haint I given it ? the Church, and extend your labors outeide of it.

> brother; and when I get that stone shouldered, I'll take up another. I'm under much obligation to you, sir. : I do n't know as I'll ever be able to pay you, but I hope I will, anyway .: I'm much obliged, anyway. Good day. Feb, 9,

* II .

Invocation.

- . ide: Oh thou Soul of perfect goodness, Oh thou Fountain full of love, We would dwell no more in darkness; Lit.
- Looking down, and not above. For our outwind sense grows weather a little Weary of the night and gloom the sense And our inward prays for violory sydeach Victory over discord's tomb.

tion of his being? God says plainly, through humurder can only do so through the external part of I want to? [If your, mother will let you]

was used to signify the fountain of life, or no vital principle, from which all the nations of the earth sprang into existence. (To Bushoga, the Hotten-tot and the fair Angle Saxoa, faithe internal are one Well, I hear about these medlams being in New and the same; therefore, of one vital principle, York. [Who do you most wish to speak with ?] to one found that the Almighty hath oreated all Well, to my wife first, and next I should like to talk the nations of the earth; and these imperfections, these discords, that flost upon the surface of life, must sooner or later die out. And when you die out of the external, you will begin to live more fully in the interpal; you will begin to understand the internal; which is now a mystery to you. Oh that mankind would search diligently in the

Soriptures of Nature, for then we should not find him groveling in the darkness of the mysterious Past. Feb. 10.

Questions and Answers.

Ques .- What is the meaning of the first resurred. ion spoken of in the Revelations given us by John ? Ans -The separation of soul and body, or spirit, and the external ; nothing more, nothing leas. Q -What did the prophet Samuel mean by asking King Saul why he disturbed him ?

-Samuel, like many of your modern mediums ۸. was in the babit of retiring from the external world and communing with the Internal. At such a time he was doubtless called for by the individual spoken of, and thus he answered according to your question. Q -- Has Christ power to forgive sins committed on the earth?

A .- No, certainly not.

Q .-... In what era was the book of Job written, and by whom ?

A .- That book was written during the age of barbarism by a sect, or set of individuals who belleved that they held converse with Deity through certain symbolio signs. For instance, they believed Detty communed with them through certain signs seen on the earth and in the beavens; and in accordance with their bellef, their condition of barbariam, they STORE.

What is meant by the Second Death spoken of in Revelations?

A .- The death of all external tendencies; of all attachments to mandame !objects. " It' should more properly be termed the First Death. Feb. 10.

One of the Indians Hung in Minnesota,

Ugh! The Indian . fads your coundil: free burning brightly, but his beart is cold. He feels ng - Provent - A grain of produces is with a pound warmin from your council free. The Great 75 of a and - Detrement - A grain of produces is with a pound ther told the Indian's spirit to go home to the Great 75 of a noise many ball amond - Detrement - Berrying 's fight Bpirit, and the Great Spirit tolls the Indian spirit to return here to day. return here to-day.

WORSHIP.

11

BT H. C. DOBB. Mock not, mock not our holy God. In churchen built by, henda, With emply forms and empty sounds. That rise from many lands. 1.21 We build up shrines of preolous woods. Altars of buraished gold, With fips situned to holy words, Olasped hands there upward fold, Yet it is all but mookery." 24 611 South? To heaven and our Lord. To breathe mere words on bended knee. 1-0 Unless our lived scoord: If in the heart no thought is there soll That to the act reponds. Then is all workhp empty airi Religion, priestly bonds. 496 and treat of Can He all wise be thus, deceived By our poor bumbn stu, Our sounding words by him believed, Who reads all mortal hearts? 2.884.41 10500 dist-1 Albert Felman 1. 1. 18 Bround had TheT If from His house, we cam aside, To give the hearf flew pain, No creed of romm shall ever hide God's tills this spent in vain. 1. 3. Ha id at bein His fitting temple is a beatt, . per la par et 343 15 13 174

Max 1. Whe Mind's eye can howhere find anything more damilies or more that than in man; it can sit itself siple nothing which is more invite to an play, more mysterious, de more invite this the set one mysterious de more indicts. There is not mysterious grander than the set that is the sty i there is non speciasis grander than the set that is there is non speciasis grander than 'the sty i.

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"Entrit is like the thread whereon are strong The beads or worlds of life. It may be here It may be there that I shall live spain ; But Live again I shall where'er I be.-[Festus,

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BY CHARLES S. WOODBUFF, M.D.

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Choice and Original Poetry, Miscellany, Wil, area All of wh paper, and at the same time the harbinger of a borentific Beligion. 7+ 40.14

Boetry. Then mark the woes which guilt may cause,

When Misery waves her cruel wand. When Mars controls each warrior's breast. And hills and plains with bayonets gleam. Then War's atern discord rears his crest, And butchery swolls the gory accam.

