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NO. 2.

Literary Department.

Written for the Banner of Light.

MY HUSBAND'S SECRET.

BY A. E. PORTER.

CHAPTER II-CONTINUED.

While she was talking, I had got out my thimble and needle, very happy indeed to do a service to Miss Hannah, and amply repaid by having some company this dull day besides the cat.

"I think Posey must have a cold time of it at the mountains." I said.

"Yes, poor thing. I can almost hear her saying, Oh, missus, dis poor chile will perish; but she will be at home in a few days. They keep her there to clean house, and see that the linen is all in order for another season, and Posey is so eager to make money, that she will suffer some for the sake of it. They hire her husband, too, at this season, as they keep up great fires, and Ned is a smart hand at chopping wood; he is a Yankee born, and does not feel the cold like his wife."

"How dreary it must be in the White Mountains at this season of the year—it makes me shudder to think of it."

"It makes me shudder to think of it any time. have no idea of any pleasure in climbing mountains; it's all a fashionable humbug, and death on olothing. My brother Anson's girls have been teasing these three years to take a trip to the White Mountains, as they call it, but I will not give my consent. I say to 'em, 'Sit down to the west window and look at them high hills, and if you want to olimb them, put on my old wash-dress and sun-bonnet, and go to the top of one of 'em, and come back with your hands and face all scratched and torn, and your legs as lame as an old man with the rheumatism, and then you've have had a mountain trip, as you call it.' Posey has caught the fever, living among the fashionables, I suppose, and the old fool will talk about 'De glorious mountains -God's everleatin' battlements, as if she really went up there for the enjoyment of the thing-They call her a famous cook up there, though for my part, I never considered her extraordinary, and so they make a great pet of her. She has presents enough to amount to as much as her wages."

"I suppose from what my husband said, she is trying to pay for her farm."

"Yes, and she has nearly completed paying for

it; she and her husband together get a hundred dollars in money for the visiting season, which lasts only ten weeks, and this with the wages for six or chief in the hands of the enemy. But the chief him- broad, full stream over the milldam, the waters flasheight weeks afterwards and the presents, make it self was fearless, and taking with him a finely very easy for them to pay for the farm." I had never seen Posey, though I had a great ou-

riosity to do so. She was originally a slave in Florida. and came with Maurice's wife, at the time of the he hoped, he was cordially received; the General aclatter's marriage. Within a few years she had married Ned, a smart, industrious, free negro, and they had bought a small farm about three miles from the village. Being somewhat noted as a cook, she had obtained a place in one of the White Mountain hotels, where she usually spent the summer, and was often kept as late as November, as she was very efficient help in other departments besides cooking. " Is it possible you are on the second shirt, Mrs

Perry?" said Miss Hannah, " how fast you sew, and they are made nicer than I can make them."

Now, my forte was sewing, and I was glad that lies Hannah was candid enough to give me due redit.
"I can do them all easily, Miss Hannah, and now

suppose as there is a good fire and hot water in the them all ready to iron in good season."

The idea pleased her, and though I shrunk from having my pantry and kitchen scrutinized by those sharp eyes, I was glad to do her a favor.

Just before tea-time, Maurice came in to bid ma good by, and was quite surprised to see Miss Hannah so familiar in my kitchen. He accepted the invitation to remain to tea, and while Miss Hannah was preparing it-for she begged me to continue my sew. ing-he told me that he was going to Florida on business, and would be absent some weeks, perhaps

"But there is war raging now," I said, "between the whites and the Seminoles. Are you not afraid

months.

"No," he said, "my mission is peaceful;" but never since I had known Maurice, had he appeared so sad, absent-minded; and when he was not speaking, I noticed at some moments an appearance of anxiety and trouble.

she said to me in the kitchen:

you see how he falls to thinking as soon as you stop rights even of an enemy." speaking, and did n't you see the newspaper drop Here Sidney came home. I knew he must be then he takes a pinch of anuff oftener than usual."

ment afterwards a gentleman was admitted. He was a stranger to me, but he and Maurice met as old acquaintances, though with a little reserve, I thought, on each side. When my brother introduced him as Mr. Evans, I recognized the name as belonging to the representative of our district in Congress. His business was with Maurice, and he opened the conversation by saying that he had ridden twenty miles in the storm to see him before his departure.

"I have learned by letters from Washington," said he: " of your mission to Florida, and I could not let you depart without urging you to make some effort to have justice and peace in that distracted

"Our government is doing all in its power for that purpose," said my brother. "I have great in-fidence in the President, and especially in the Febretary of War."

"I have my fears," said Mr. Evans, "that we have done great injustice to the Indian tribes there, and that years of bloodshed and war are to follow. You go to St. Augustine? You have, if I am rightly informed, connections who have influence and position there? Not far from their own doors, two chiefs are in close captivity-thrown into dungeons, when they came to our army under the protection a flag of truce. Such things are a disgrace to our government, and I would gladly find some way to wipe out the stain."

Mr. Evans spoke with some warmth. Maurice was slow to reply, first taking out his snuff-box, the contents of which both gentlemen seemed to enjoy.

"If I understand the subject," said Maurice, these chiefs have been roaming the territory, carrying terror to all the white inhabitants by their deeds of blood, butchering men, women, and helpless children; such men should be summarily dealt with, and I doubt whether the rules of war among more civilized people should be applied to them."

Mr. Evans was a large man, with massive, regular features, a dark, but mild eye, broad, high forehead," thin hair, very thickly sprinkled with gray. He was somewhat of a contrast to Maurice, whose features were delicately chiseled, and complexion fair as a woman's. When in repose, Mr. Evans's face was rather heavy; but, when in conversation, his features lighted up, and were very expressive. "Let me explain," said he, "for I have lately in-

vestigated this matter. An aged chief, King Philip, has been for some time immured in a prison in St. Augustine. He has a son, who is also a chief, and a noted warrior. Now the old man wished to see this son, and expressed this wish to his captors. In reply, they promised to send for him. When the message reached the tribe, in some of the swampy recesses of the territory, there was doubt and hesitation among the warriors. They feared the treachery of the whites, and did not like to trust their wrought bead pipe as a peace token, and a beautiful white plume as a present to the American General, he started for St. Augustine, to see his father. As cepted his presents, and gave him others in return. He was then requested to go back to his tribe with negotiations of peace, and return in ten days. Punctual to his promise he returned in the time stated, bringing with him another chief and one, hundred warriors. They encamped near St. Augustine, and kept the white flags of peace constantly flying They had perfect confidence in our officers. But suddenly, by a concerted signal, armed troops surrounded the whole encampment, made prisoners of them, and disarmed them. They were then marched to St. Augustine, and imprisoned in the ancient castle. A sad change for them from the wild freedom of their savage life to the desolate prison."