When Traitors raise the sword of strife, And Patriots stand - the free to save. Then count the wails of kindred, wife. When fate has filled the soldier's grave,

Written for the Banner of Light.

BY M. LAREEN.

When faction ourbs the peaceful laws

Or treason strikes with during hand.

THE DIRGE OF WAR.

NORKS. ed troby

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When Despots dream of sovereign sway, And over sinking Freedom ride, Then Jesus' oreed may shun the way. For Peace and Heaven must stand aside.

When Love in every heart shall burn. And Justice reign on every shore; When men of strife to brothers turn, We'll sing the Dirge of War no more. Guthrieville, Chester Co., Pa.

LETTER FROM HORACE DRESSER. SLAVERY AND THE CONSTITUTION

EDITOR OF BANNER OF LIGHT-Sir: You may ro-member that during the last year. I furnished the BANNER with occasional communications in the shape of Letters to Mr. Secretary Beward. discussing questions and matters of State-among other things, the nature, principles and policy of our National Governnature, principles and policy of our National Govern-ment-the wicked war waged open it by the Slave Power so long nurtured in its very bosom, and sofirmly fastened to the body-politic by the Constitution-the necessity of amendments of that instrument, etc. and charging Slavery as the chief cause of all our national troubles. I endeavored to show that the Constitution is the stronghold, the hitherto impregnable lotters of Slavery-and that till so amended as to take away the rights' of the slave holder, thereby guarantied to him, the nation will forever be at waf in idea and act - the one part with another-the Slave States In hos-tility to the fore-slave labor antagonizing with free The one part with another—the Stave States in hos-tility to the free—slave labor antagonizing with free inbor—unless, in the exercise of the war power inhe-rent in the Constitution, warranted by Military Ne-cessity, the President shell soon r abolish the ser-vilo tenure. In none of these Latters is slavery al-towed the least toleration. True religion and sound morality treat it as an insufferable nuisance, and only explicit when would the offencive as shielded by the Constitution would the offensive thing have continued to send forth its poisonous effuvia, to corrupt and destroy. The moral sense of man kind can no longer endure the outgoings from the patrescent beap-indeed, it "is rank and smells to LEAVED.

In the BANNER of February 28, 1 find a criticism relating to one of the Letters above referred to, in which the writer takes exception to my views, and finds fault with me because I chaim it is a right granted by the Constitution, to have and to hold a slave. I wish there never had been any such right-there is none now, and I rejoice in the fact. The Proclamation of the President has, at length, disposed of all such right -it was only a Constitutional right-not one of re ligion or morality-and I agree with the learned critic that which a right originated surely not from God But so long as such right was secured to him by the Constitution, what cared the slaveholder as to how or whence it originated? It was enough for him that he had such right.

In pushing his inquiry as to where the right to hold "Statutes against fundamental morality are void." The Justice says truly, but the critic natruly, for slave ery could have primated by statute. however bad the statute might be, but it would fail to receive support therefrom, whenever the proper Court should decide that its grapt to bold a slave was against fundamental morality. The passage from Story seems to be a sort of non equitur. American slavery does not owe its origin to any

American slavery does not owe its origin to any atatute - if it did owe its origin to a statute, and being against fundamental morality as I freely admit it is, the statute would be pronounced void, and it would perish. But whatever its origin may be, its life, its being, depends upon something more potent than atatutes, which are the creations of Legislatures only, which may not enact laws in conflict with the high-er law-the Constitution -which is superior to all statutes. It owes its origin neither to Statutes nor the Constitution of the United States-its birth is back of is and needed, no record in the statute book: A statute is book in another State. Would be for-sign or public entiment, which sentiment, every law, yet knows, carried into the use of life for a poriod sufficiently long, has all the force of a written rule; by an express coultermanding written rule; by an express coultermanding written rule; in a lawful relation on this side the Attentic. It was thus Slavery obtained and came to be a civil institution - a lawful relation on this souther. It is tauda, a time worn monument of ancient usage is all the prov-inces, in all the colonies, on these shores, either under English, or French, or Spanish anthority, that is just as indestructible, without positive legislation or con-attutional stipulation, as any that the Gommon Law has refered in the parent hands, and which the gome one States of such as and and which the gome one States of such as made the Constitution. The same and nothing state is a state of the parent in the south - nearly all of Stavery was not indigenous in England, and its trans-barted in the parent hands, and which the gome centuries have left standing Slavery was not indigenous in England, and its trans-

plantation to her home soil met with an immediate eradication. Somerset's case, so confidently cited and vitude in Old England, as long, as continuous, as so-quiescent as that in New England and the Southern mon law corner-stolle, with age induced and minity compacted foundation, in the usage of generation upon generation, can be upheaved only by the force of posi-itive and direct enaciment, or by the exercise of pow-ers brought into action by military necessity. I trust enough has been presented to show that Slavery has as good claim to existence as any usage in Encland or the United States derivation its support