Mr. Evans told his story quietly, and in simple words: but his massive features expressed more than his words. My own indignation was moved, and involuntary I exclaimed:

"Can it be that our government will sanction such perfidity ?"

Mr. Evans turned to me, and I noticed then, for the first time, his fine expressive eyes.

"I fear," said he, "that they have already sanctioned worse. We forget that the Indian is a man, and should be treated as such." Maurice's face was bland as ever; I wondered

that he was not more moved, but he merely said :

"Mr. Evans, there is another side. Had our own wives and children been tortured, scalped, burned, torn in pieces by these human devils, we should hardly be inclined to mercy if we had them in our power. But I will see General Jessup. I will obtain the facts, and perhaps his representations may place the story in a different light.

Mr. Evans shook his head.

"I have been looking into these matters, and the more thoroughly I examine the more am I convinc-It did not escape Miss Hannah's observation, and ed that great wrong has been done to the Indians. Let me beg of you, as a friend, to throw your influ-"The Squire is in some trouble, I know; don't ence on the side of a different policy...defend the

from his hands?—he was n't reading. I fancy—and tired and hungry, and the next half hour I devoted to him in the dining-room. The conversation con-I was not so observant as Miss' Hannah, but in tinued in the adjoining room, Mr. Evans's voice growsome other way, I can hardly explain, I was sure ing louder and more earnest; Maurice's never rising that Maurice was in perplexity of some kind; but above that low, musical tone, almost lulling in its when he rose to bid me adieu, his graceful manner sweetness. On my return, the subject had changed, and kind adieu led me to wish that I might know and Mr. Evans was giving an interesting account of his trouble, and alleviate it if possible. I was sorry some debates in Congress. I was highly entertainhe was going. I should miss his social visits dur- ed, and when they departed, I had forgotten the ing the coming winter evenings.

His hand was on the handle of the door, when the often so in life—a stray suspens peops from besound of carriage wheels was heard, and in a most tween two clouds when you are least expecting it. As to an every one of the wall things proceed the second of the many of the first time of the

closed on our visitors, "I never heard you say anything about your brother, wife and her Florida friends. Do pray tell me all you know about them." I thought it strange that since our marriage he

had never, unless the expect was introduced by others, mentioned Mrs. Maurice Perry, and now I "Did n't you like her Hidney? Was there any-thing strange or disagreeable about her that you

avoid her name?"

A strange look passed over Sidney's face; the muscles seemed distorted. I was afraid I had stirred

unpleasant memories; but he answered quickly: "Oh no, she was one of the loveliest women I ever saw. You would have loved her. Do n't you recol-

lect her portrait in the cast room?" "Oh yes, a fair, sweet face, most levely to behold," I said. "It must have been a change from her pure sunny Florida to this cold land."

"No doubt it was; but if you wish to hear Miss Flora's praises, and her picture painted in bright word colors, you must visit Aunt Posey. She had nursed her from her infancy, and when she died we feared poor Posey would never survive the loss. Her subsequent marriage and the birth of her own

child were all that saved her life."
"I find myself quite ager for her return," I said, and intend to make her a speedy call."

"She came in the stage this evening," said Sidney, and her broad, shiny face was radiant with delight, as the stage drew up at Warner's. "Oh, Mr. Sidney," said she, as I shook hands with her, " arter all, Burnside is my earthly Canaan. I love to go up Nebo and Pisgah, but like the old patriarch, I'se happier in the green valleys by the river-side."

"This is quite fandifal."

"There 's a whole mine of poetry in her great soul, but it has never been wrought."

That night I resolved that I would make Posey a call the first pleasant day. I had certainly a great curiosity to learn all'about Maurice's wife.

CHAPTER III.

The storm had persel, and one morning in November I was awake wit by the bright light of the sun streaming in at the eastern window. The air was clear and frosty; the hill-tops were sharply out in the distant horizon; the sky, a deep blue, and everything gave promise of a fine day-such a day as we sometimes have in our New England autumns, when it is a luxury merely to exist.

There is no time of the year when a walk is so exhilarating, and as I put on my shawl and bonnet for a ramble, I thought of Aunt Posey, and bent my steps thither. My way ran by the side of the river, which was swollen by the late rains, and poured a ing and sparkling in the sun, as if freighted with a which had been rich in flowers, but now I found only a few hardy golden rods, and some little blue star flowers that the frost had kindly spared. Now and then a bluejay picked the seeds from the mullen stalks; and flew lightly along on the lower branches of the trees, as if it were sure of an autumn lease on the premises.

There were many little houses and some shops on the river side, and children out at play by the sunny side of the buildings, and cows. too, that stood ruminating in the warm spots like good household mothers resting awhile from their daily duties, and studying the family comfort. But I soon passed all these, and came to the pastures on one side, and the little corn-fields and meadows that skirted the river on my left. Now I came to a narrow road running through a piece of woods on my right-there were pines, hemlocks, and a few maples. How sweet and cool this would be in Summer. Now, the sun does not penetrate here, and I feel a little chilly and wrap my shawl close around me, and walk faster. I hear a twittering among the trees, and there is a red squirrel, with a nut in his mouth, running along the stone wall. What a pretty, saucy little thing you are. There, you stop and look at me with those little round eyes, and then run on, saying by your looks-" Catch me if you can;" and there is your brother up on the tree eating his breakfast, and flinging the nut shell down at my very feet, as if squirrels were never caught and eaten, or sportsmen never seen in these parts. But I fancy the cunning creatures know a bonnet from a hat, and a gown from pantaloons-they 're not afraid of a wo-

man, not they. As I emerge from the wood I come to a clearing. and a little white-washed house and barn. There are the remains of a flower-garden, and up the sides of the windows morning glories have been twined; the strings and seed pods yet remain. There are some young fruit trees too, near the house, and one or two shade trees from the old woods have been spared, left just where they would shade the house from the Southern sun, and have a picturesque effeet, too. The door of the house is open, though there is a large, fire on the hearth (that's not Yankee thrift) but it is healthy comfort at this season. The first object I perceive, is a little child with a woolly head, round face and bright eyes, lying down on the floor, gazing at the fire, the very picture of "taking one's case."

A step further, and I see on one side of the fire a soman, sitting very still with her hands clasped on her knees ; and she, too, like the child, looking into the fire ; but there is something in the attitude. though I can't see the face, that does not speak the content of the child; attitudes have their expression. That can't be Aunt Posey, for the hair is long mamle will oure it," and she set down the bottle that a little incident occurred just then to divert my

there was something in this woman that bade me shake of the head.
keep my distance. I felt it as much as if she had "How is Mr. Sidney now?" said Aunt Posey; said at once, "My sorrows are my own, meddle not "he has n't been himself singu he had the fever?" with them." She did not appear to recognise me, nor did she move, but fixed upon me a penetrating late bad weather having affected him unpleasantly." glance, as if she would read my very soul, and there was a response within me, which said..." Read it, my poor woman; it is guiltless of naught toward thee, tle,' just a very little, only a slight hack." but a wish for thy peace."

threshold, and came to meet me. I knew Aunt cold wind will find its way to his bones. I must quite fleshy, with a full, round, good-natured face, very day." that seemed to say the world had gone well with her. She wore a very gay turban, large rings in her ears. Her eyes brightened.
and gold beads that looked very bright in the folds "Yes, yes, when he was a little boy he used to of her sable neck. She had on at this time a gay colored calico, and together with her pleasant smile I want some of your syrup, but none of the doctor's and warm welcome, was quite a picture of cheer- stuff."

shook warmly my offered hand. "I knowed at once liant marigolds and asters, that had defied the auwho you were, cause Mr. Sidney 'soribed you to tumn frosts. The old woman waxed eloquent in me, and when I heard you sing in prayer meetin' praise of her gourds and pumpkins, of which she last night, my heart warmed towards you right had a great variety. One huge pumpkin she offered away. You sung it so soft and sweetly like:

'Come all ye weary souls oppressed;' that I could n't help the tears a comin'. I was right dling little black fellow playing somersets around in the corner behind you. But walk in and take a her. I ventured to ask Posey who her strange visiseat. You must be tired if you've walked all the tor was. way from the village; the quality ladies do n't walk much in these parts; but dear me, if they could only see the autocracy up in the mountains, they distrange like now, after her long, wearisome journey. maybe find out what legs and feet were made for. She is one of my old Florida folks, and kinder bewith one hand she lifted the little contemplative ur. the mountains, and was mighty disappointed not chin from the floor, and dropped him into a basket finding me at home. You must n't mind her strange me in wonder, and with the other hand she shook has a grudge agin the family, and she can't help up the cushion of a chintz covered chair, which showing it, for she's Indian, you see-most all In chintz was radiant with great yellow butterflies and dian." red roses.

"There now, you're pale, and aint strong, I guess; but I know something will make you feel better," and she disappeared through a frap door in search to her as she was to you-maybe she heard your of this mysterious something.

What a contrast is always to be seen between the I remembered, then, that Mrs. White called me have no idea of household comfort. 'To have enough Posey?" to eat, and hoard their gains seem to be the great objects of life; their homes are always bare, cheerdouble marigold prevailed; overhead were rows of about her. out pumpkins, yellow as gold, in the warm air drying, and strings of red peppers, while round the home, wondering all the way as I went why Nehah looking glass were festoons of bright red berries, should have any grudge, as Aunt Posey called it. and above, asparagus branches with the fruit still against our family. hanging to them. In one corner of the room was a I asked my husband at dinner; he seemed to feel gaily painted, hung on the walls: among them in dian claim, and might have given offence to some of itsalf was a study, with all its bright colors, and its way, for trifles are magnified, and a morbid state of churn, &c., &c.

asking myself. She had n't moved since I came into knew Nehah's history, and one day I abruptly said : the room, but satisfied apparently with the long gaze she had given me on my entrance, had since then kept her eyes fastened on the fire. Her long black hair hung over her shoulders and upon her benk's while thrown loosely around her, like a blanket, was a black and red woolen shawl. I noticed as she clasped her hands on her knees, that on one finger was a jeweled ring. I am not skilled in gems, but I was almost sure that nothing but a diamond could have that sparkle. If so, a princess might be about his lips, and then a coughing-fit commenced. proud to wear it. The more I studied the profile of her face, the more haughty and stern it seemed, when I ought to keep silent. What is the use of and darker was the gloom that rested upon it. I annoying my husband with this matter? I'll not could not keep my eyes from her, though it made trouble myself any more about the woman!" A. me feel strangely nervous. I wanted to hear her wise resolution, if it could be kept; but I remember speak. I thought I could judge by the tones of the hearing a good man say that he was exceedingly anvoice, if there was that utter hopelessness at heart noyed by having a silly song running in his mind. which the face expressed. I was about to ask her on Sunday, and after trying in vain to put it away. some question concerning her letter, when the little he went out into the woods and sung the words till imp in the basket rolled over upon the floor, taking he was heartly sick of them. Now, the more I tried. the basket with him, and hitting his head pretty not to think of Nebah, the more she seemed to stand. hard, while at the same moment, and just as before me; and if I awoke in the night, that fleroe. I sprung to release him, Aunt Posey's turban ap- bitter look was bent upon me, and her form was peared at the trap door.

"Bidney," said I, almost as soon as the outer door fand straight. My step rouses her; she turns, and which she held in her hand, and catching the I meet the face of the dark woman that I had met a youngster, gave his wool a good rubbing, and his week before at the village post-office. I involun- face a hearty kiss, and then holding him on the hip tarily shrunk back, for I remembered that look, and with one hand, poured out a glass of current wine dreaded to meet it again. But no, there is no such with the other, and handed it to me on a neat little look now, but the whole expression of the face is waiter. It was delicious, as was also the cake which one of deep sadness, almost despair. Not the look she afterwards produced, and I noticed that she that most of our race have, however, when in handed them also to the silent woman in the corner, trouble, as if appealing to you for sympathy. No, but the only notice given in return was one decided

"I remarked that he was not quite as well, the

"Does he cough any?" she asked. "I was obliged to acknowledge that he did 'a lit-

"And he's thin as a shadder," she added. "He Another inmate was roused by my step on the must try and flesh up before Winter comes, or the Posey at once. She realized the ideal which I had nurse him up a little. He thinks a great deal of formed of her from Sidney's description, She was Aunt Poscy's syrup, and I'll make him some this

I told her that he had expressed a wish for some

come to me when he was sick, and say, 'Aunt Posey,

I stopped a few minutes in Aunt Posey's garden "I'm glad to see you, ma'm," she said, as she where a few autumn flowers still lingered, some brilme as a seat while I eat some early apples, she, inthe meantime, sitting upon the grass, with the tod-

"I don't wonder you ask, ma'am, for she aint like any of our folks about here, and she 'pears There, sit down there if you please," she said, as longs to the family. She came when I was up to in the corner, from which his bright eyes, peored at looks, leastways, if she shows them to you, for she