England or the United States, deriving its support from the Common Law, and dehors all written grants of Logislatures. Tell menot, therefore, to find positive of Legislatures. Tell menoe, therefore, to find positive written law for it, but rather to find positive writ-ten law against it. Slavery met with no obstruc-tion on this side the great sea, nor did it meet with any barriers to its extension on the American soil, either insular or continental, from its earliest incep-tion to the dawn of the days of the Republic. It was the attendant of all who were able to support it. In town and country; it went with the selier into the wilderness and abode with him in his forest home; it was not limited in its extent by the law of man, nor by geographical lines of latitude and longitude; its conquest was not barred by climate, though it delight-ed itself most in the sanshing of the South and of the ed itself most in the sunshine of the South and of the Tropics; it was wide spread and universal throughout the whole land. Thus extended and thus used, who can doubt the necessity of positive statute; constitutional provisions, or proclamations founded on the neces sities of War, to abolish Slavery in the United States it certainly looks as if it was as rightfully on American soil as any other recognized relation. If a m in error in these particulars, how has it

appened that the Judiciary Departments of the States. and of the Colonics before them, and not the Legislative, did not intervene and pronounce Slavery unlaw-for? Is it not safe to say that the need of positive-statutes to abrogate its exclal sanctions in a State, is the highest evidence of its rightful existence there? s there any other way to escape from the obligations if the Common Law where it prevails? Slavery. then, having no statutory bithright, but an origin so far back in the past, and a user extending so far down the track of time, became a legalized civil institu-tion according to the generation of the common isw Its status was such that the Bench of Justice; during the Colonial Administration, never pronounced it to be without right in the community, though deriving its dignity and power and principles from the British Constitution - the same trans-Atiantic fountain of authority whence Lord Mansfield drew reasons for his Judicial decisions. It is, indeed, foundational in the government which was laungurated by the Constitution-structural, too, as it is a part of the material of its framework, and reaches to utmost turret and top most tower. Blavery has a quasi common law origin —and the Constitution gave to it a rightful foothold in the land.

What more is necessary to make it appear that in all

user itom generation to generation) merged in the oit izen of the new nation—that all these rights were se-cured to such citizen by Art. 4, Sec. 2 of the Censti tution, warranting their exercise in whatsoever State which ceased to have vitality on the adoption of the or portion of the national domain he may enter or dwell in. In my simplicity I verily thought the Con-stitution did, indeed, warrant the exercise of all the rights belonging to an inhabitant of the land in his Constitution of the United States agreed to, signed, transition from colonist to citizen of the new nation, and reported by the convention assembled in Phila-which were not forbidden nor repudiated by the Con-delphia, parsuant to resolution of Congress of the 21st which were not forbidden nor repeatated by the Con-stitution, and had been recognized and received as such by the Government since its establishment. I believed if the right to hold a slave existed, that right, with all other rights, was covered by the shield of the Uonstitution. But this is also challenged by the learned critic and pronounced an unvarrantable and baseless assumption. I believed that these rights were imperfect, or, at least, imperfectly secured by the Con-stitution, if they were not co-extensive in their exer-cide, with the entire tertiory of the nation, and be. cleo, with the entire territory of the nation, and be-yond the reach, infinence or fluctuations of State legis-the Constitution, placing in it parenthetically for the purpose of bringing out more clearly the idea of the section, these words, [of the United States] without which, expressed or implied, the section is ambiguous and confused in idea. The section stood thus: The citizeus of each State shall be entitled to all the presileges and immunities of citizens [of the United States] in the several States. This is charged as an offence and called · futerpolation " I The interpretation of the passage, by my critic, is given thus: "Each citizen of every State on going into enother is entitled there to all ernment, and which are conferred on me by use United States Constitution. I can have no claim apon the people of that State to enjoy any of their local privi-leges except opon the mineiple of comity. Nor have I any claim upon them to permit me to use and enjoy while there any of the local privileges granted me by my own State except upon the principle of comity. The re is no such constitutional right-the local laws of the two Glates are in absynance-they apply only to their own officens-they relate only to State citizen-ship. It is a mistake, therefore, to suppose that the clauro under consideration carries with it an authority to all persons the go into another State to exercise there rights that do not belong to all citizens allkeanch common, exercise alone b mon, exercise alone belongs to Federal oiti-The extent and limitation here claimed are cenship. seen and illustrated in the right of suffrage. I may not vote in Boston, but I may hold lands and houses there if able to buy them. I remark that this section extends to the protection of all the national privileges and immunities of citizens in whatsopver State they may happen to be it can mean nothing less than what its terms plainly de-clare, to wit that the Federal citizen, clothed with certain rights and privileges at home, shall enjoy them in full while abroad, in any other Biate of, the Confederacy.) Any other construction would make the stipulation incongruous, subject the rights of citi-Conteneracy, Aug. The reviewer of any the stipulation incongruous, subject the rights of citi-the stipulation in their social and commercial in-tercourse with each other as (fen as they passed from one Siste into another. If it mean that the citizen of the United States shall enjoy such rights only as per-tain to the individuals of the Siste where he happens to be, then he must cast away at the houndary line of the State he enters, one set of rights and privileges the State he enters, one set of rights and privileges one or ropugnant the other may be to him-a subject of less and gain and gain and loss; according to cir-cumstances, in his changeful pathway through the dominions of so many Blates far from homogeneous T

which being at the time alike in respect to the institution of slavery. Would it not be strange if men in whom were vested

defaulty paraded against me by the oritical commenter millions of property in slaves, vested not in those tor upon my Letter, as a ... notable historic fact he alone who were residents of the Southern but in those has entirely overlooked, " needed only a user of ser- who were inhabitants of the Northern States as well, a encodes of property obtaining and being common throughout the whole land, should be unmindful of quiescent as that in New England and the Southern Colonies, to have met with a different decision. Such user would have called in the rigid will of the common law, and Lord Mansfield would have been bound to remand the slave to his claimant; and such fact being supposed to exist, and to have appeared on the trial of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of "decision of chearing of the case, I ask what sort of solution of chearing of the case, I ask what sort of solution of a lawery, should claim of them a large measure of consideration? What more natural result guage of the learned critic. But here in this country, on the contrary, the edified of Slavery having a com-mon law corner-stone, with age imbedded and firmly compacted foundation, in the usage of generation upon tion and that relating to the fugitive slave. They knew that slave property was locomotive—had voli-tion—might elude the hold of its owner and escape from his custody and control. This was equally true of it while at home in the State where the owner resided, as in some other State where his business or pleasure might call him with the slave-and would not the same common sense which prompted the stipunot the same common sense which prompted the stipu-ulation concerning an escape from one State into another, demand some disarrance concerning its se-curity when voluntarily taken by the owner from one State into another? Ur was it contemplated never to take a slave beyond the limits of the State of its owner, and if ever so taken beyond, was the slave to be beyond the power of reclamation there if concerning there its owner. if separating himself from the owner? Wise states-men-hip repels such an idea, and hence there are found in the Constitution these provisions-the one seems as necessary to the security of this sort of property as the other. Why should the one section be operative and the other inoperative? All persons concede the one to give the power of reclamation, and all know it has ever been exercised. The grant of power in the one case is the same as in the other, to wit... ownership of and control over the slave at home and abroad. If such is not the meaning of these stipula tions, they are not significant of anything real, substantial, or practical in the affairs of the government, and might as well have been omitted in the Constitution, for they are useless in any other aspect, and are applicable to no other conceivable objects. Is it net true that the section quoted covers all the rights of citizenship under the Federal Government? The learned critic denies that one of those rights was the right of having and holding slaves-and hoventures to affirm that "the veriest pro-slavery expositor never thought of giving it a construction," such as that given above to the section. Nevertheless such right was of paramount importance in view of all these who represented the slave holding communities, which the history of the times shows to have been simpst co-

Intends a Congress provided by and assembled under the present Constitution of the United States, as the language here used by him very plainly indicates. Such is his supposition, and hence his inference of great and unpardonable error in my expositions. But no such Congress passed the famous ordinance referred to by him. Is he forgetful or ignorant of the recorded facts of American History? Let me commend to him an examination of the genesis of the Constitution and a revision of his bistorical studies, with accasional