> "But why should she look so fiercely and strangely toward me when we first met, and were strangers ?" "Perhaps, ma'am, you were not such a stranger name."

dwellings of the Irish and those of the African race. by name when she asked me to translate the letter. As far as my observation extends, the former "Was she a servant of Mrs. Perry, in Florida.

vants, and yet I think she has served some of them less and dirty. But the blacks delight in a profu- well. No; my mother was a slave in her father's sion of creature comforts-and revel in gorgeous family-that is, they bought her with their money colors, loving flowers and sweets and music and sun- but she was more child than slave. I must be shine. Aunt Posey's kitchen was filled-no order or kind to Nebah, for she was good to those i loved. system, but bright colors made the disorder some. She is stern and cross now, but she has had trouble. what like the gay picture of the kaleidescope. The oh, so much trouble, ma'am, that your heart would window sills were full of broken pitchers, and earth- ache could I tell it to you-sometime perhaps I will. en vases, containing flowers, among which the large But see, she watches us, and suspects me of talking

Posey gathered me a few flowers, and I walked

small table covered with white dimity, ornamented very little interest in the subject, merely saying with deep netted fringe; on this table lay a large that his brother Maurice had spent much time in Rible and Hemn Book. Various Scripture pictures, Plorida, and had some business in adjusting the Instrange contrast, was a group of flowers, most ex- the chiefs, and the feeling had extended to their quieitely executed in water colors : lilles of the val- families. This seemed a partial solution of the mysley. English violets, moss rose buds and snow drops, tery, but still it, puzzled me, and, as I was much most artistically grouped and richly framed. I sione, I found myself thinking of Nebah, and wonpromised myself a more minute examination of this dering why she was here. It is sometimes wrong to ittle gem at another time. Meanwhile the room allow the mind to dwell upon one subject in this quantity too, of pots and stewpans, wash tubs, feeling is produced, which is far from agreeable. Whenever I introduced the subject to my husband. But the strangest object there was the silent fig- he as invariably turned it, and seemed to wish to are in the corner. "Who and what is she?" I kept avoid the matter altogether. I began to think he "Sidney, did you ever hear of this Indian woman before this Fall?"

This question took him by surprise. He was agitated, and his lip quivered a little as he said:

"I never saw the woman. I cannot say I havenever heard of her, for I believe she was connected, in some way with my brother Maurice's family."

He had no sooner spoken than I noticed a pallon-

"Oh dear, 'said I to myself, "I always speek over my pillow. But I sternly resolved never to. eared at the trap door.

"Hollos I honey, did it roll over? Never mind, mention her name. It was well for me, perhaps,

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attention from the Indian woman, for such. I had learned to call her.

I was busy one morning in the breakfast-room, watching the egg-glass, that our eggs might be cooked to just that point which my husband liked so well, when the door opened suddenly, and the brightest little fairy that I had seen for many a day stood before me, or rather she didn't stand but rushed up to Sidney and threw her arms around his neck, raining kisses in rich profusion. His eyes sparkled, and I saw that he returned the embrace with equal favor.

"My own dear Uncle Sid, how glad I am to get back again to you. I came late last night, and I could n't wait to see you till I had eaten breakfast, and I wanted so much to see my new aunty," and before I could receive a formal introduction the little rose-bud lips were pressed to mine.

"There, I knew I should love you. Father said you wer not handsome, but you were something better, and he was right. Please love me, because I havn't many to love, and it is so cold and lonely over home."

There was something bewitching in the young girl, and on my side it was really love at first sight. I knew it must be Fanny, our brother Maurice's only child, and I was aware of the affection Sidney bore toward her.

"Indeed, I will love you," I said. "Your uncle loves you so much, that I could n't do otherwise than follow his example."

"Do you, uncle, though?" she said. "Oh, that's delicious! Do you know, auntie, I used to wish he was n't my uncle, (that was when I was a little wee thing, and he petted me,) then, when I grew up I would be his wife -he was just my ideal of a husband." "But your ideal has changed a little," said Sid-

ney. "I'm afraid you would have broken troth." A crimson blush covered cheek and brow, but she answered quickly, though with a look which suddenly became grave.

"I'd never break troth, Uncle Sid, you know I never would," and the little head with its wealth of curls was thrown back, and the tiny lips closed firmly, indicating a strong will in the little body.

"Come," I said, "we'll break eggs; they are among the few things that are better broken than whole."

"Oh yes, I'd like to stay to breakfast. I suppose Aunt Hannah will scold, but never mind: I shall come to see you as often as I wish, if you will only let me. I do n't love her, though she is so wonderful kind to me, for, do n't you think, she wrote methat Aunt Mary was well enough, she supposed, in her way, but she was a pale little woman, with wonderfully high notions, and not the kind of wife Uncle Sid needed. I knew she had always said that such a gentle, retiring gentleman ought to have a dashing, energetic, showy woman-in short, her neice Rosetta, with her flashing eyes and black curls; but uncle had another idea of a household divinity."

When we were seated at the table, I took the first moment of repose to look at Fanny and see what she was like, for one might as well attempt to describe a bird in the air as the girl in her excitement. Now, I could see that she fulfilled my husband's promise of beauty. She had deep blue eyes; shaded by long, dark lashes, so much like Sidney's, that one would know they were related. They inherited them from Fanny's grandmother, for they were the same eyes that looked out so lovingly from the portrait in the parlor, which was so sacredly treasured. But though she inherited the pure complexion and blue eves of her Northern relatives, she had, instead of their calm, cool temperament, the impetuous, warm blood of her Southern mother. Her lips were red, and her cheeks rose-tinted, indicating what was the fact, that she had never known sickness. She was petite in form, lithe in limb, and unaffectedly graceful as an infant. Aunt Hannah said that she was terribly quick-tempered. Berhaps so ; humming birds are said to be, and I fancied she would be like one, if excited.

She had just come from boarding-school to spend the vacation at home. "And only think," she said. "pa (pronouncing the word with the flat Southern accent.) has gone, and hadn't time to write me a letter. What should I do, Uncle Sid, if you had n't married? But now we'll have nice times, auntie? Do you ride horseback? or, do you skate? and do you like a good novel on rainy days?"

"Do you expect an immediate answer to all your questions, Fanny?" said my husband.

"There, now, Uncle Sid, do n't be solemn this whole Sacation. I have been trying hard all the term to be good My teacher says I am impulsive and hasty. and what's the other big word? Oh, not 'reticent' enough. What does that mean, auntie?"

"That you have n't many secrets. Fanny."

"Well, that 's true; and there 's nothing wrong in that, is there?"