What more is necessary to make it appear that in all an examination of the genesis of the Constitution and the domain of the Colonies and of the States after the likerolution, "Bisvery is (was) established there by law"—and that it "became lawful by custom, pre-scription, or the common law"—the things challenged by the learned Commentator on my Letter. Another topic of critician: I claimed in my letter, that there is a national clitzenship and a state citizenship—that whatseever rights belonged to the colo nist (and that to hold a slave was one, arising from scorption, came into existing to proper to the the colonies and the topic of a slave was one, arising from a Congress not deriving its powers from the Constitution, and whose sessions were held before the constitution, and whose sessions were held before the constitution came into existence of the the constitution, and whose sessions were held before the constitution and state colonies and that to hold a slave was one, arising from a constitution, and whose sessions were held before the constitution to generation to generation to generation to generation the constitution to The great Ordinance of Freedom to the North Territory, it would seem, is not the child of the Constitution, nor of a Congress assembled under it, as alloged by bim. I will not let pass the opportunity to bestow my feeble tribute of thanks and praise to the memories of the men, and of their doings, who administered the First Government of the United States under the Artito Thomas Jefferson, a momber of Congress under the Arti-cles of Confederation, during its twelveyears of experi-ment of free Republican Rule. All bonor especially to Thomas Jefferson, a momber of Congress under the Confederation, who, on the very day the North-west Territory was ceded to the United States, propared and reported a plan for its government and " of all territory ceded of to be cread by the individual States to the United States." The proposition of Mr. Jeffer-son provided that the territory thus ceded, should, an by my orner, is not another is entitled there to all State on going into enother is entitled there to all Bate on going into enother is entitled there to all blate." Be it so: but the national citizenship may warrant the exercise of a privilege in a State not al-lowed by State citizenship to its inhabitants—what then? I hold these views, and reason thus upon the section quoted above." If 1 go from my home in New York to Analithustics I carry with me the right to enjoy there only such privileges and immunities as belong to ernment, and whah are conferred on me by the United States Constitution. I car have no claim apon the rection and there only such privileges and immunities and belong to ernment. and whah are conferred on me by the United States Constitution. I car have no claim apon the provided in a lown to be committed to states there are on claim apon the section of the states of the state of the right to enjoy ernment. and whah are conferred on me by the United States Constitution. I car have no claim apon the provided there of the state by the form of the state of the stat member of Congress well known to be committed to the measure. What a wise and beneficent national policy was here inangurated by the project of Mr. Jefferson I I concur with the oritic and have allowed in these remarks that slavery is 4 usurpation, and 1 wish that Congress could "" sweep it with one fell blow forever from the land." But 1 do not find it charged by the Constitution as alleged by him, with power to do so because that body has the power to provide for the constitution as alleged by him. general welfare. I answer the question, how is it "that the master loses tille to his slave by taking him into a free State," if he, as I have olaimed, has ever been scoure under the Coustitution, in his right to hold his bondman, as well on his travels in another State as in his own, by saying that the Courts erroneously decide against these rights thus secured. A right is no less a right because over-ridden by might. I am well aware that these views are in hostility to decisions of the Courts; but what of them ?-law, logic, and the nature of things are the same whatever Courts may decree. The Constitution may scoure my rights, but if the judges. by reason of ignorance, petverseness, or other cause, will see me shorn of them, I must submit.

Original actions . The Bolyticalists of Charlestown hold Manual and the Charlestown and evening. Harry and gement had been made to pave these meeting interesting and instructive. The public are invited. Genue from Bornham ourged: -A P. Psiros, of Newburyport Manhaussing - Meetings are held in Barnett's new Hall Speak or enguged - Warron Chase, March 28 and 29. Tantara - Meetings are held in the Sand 29.

Speak or engrged - Warren Dhase, Maren II and IV. TADWTOR.- Meetings are held in the Town Halt, every Sab-bach alternoon and evening. "The following speakers are en-gaged :- Mrs. M. S Towneend, March 23 and 29; Mias Martha L. Beckwith, during May. Dowgt.- The Spiritualists in this oily have removed from whethall where they have so long met to the obuyidy.

Main "Lill, where they have so long met, to the obtaint, conver of Ceutral and Merrimack streets, where they wrill continue their Sunday services, afternoon and evening; if a 1-9 and 6 1-3 to are. Speakers surgeof: -Austin A. Simfurong, March 23 and 29; Mrs. Anna M. Middlebrook; April 6 and 18,

CHICORES, MASS, MINE AND A CARACTERISTICS, April to Boirti ualists. Meetings will be held Boudays, afternoon and eva-ulug. Bodaters engaged — Mrs. Laurs Deforce Gordon, March 29, and 39; Mrs. M. Wood, April 5 and 191 N. Frank White, May 5 and 10; Mrs. M. 'S. Townsend, May 31 and June 7 and 14; Miss Emma Bouston, June 31 and 33,

QUINCY. - Meetings every Sunday, at Johnson's Hall, ervices in afternoon at \$ 1.9 o'clock, and in the evening at Bervices in allornoon at y 1: y o'clock, and in the even in all 6 1: 9 o'clock. Bpeakers sengedt-Mar. Attminds H Sponce, March 23 and 20; Adin Batica, April 5; Esra H. Heywood, April 13; Miss Lizzie Do en, April 19 and 26; Leo Miller, May 5 at 10; Miss Emms Hounton, May 24 and 51; Miss, Martha L. Bockwith, Jane 7 and 14; Mrs. Z. 'A: Bliss, June 21 and 28.