"I never have any," I said, smiling, "and think the fewer we possess the less trouble we have," glancing, for I 'could not help it, at my husband. He saw the glance, I know, for I understood now the expression of his face, and it was one of pain. Reader, did you ever give pain to one you loved, really and truly loved with all your heart? And yet, were you not driven on by some demon to do that evil thing? Have you not, with pitiless cruelty, wounded again and again the already stricken

Am I alone—am lathe only wife that for cause slight as was mine, has made a husband, loving and affectionate, writhe in agony? I would I were alone in this, for then would I be alone in the after suffering-suffering as sure and as stern as the veriest tyrant could desire. Ah me, the cup is bitter, but I drank it to its dregs.

I am digressing. How light it was that snuny winter's morning at our breakfast-table. We had. caught a sunbeam, and it danced and floated about us, a thing of light and joy that it was, till our hearts were gladdened by its presence, and as for myself, the coming of Fanny was a harbinger of

"Now, I'll go home," said Fanny, at the close of breakfast, "and sit down with Aunt Hannah, and praise the warm cakes she's making purposely for me. Best to keep on the right side of her, is n't it,

"By all honest and lawful means," he replied. She looked carnestly at him, as if puzzled to interpret his answer; then her eyes suddenly bright

"Oh, ho! I know what you mean. You think I ought not to deceive her even about so small an affair as breakfast. I remember, now, your rigid rules in that respect. Why, auntie, he don't think there's such a thing as harmless deception. Now I do n't agree with him, do you?"

"That is guite a difficult question in ethics, Fanny. I should like to have it solved." - .

guilty of an act of deception."

now that she might be developed into the woman know?" that she was capable of becoming, before love dreams should disturb her peace. Of one thing I was sure, I loved her already, and I was thankful that our first impressions were mutually pleasant.

Our house was lonely no longer in Sidney's absence. Fanny was there most of the time : if I was preserving fruit in the kitchen, she was by my side, tying up the jars; or if making cake she would beat the eggs and frost the loaf, making, with her dainty ways, everything look so pretty. Many a nice little suppor we improvised to give Sidney a surprise, and then while we sewed we took turns in reading. Fanny was in that poetic age of girlhood when Moore and Byron are so delightful, and while I regretted the idolatry, I would not rudely knook her idols down. I listened, as her musical voice wafted the sweet rhythms toward me, now trembling like the chords of an Æolian harp, and then almost

hushed by the tears that fell. I had once a serious attack of this disease, and knew all its phases. I remembered when I could say with so much fervor:

"I know not, I ask not If guilt's in that heart, I know that I love thee Wherever thou art."

My little birdie, I could see, was mounting upward into that elysium, never dreaming but she could continue her flight till she ascended high above all cloud-land. Poor thing, I had a prophetic vision of broken wings, and the archer's since mark. But I contented myself with a very quiet, little safcastic among women." remark now and then, at which the blue eyes would look off the book, and turn wonderingly toward me, I meanwhile sewing away, looking very unconscious and grave.

She had read through Lallah Rookh and Childe Hazold, and performed a wonderful amount of sighing, and shed not a few tears, and had made numerous extracts, when I proposed one night to read Scott's Lady of the Lake."

"Yes, anntie, if you say so; but it seems to me I'll not like it as well as Byron. I have never read his Manfred yet."

"No; nor never will, I trust."

"Why so? Do n't you read it?"

"I never have, simply because my father requested me not to do so." "Why, auntie, were you always so obedient?"

"My father was so gentle and kind I never had occasion to be otherwise." She sat for a moment looking earnestly at the fire,

and then turned suddenly toward me and asked: "Do you think that we must always obey a fath-

er's command? Are there not cases when it would be right to disobey?" "Very few, I think-in your case and mine. I

cannot conceive of its being right to disobey any command which might be laid upon us by our parents; surely so kind a father as you have ought to be obeyed implicitly. I believe there is no command the breach of which is so surely punished in this life as the fifth."

"I heard from father last evening," said Fanny, and he sent a message to you," and she opened and read: "My love to sister Mary; tell her that I entrust you to her care till I return, and I hope she will not let you go far astray."

"I thank him for his confidence; with my husband's help we will not let you wander far. A willing step is easily stayed."

"Oh, but, auntie, I am sometimes very wayward

and headstrong." "Ah, on what subjects?"

"Oh, only when I wish to have my own way. For instance: Aunt Hannah's daughter will be at our house to tea; she is coming in the coach, this after noon, and I ought, I suppose, to be at home and treat her politely, and play the hostess, but I dislike her, and so I am going to stay here."

"Right or wrong?" "I think it right."

"Do you? Why?"

"We are not obliged to entertain disagreeable people if we can get rid of it; indeed, I think it is our duty to avoid it, if possible. Then I revolt from playing the agreeable to Miss Rosetta, and I want to show her that I like Uncle Sid's choice, and am rejoiced that she is not his wife."

"And so make her dislike me the more, increase her mother's prejudice, and altogether make us quite unhappy, and for what reason? Just to gratify your self-will a little."

"Why, auntie, how you lecture me to-night. I see that you will uphold uncle in all his stern ideas of duty. I had hoped to find an ally in you. You are

so warm-hearted and loving I thought____" She stopped suddenly and turned her eyes to the fire, as if to find there the words she sought.

"Thought what, Fanny. I am anxious to know what you thought I would do or approve that my

husband would not." She started up, threw her shawl over her shoulders, and tied on her little blue silk hat.

"Not now, auntie, I'll not tell you now; but I'll go home and be very polite to Rosetta, and instead of irritating, will soothe her wounded heart. Poor thing! if it were really disappointed love I should be sorry, but I think it was only disappointed ambition. Good-by for to-day; kiss me and call me s good girl."

"You must call me good, for advising you to ge when I shall miss you so much."

She looked round the room. It was rather somlight

"Indeed, indeed, auntie, I think you must be lone-i one marriage.

"We'll have the Gordian knot out, Mary," said by when Unclassed is not here. It's pleasant enough my husband with a smile, " and agree never to be here in summer, when the doors and windows are open, and the old lawn is green and bright, and the "That will be an easy task for me," I said quick- lilacs and roses are in bloom; but in winter-oh dear, it makes me shudder to think of the days when " We'll seal the agreement with a kiss," he said; I used to come here and play with Alice Smith. Her as he bade me good morning, and then want out of mother was always so gloomy, and looked so stern the door with Fanny. I watched Fanny as she and hard. She was jealous of her husband, and tripped lightly along the narrow rath through the lived an unhappy life. She used to sit by that winmeadow, and saw her disappear in the sunset porch; dow, near the old eim, and sow, sew, sew, never then I turned back to the breakfast room, and like a speaking a word to us excepting to say, Alice, it is neglectful housekeeper, sat down to think awhile, bed time;' and then Alice would go in, and I say, instead of washing the china, as I ought to have Good night, and then she would kiss us, and draw done. Oh, these day dreams! They are good for a deep sigh. Always that sigh! After the kiss nothing, worse than that, often vanity and vexation that sigh. I should always have associated kisses of spirit. But I was so glad that Fanny had come and sighs but for my mother and Uncle Sid. Young home, and I was instinctively weaving a very bright as I was, I remember mother's kisses; she had a future for her. Sidney had told me something about sweet little mouth, and, when she klased, her eyes a cadet at West Point who had already lost his heart, looked so bright I felt the kiss all over, and was and he feared Fanny had it in her possession. But happier for an hour. Then Uncle Sid-shall I tell she was young, too young for this, and I wished you what his kisses are like-I suppose you do n't

"I would like your description."

"In the first place, he kissed but seldom. I do n't believe he ever kissed anybody but mother and myself, and perhaps you."

"Thank you; go on with your description." "I can only compare it to an act of worship. I always feel when he kisses me as if it were homage paid to womanhood. Do n't you know he has a won-

derful reverence for woman?" "All true and good men have."

"So I have heard, but uncle has a man's love and woman's tenderness."

"What do you mean by man's love?"

"Oh, stronger, more enduring than woman's." "Nonsense! Did you get that from Byron or Moore ?"

"Neither of those poets taught me that. I learned from experience and observation," and my little fairy drew herself up, and looked as if the wisdom of the Sybil was embodied in her little form.

"Run home now, darling," I said, "you can say nothing wiser than that; run right home, I say, without another word," holding my finger up threateningly.

A very serious expression spread itself over her beautiful features, and the tones of her voice were low and gentle, but very earnest, as she said:

"Only one word, auntie. Whatever you may think of men in general, Upole Sid's love is deeper, more enduring, more long suffering than any woman's can be; he loves you, and you are blessed

Having finished this long sentence, or rather deivered this oracular sybilline message, she ran out of the room, and was tripping through the meadow path before I had time to recover from my astonishment, which was as great as if the pretty face had been but a mask which had fallen off and left the gray hairs and calm, reverend face of the minister of Burnside.

[TO BE CONTINUED IN OUR NEXT.]

THE MOTHER'S VISION.

A GERMAN LEGEND.

"Art thou alcoping, O my mother!
Outworn with grief at last?
To speak to shoe, sweet mother,
From the grave yard time! past.

"I cannot rest in quiet,
Though my grave is dark and still;
For a cold air creeps around me,
And my shroud is damp and chill." Up rose that mother lonely, The ghost-dream in her brain— With the spirit-sight she seeth Her little child again.

A vapory flame, like moonlight When muffled by a cloud, Wraps the baby as she standeth By the bedside in her shroud,

" Creep, darling, to my bosom, And lay thine heart on mine: Its throbbing blood shall warm thee: I'll give my life for thine."

· Oh! never more, sweet mother, - May I He upon thy breast.
But from my grave I come to crave
That thou wiit give me rest.

... All day and night so dreary, "... I hear thy moaning still.

And thy deep sighs breathing o'er me;
Mother, they make me chill.

. All day and night so dreary, The tears soak through the mould, And on my shroud come trickling— They make me damp and cold."

Oh i great love, self-denying i The mother hides her woes The mother hides her wo Within her aching bosom; To give her child repose.

Boft fades that pale, cold vapor, As boreal lights at night; And the little babe so fades away From the mother's straining sight.

And ever through the lone night For the spirit of her lost one To stand by her again. And ever, when the grief-drops

From her fountain-heart would rise, In tear rain from her eyes. And ever, when the wailing

Of sighs rose in her breast, She choked it back—to break her heart, But not her loved one's rest. Now, when a moon had circled,

Lo ! in the solemn night Came a vision to that mother, Filling the room with light; And a voice, like trickling waters, So soft, so sweet, so clear, Floods all the dreamy silence

And fills the mother's ear :. .. Sleep on, thou patient mother, No more with grief oppressed, Untroubled now, and sweetly, Thy little one takes rest.

He that for ever giveth Rest to his children dear, Sendeth to thee this vision, Thy loving heart to cheer,"

Awoke that mother lonely, As passed that voice and light; But she knew who stood in glory Beside her bed that night.

The angel of her little child The message blessed had given— One of the angels that behold The Father's face in Heaven.

According to the "Arithmetic of Fashion," two glances make one look, two looks make one sigh, bre just then with its low ceiling, its dark paint, and four sighs make one waltz, three waltzes make one the shadows of the old trees shutting out the part- palpitation, two palpitations make one call, two calls ing sunbeams from the narrow windows, the coals make one attention, two attentions make one fool spon the hearth alone giving a faint glow of red (sometimes two), two fools make one flirtationplus two bouquets, equal to one engagement, equal to Written for the Binner of Light. "BELLAPOEMA." BY WILFELD WYLLEYS.

Oh! they dug him a grave on the mountain side, Where the tall trees, bend and shiver, And the breezes sigh through tall, rank weeds, By the banks of the dear mountain river.

With a silent step and with muffled drums, And eyes that were dim with weeping. They bore him on from his mountain camp, To the couch for his last, long sleeping.

Bilent and sad, in the twilight dim, While the soft night-winds were sighing, They gazed on the grave where their noblest one In the arms of death was lying.

Slowly and sadly they heaped the turf His brow and his bosom over, Then left him asleep on the mountain slope. With earth for his last warm cover.

Silent and sadly they turned away, Not one to another speaking ; But the throbs of grief-like the river's waves-Over each heart were breaking.

The foeman knew in the next wild fight. Where the fires of death were burning, The fierce despair which nerved the hearts That were well nigh crushed with mourning. Gauley Bridge, Va.

Original Essays.

A NEW RELIGION.

BY EDWARD D. FREELAND.

advanced and thoughtful persons even, against anything which seems like an attempt to revive reli- a knowledge of the way of truth, no sect within its gious institutions, even though they be embodied pale has ever yet undertaken, in a critical and unupon new and sufficiently broad principles. A rooted distrust of the influence of priests, though a knowledge of truth. It stands to day with the they be of a new and liberal kind, is visible: and a first step toward a certain knowledge of truth undread of the anti-progressive tendencies which, it is taken, and is hence infidel to the truth, while the religious body. That the prejudice and the distrust ed, and, when it dared, scourged, the great Athelats are well founded, in view of the history of the past, and Infidels of the past and present, whose devotion is not to be denied. But I shall be able to show, to truth made them opposed to a church which disbriefly and simply, that the conservative and anti- regarded its first elements, stand out in grand proprogressive tendencies of the religious sects of the portions as truly, devotedly religious beings. past resulted, not from anything inherent in the nature of religious organizations, but from a too narit into insufficient formulas.