Naw Bepronz.--Music IIall basheen hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. PORTLAND, ML.--The Spiritualists of this city hold regul

FORTLARD, ME.-The Spiritualists of this city hold rega-ics meetings every Sunday in Mechanics Hall, cor-ner of Congress and Ossco streets. Sunday School and free conference in the forencon. Lectures alternoon and evening, at 9 1-4 and 7. elock. Speakers engaged:-Miss Lizie Doten, March 22: Dr. A. B. Ohild, April 5; Ralph Waldo Emerson, April 13; Mrs. A. M. Middle-brock, April 19 and 26, and May 8 and 20; Mrs. M. M. Wood, May 17 and 24; Emma Hardings, month of June. in Executive Mrs. School School

BANGOR, ME. --The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening, in Pioneer Chapel, a house owned exclu-sively by them, and capable effecting is hundred persons. Beeaker engaged :--Miss Emma Houston, every Sabbatb till Max 10. May 10.

PROVIDENCE. -- Speakers engaged: -- Mrs. M. S. Townsond luring April; Miss Emma Hardings in May.

NEW YORK .- Dodworths Hall, Meetings every Sonday morning and evening, at 10 1-3 and 7 1-5 o'clock, Andrew Jackson Davis will occupy the deak for the present.

LIST OF LEOTURERS.

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

H. B. Srossw, inspirational speaker, will locture in Bos-ton, March 22 and 29. He may be secured for Sundays in this vicibity, by addressing him at 30 Pleasant street, Bos-

KRS. LAURA DEFOAUE GORDON will lecture in Chicopee, March 22 ani 29. Those desirous of securing her ser-vices, along the route of the Great Western Kailroad, C. W, for the first two weeks of April, will please address as above immediately above immediately.

MRS. M. S. TOWNSEND Will speak in Taunton, March 22 and 29; in Providence, during April; in Philadelphia, Pa., first four Bundays in May; in Chicopee, May 31 and June 7 and 14; in Biafford, Conn., June 31 and 28.

MISS ENMA HARDINGS'S address is Lexington Avenue. 2 loor above 52d street, New York City. Will lecture in Phila-delubia, Pa, the last Sundays of March and through April in Providence, R. I., in May, and in Portland, Me., in June. April;

WARREN GRAES encade in Marbiehead, March 29 and 29; in West Broukfield, Vc., April 1--[his address iron April 1 to April 16 whit be Bouth Hardwick, VL]--in North Bicok-holm, N. Y., April 19; in Watertown, N. Y., April 38, 24 and 26; in Elitoburg, N.Y., May 3. He will roceive sub-scriptions for the Banner of Light.

MIDS EMMA HOUSTON, will lecture in Baugor, Maine from March 16 to May 10; in Old Town, May 17; in Quiney Mass., May 24 and 31; in Chicopee, June 21 and 26. Bhe may be addreased at either place as above, or East Stough-ton Mass. on. Mass.

Mies MARTHA L. BECKWITH, trance speaker, will lecture in Somers, Conn., March 23 and 29, Stafford, April 5 and 19; in Williomanic, Conn., April 19 and 28; in Taunton, Mass., during May; in Quinoy, Mess., June 7 and 14; in Bpringfield, Mass., June 21 and 28. Ardrens at Now Havon, caro of George Beckwith. Reference H. B. Storer, Boston.

Mas. Avousta A. Constant will speak in Providence during March; Buston, April 19 and 26. Address, box 815, Lowell, Mass.

Miss Lizzin Dorns will speak to Portland, Me., Marches; in Bostou, April 5 and 12. Address, asro of Banner of

MRS, SANAR A. HORTON will spenk in South Reading and Bridgewater once in four works, until further notice also, at Butlaud; Vt., March 16. Address, Brandon, Vt.

Mas M. A. C. Baows will answer calls to speak in Ye nuct, New Hampshire and Massachusetts. Address, Sa usky, VL

LEO MILLER will make engagements in New England for the month of March. Address Springfield, Mass.

MRS. ANNA M. MIDDLEBROOK, Box 432, Bridgeport, Conv., will lecture in Bridgeport, Conn., during March; in Lowell, Mass., April 5 and 12; in Portland, Me., April 19 and 26, and May Sand 10.