Religion, and hence that anything which contradict. Religionists of the world have been, as a class, men promulgated, must necessarily be false. It was the earnestly bent upon doing good, I firmly believe. I and to oppugn, with equal zeal the discovery or un. sympathy; nor have I any respect for that worst against these.

of devotion to a few truths only, and made no pro us with a saddening shock. vision for the incorporation of the new ones con- While rendering, therefore, my tribute of glowing stantly being discovered; nor for the expunging of reverence for the strong saints of the world in all

institutions of the past, were not, therefore, inherent of a thorough investigation of all possible sides claimed to Religion itself, but were the result of a too nar- as truth, must necessarily reverse this tendency, and row religious basis. They were not based upon de- make such a Religion the forerunner of the race votion to the whole truth, but only to that portion of into all truth and all harmony. Such a Religion truth which they especially represented. The need starts with no prejudices, no preconceived opinions of our day is a New Religion, which shall be devoted which it is endeavoring to bolster up, no foregone to the whole truth; whose creed shall be devotion to conclusions of what must be. If the Bible claims to the discovery of all truth, observational, intuitional, and be the inspired word of God, the first step in the intellectual, and its application in society, for the social, way of truth is to thoroughly investigate that claim material, and spiritual advancement of mankind.

world. No Organization ever yet existed based upon | while imbued with the desire of applying these new every form of faith will tell you that they are earn. social well-being cannot be far distant. est seekers after truth, are devoted to it; but what With such a Religion we advance, for the first new truth, which would necessarily cause them to that to look out for others. Let us away with this doctrine, would meet with cold consideration, if not loftier, a more God-like inspiration. Let us save with active repulsion. This is true of every Organi- humanity first and foremost, and in saving it secure zation in the past, as well as of all now existing our own upliftment. The grander instincts of this There is not now, and never has been upon this age spurn the bribe of salvation purchased by a life planet, any body of individuals organized for the of spiritual devotion to self first; and the Religion purpose of an active prosecution of the discovery of which offered it, as its highest gift, is rapidly loring

Neither in Religion, nor in Science, nor in Gov. that they put self first and humanity last, these are ernment, nor in Social Investigations has there ever not the teachings which have power to arouse the been an Organization which started from the un world and call it back to its estranged allegiance trammeled basis of an unprejudiced, perfectly re- The earth needs a new and a still higher Religion. ceptive mind, desirous of proting all things, and What shall it be? Cas there be a lottler than this

as Religion. The last men in the world to accept carnestly, untiringly, wholly to the discovery of

new effentific traths are the Bolentlets. It is said. that there never was a physician in England, who was over forty years of age at the time of the discovery, that ever admitted the truth of Harvey's great discovery of the circulation of the blood.

This is but an illustration of what occurs with every new discovery of an important or revolutionary character. Scientific men proceed in their investigations, setting aside as error or aberrations, things which are incomprehensible to them, or which transcend to any great degree the ordinary course of Eventuation, as in the case of Spiritualism, Mormonism, Shakerism. These are all assumed to be errors, without investigation into their causes or their significance.

Religion, on the other hand, does the same. It starts from a basis assumed as authoritative, as the Bible, the Koran, the Vedas, and interdicts as the worst of orimes, any attempt to inquire into the truth of the authority, or the precise value of the revelation. Neither in the case of the Scientist, or of the Religionist, is there evinced that higher and more truly religious spirit which seeks to draw from every source in the universe, the truth, the whole truth, and to be at all times, and upon all sides, receptive to its influx. From the failure to do this, from the persistent efforts of Religionists, (in their devotion to their segment of truth,) to prevent the investigation of the basis upon which their Religion stood, we have seen the Church in the past, standing as the representative of arrogance, intulerance, and error; perverted entirely from its true function of an inspirationist of truth, to become instead a propagandist of the worst of untruths-ignorance.

Refusing to investigate the truth, denouncing all who dare to investigate it -that has been the position of the Christian Church in the past, and is of Agreat prejudice exists in the minds of many the Christian Church to-day, where it has any vital. ity. Professing to be the guide of the people into blased spirit, to examine the validity of its claim to thought, must necessarily environ any established great truth-seekers whom it has continuously brand-

While dealing thus plainly with the facts in relation to the Church, we are not touching the nobla row view of religion, and an attempt to circumscribe character or the devoted lives of the great body of Religionists of all classes. Goodness depends, as far All Religions, and all religious sects of the past, as the individual is concerned, upon the motive of achave been established upon the basis of certain tion. If this be good, then does the person challenge fundamental principles affirmed as true. Each Re- our deepest reverence, even though through ignoligion has believed that its principles were not only rance the results of his actions be, as they very oftrue; but that they were the whole truth in relation to ten are, productive of injury to others. That the ed or affirmed the opposite of the truths which it and women of the most pure intentions and most business, therefore, of the votaries of any Religion count them as the preeminently unselfish and deto propagate the truths embodied in their Religion voted ones of earth, and hold them in most loving foldment of new truths, either not contained in their form of bigotry so rife among reformers, which, able articles of faith, or those that seemed to militate to see only the errors of Religionists, can perceive no beauty in the devotion of those who, living in Religious institutions were, hence, inevitably the less enlightened ages, were necessarily plunged into conservations. hold-back element in society. For the errors which we escape, and this through their very essence of progress is knowledge, and knowle desire to do good. The bigotry of reform which, in edge fivolves the continual discovery of things pre | denouncing one error slides into its opposite, which viously unknown; and, therefore, the constant mod- confounds conditions with motives, and judges of the ification or setting aside of that which has formerly intention by its estimate of the value of the specific been held as truth. It is this modification or setting act, and which while censuring those who in times aside, which the Religions of the past and the pre- past could not see the truth which they now see is sent are concerned in opposing; for the things to be just as blind to the truth in advance of itself; this so modified or shown to be erroneous are those which bigotry and its supercilious sentimentalism are more are a part of the faith of the Religion, and to ad- truly repugnant than that sturdy sort which came new revelation is virtually to discredit the of an overmastering conscientiousness forcing the old. Hence, by a very natural, and upon the past individual to pursue the paths which it deemed basis of Religious Organizations, very necessary in right, regardless of the results. Bigotry is the restinct of self-preservation, the Church of the Past of sult of ignorance; and while we may even admire whatever creed, has been the foe to knowledge, the it in the children of an ignorant age when we find fosterer of ignorance, and the enemy of progress, it arising from the loftiest motives, yet when we And this because it was founded upon the principle meet it in our own light-burdened time, it falls upon