MISS NELLEE J. TENFLE, Inspirational speaker, Jackson ville, V., is engaged to speak, on Bondays, one half the time the present year, at Athücid, Mass.; at Sheiburne yalls, one quarter diuc, and at Jacksonville, Vt., the remain-ing quarter. Bhe will speak in these vicinities on week

BY A. B. OHILD, M. D.

AUTHOR OF "WHATEVER IS. IS RIGHT." BTO

This book, of three hundred Aphorisms, on thirty-six print-d pages, bounding more valuable matter than is ordinarily found in hundreds of, printed pages of popular reading mat-er. The work is a rich treat to all thinking minds.

Again: It is said that the right to hold a slave "could not have originated by common law." and a citation from Chief Justice Holt follows in this lamguage-"By the common law no man can have pr erty in another." No one ever supposed, or asserted, the righter hold a slave, to have originated thus-the words of Justice Holt are true of the common law as administered in England-it will allow no such tenuro -but the Constitution of the United States does allow it, which abrogates the common law of England in this behalf, Lot the blame rast where it properly belongs-upon these who shielded slavery in its privi-loges by Constitutiousi guaranties. Again: It is said the right to hold a slave "could

not have originated in custom." and a quotation is made from Chief Justice Hale-"Custom without reaand is usurpation." Blatery is usurpation, and it. owes its origin to costom, as I will presently show a custom as wicked as the writer of the criticism can conceive it to be-a custom without reason-a custom which was never warranted by Christlanity-a custom fall of injustice-an unjustifiable usurpation. Bot bad as it may be, it was Omnipotent at the time of the es-tablishment of our Government, and the Constitution became its defender and protector.

The criticism apon my Letters scouts my argument. and holds it up to reproach thus: "Let us look at the argument—the Colonists held slaves, therefore they had a right to hold slaves. The absurdity of this is so palpable that we need not spend time upon L. Y. Yes: the Colonists held slaves and by reason of such holding for a long series of years, a custom was established which ultimated in a right to do so, as all right common law come to exist-is this too abaurd for belief?..... an absurdity to palpable that we need not epend time upon it?" I propose to spend some time upon it after a few words further in this connection. to escertain whether the absurdity is with me or with my learned critic. He says in closing the paragraph from which the extracts above are taken, that "off the elapsery of the Colonics was in open violation of the law." I pre dizit! Not so; but if custom ever makes iaw, as every lawyer well knows it does, then, on the CONTRACT, ALL THE SLAVERY OF THE COLONIES AND OF THE STATES AFTERWARDS, WAS IN ACCORDANCE WITH THE LAW.

As promised above. I proceed to establish the pro-position just enunciated and shall repeat what I have streed on former occasions in support of my views in this behalf.

Since the carliest settlement of the country, slavery has never ceased to exist in some of its parts. Th evidence meets our researches among the archives and Parchments of the past, all along since the year 1020, when the dist slaveship leaded its cargo at Jamestown, In Virginia. Sooner or later slavery annead all over The Virginia. Sooner or later slavery spread all over the land, and became an institution. fading its way hat almost all families, and securing a lasting lodg-ment in their midst. The North and the South slive annthibuted to its support and continuance. The Afriland as of the settlements of the Bouth. I know not whose subjugating grasp was the greatest, nor whose treatment of the bondman was most merciful and humane.

On this continent the African race mainly has been brought under the yoke, and of all the tongues and tribes of earth which have found dwelling place on these shores, it alone has been prostrate and made to wear the shackles of hondage. But it is plain that the system has, by long usage, undergone many modifoations, and its adaptations have kept pace with the commercial, agricultural, and social wants and neces-billes of the times.

During the long, march of years, for more than a contary and a half, the use of elaves among all classes in the community, was an established, instituted and unbroken caston, the 'result of unahinous and 'om-mon bonsent, and not depending on chabinents having etflight in legislative units. Long units was itself the

his right of recapture of a fugitive from his service, should so far forget himself and his interests as not to

NOTIONS OF MEETINGS.

BOOTSTT OF BETERVALISTS, LYCRUM HALL, TERMONT BT., dominions of so many States far from homogeneous dr their institutions and laws., et As to the alleged right to hold a slave and its security bullers that the slave-holder who 'wigitantly gnarded his right of recapture of a fugitivo from his sorvico. The Spiritual Conference model start District and the start of the slave bolder who wigitantly gnarded his right of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests his not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests is not to the start of a forget himbelf and his interests as not to the start of a forget himbelf and his interests as not to the start of a forget himbelf and his interests as thill a start of a forget himbelf and his interests as the start of a forget himbelf and himbelf and

tava, if required.

Mus. S. A. Battes, Springfield, Mass, will epeak in Phila-tophia through May; in Quinoy; Mass., the two first Bunays in June.

AUSTRN E. BINMONS, Woodstock, Vt., will speak in Lowell farch 22 and 29.

ISAAC P. GREENLEAF will speak in Excter Mills, 29. Ad. ress, Ereter Mills or Bangor, Me.

Dr. L. K. and Mas. S. A. COMMINY will speak in Yelton-rille, Mass. April 19; in Berlin, Mass. April 26; in Worces-ter, Mass. during May. Address until the middle of April Nowburyport, Mass.

W. K. BIPLEY will speak in Oldtown and Bradley, March 22; in Oxford County, March 20, and April 6; in Milford, N. H., April 19 and 19; in Lowell, Mass., April 20, and May 3. Address, as above, or Snow's Falls, Me.

ORABLES A. HAYDES will speak in Bucksport, Me, March 22; in Oldtown, 29; in the violatty through April and May; in Dover, Me., through June. Address, Livermore

PLET. BARAN HELEN MATHEWS, of Lowell, Manny Will re-colv. calls to lecture in towns in the Western part of New Hampshire, or Southern and Contral Vermonization of New Westmoreland, N: H. She will looture in West Obesterfield, N. H. Sunday erening, March 22. MRS. BARAN HELEN MATHEWS, of Lowell, Mass. with

Dr. A.B. Canto will locture in Portion, Ma., on Sunday intil 5:

prild: Mas. Mary M. Wood will speak in Chicopee, April 6 and the Derived, Mey May 17 and 24; in Staturd, Conn., 15 and 15 and 17 and 14; in Staturd, Conn., 15 and 15 and 16 and

Mas LAURA M. BOLLIS will speak in Blockton, March 29; a Pittefield, duing April; in Dover, during May.

MILS. BARAR A. BYRNES, 67 Spring at. E. Osmbridge, Mats. Bho will speak in Bandolph, Bonday April 5 and 19.

J. M. ALLER. inspirational writer and speavor wishes all communications to be addressed, for the present, "East Bridgewater, Muss. in care of Galen Allen."

H. T. LEORAND will answer calls to lecture Those wishhis services, please address immediately, North Sandog his services, please wich, Mass., Cedarville.

D. H. HANILTON is now ready, after twenty years prepa-ration, to respond to calls for loctures upon the Science of Matimony, with a view to snewer and settle the great ques-tion: flow shall we marry 7 Releads, give us a call on your own terms. Address, Lowiston, Me.

AMMIE LORD ORAMSERIAIM, Musical medium, may be ad-dressed at Hooksett, N fl., until further notice.

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

Mas, H. P. M BROWN will, if desired, speak in the vicinity of Milwaukos on week day evenings. Bie may be addressed Waukegan, 11.

ddressod Waukegan, III. LIZZIR E. GILLIGAN, trance speaker, will monept calls to ecture the second and fourth Bundays of each menth. Adress Landgrove, VL

iress Landgrove, Vt. Gaso. A. Primer, of Dover, Me., Trance Medium, will speak to the friends of Spiritualism, in lowns in the vicinity of his some, occasionally, if the friends of the cabee request, for We or three months, or till further notice. M. TAYLOR, during March and April will be at his

tume in Bowdoin, Me, and will comply with reductive to locature, stiend lunerals, or perform the marriage rice in the vicinity. All letters or papers intended for him should be uddreased to Littenbeld Corner, Mo.

DR. H. F. GARDNER, Pavilion, 67 Tromont street, Boston, will answer calls to lecture.

Mas N. J. WILLIS, traubs speaker, 24 1-2 Winter atrest

Mas. A. P. THOMPSON, care of Bels. Marsh, 14 Bromfield treet, Boston.

L. JUDD PARDER, Boston, care of Bela Marsh. MRS. MART A. RICKER, Cholses, Mass. REV. STEPHEN FELLOWS, Vall River, Mass,

Mas. JERNIE S. BUDD, Chullon; Mass. B. J. BUTTS, Hopodale, Mass. N. S. GREEFLEAF, Lowell, Mass. 1.34.95

Wa. F. WRITMAN, trapos speaker, Athol Dopoi, Maes. Miss B. Ann's Rumiz, caroof, Banner of Light. Mass. J. Franza, Hance, Francusch On, Mass. Fanzanet, Emergand, Martiaberd, Mass. Mas. S. A. BLISS, Springford, Mass. J. J. LOOKE, Brisswood, Mass. F. T. LAMS, Lawrendo, Mass. R. T. LAMS, Lawrendo, Karr Mass, Anartus, M. Swartus, Karr Ampare, Baarney, Maris Jean Juan Nevada,

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