that which progressing knowledge proved to be false, ages, in all countries, and of all faiths, the point I Based upon revelations made in the infancy of the wish to make prominent is this. That the very derace, and starting with the assumption that those votion of Religionists, when given to the sustaining revelations were infallible, they were forced to battle of anything less than the whole truth as it exists and with that advancing intelligence which continuously as it is successively discovered, must of necessity make pointed out the error of statements which a less en- such devotee a partisan of certain truths, and an lightened age, with great plausibility considered equally strenuous opposer of new truths which may modify or supersede the old ones. While, on the other The anti-progressive tendencies of the religious hand, a Religion based upon belief in the necessity by every faculty which the race can bring to bear Such a Religion will reverse in its tendencies the upon it, and in the light of such investigation let Religions of the Past. .Instead of being necessarily | the truth be found. If Science claims to have made the antagonist of intellectual progress, it will be the a discovery which invalidates the statements of the inspirating cause to renewed achievements in the Bible, let the same method establish the truth. With field of science, and to more strenuous efforts in be- the world imbued with devotion to such a Religion half of the enlightenment of the ignorance of the the discovery of truth would advance profigiously; so sweeping an i comprehensive a platform—the new discoveries for the welfare of the brotherhood of the Catholic Church excepted. True, the adherents of Human Race, the solution of the problem of human

they mean is, that they have the truth incorporated time in the history of the ages, into an unselfish erain their creed, and that they are devoted to that. The prime teaching of all Religious, in the past, of Truth and their own beliefs are synonomous terms the Christian, the loftlest of them all, has been to with them; and any attempt to interest them in a secure first the salvation of your own soul; after modify their beliefs, or to abandon some cherished sublime selfishness. The age demands a nobler, a truth in all spheres and departments of the uni- its hold upon the age which is above it. Material selfishness, spiritual selfishness both selfish in holding fast that which was goods of conceived of? A Religion which lays aside all pro-Solence has its narrowness and its Bigotry, as well conceived opinions, all pet plans, and devotes the

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the individual, for the family, for, the community, of boundless love, apply the laws so known to the rescue of humanity from its poverty, its ignorance, its spiritual destitution, and may create a heaven of happiness, where the regenerated human race may dwell together in love and bliss, and realize the longpredicted day when there shall be no more suffering nor death, but a new heaven and a new earth shall be radiant with love to God and love to man.

VEGETABLE PHYSIOLOGY CONNECT-ED WITH THEOLOGY.

What is life? What is eternal life? We all love life, and aspire to higher measures and more enduring life. Life is an emanation from the Deity, and the quantity and quality of life depends not on the infinity of Deity, but upon the form, organism or capacity of the recipient of that emanation, whether that recipient be a vegetable, a moss, a lichen, a reed, a palm; or a sturdy oak, or a clam, a worm, a bird, a lion, or a man, a man or woman of cultivated intellect and pure heart, or an angel of light, a cherub, or a scraph, or a man or woman of corrupt, vicious heart and depraved moral capacity, an idiot or a demon.

Now, to rise to higher grades of life, to develop to the highest possible degree the human. moral and intellectual capacity, let us begin at the foot of the scale, the lowest order of organized beings, and gradually ascend the ladder step by step, until we arrive at ourselves, and know what manner the instruction thus derived, and meditate thereon. than when we commenced, somewhat enlarged in capacity to receive the divine inflowings of life.

Let us examine the material universe by which of which we form a part.

Naturalists arrange the physical elements in three grand divisions: The mineral, the vegetable, and the ing sea-weed, the sea lichen and many plants, float need of continuation. from place to place, and occupy different places of abode, have much of locomotion, while the coral, the

A vegetable is an organized body susceptible of growth, development, propagation and decay, but ap-

Many plants evince thought, forecast, and wonder ful sagacity. I do not say that plants think. I say from motive. If plants do not themselves think, God thinks in them, and for them, and thus manifests his existence to the confusion of atheism. There is a certain something in every plant, which, principle; by that something, all germination, ried forward, exhibiting as much evidence of design, erning its action, unless it be the living God, who alone hath life abiding in himself?

The vegetable kingdom is distributed into divisabout forty thousand species in America. More than three thousand species of flowering plants are described in the manuals of botany. I have myself analyzed about two thousand species. There are three great grand divisions of plants: The Acotyledonous, the Moncotylodonous, and the Dycotilodonous These are as unlike each other in their character, growth and formation, as they are unlike the animal or mineral kingdom.

first in the garden he strewed them. That Divine continuation. force still impels them forward to spread the fair, green But if the tree be felled immediately after a cocarpet o'er the desert earth. Let us now contemplate plous maturity of seed, the stump and roots and them as intelligent beings, attempting to multiply sprouts will die. I have often observed a tree, and their kind; for, whether they are, or are not intelligent, even a limb of a tree, fatally injured by the wind by there is no other way to study and contemplate them being barked, or other casualty, a little before seed understandingly.

And between these two they have an ample field of days; and in some of the briar family in a very Continuation is effected when a slip of the twig, or to produce seed in America; hence it is an old tree, limb, or a branch of the root, or any part of the it is but one tree, all having sprung from one twig. vidual, although that continued individual may be tinuation in the vegetable kingdom is cellbacy, It growing in a thousand localities. It is really a is a bachelor's life, a bleak, lone solitude, and must part of the same, and will feel the effects of old age, sometime die out.

as the parent stalk from which it was separated. tree capable of living just one hundred years, and It should be heeded. no more, and a green, growing slip be taken from When a plant bears seed, and that seed is fully that tree, on the ninety-fifth year, and planted in a ripe, and ready to leave the parent, it is a new being, new locality, however carefully protected, it would an independent identity, and starts on its own caexpire of old age in the fifth year.

Potatoes are usually cultivated by continuation. production. The potato is but the root, not the seed, of the Some vegetables reproduce once only in their lifeformer crop. This is one cause of disease, deteriora- time, and then die. They are called annuals. Such tion and decay of that most valuable plant. It is plants usually produce a large amount of seed at but an infirm oreature, liable to disease, and ready that time, as in the case of corn, and most kinds of

truth, wherever it may be, to the end that by such been heard of. Obtaining new potatoes directly discoveries we may learn the true laws of life for from the seed in this country would not entirely remove the evil, for disease has become hereditary. and may with singleness of purpose and in the spirit A partial remedy might be found by importing young potato seed from South America.

Some plants, from their particular structure and organization, can keep up existence and multiply by continuation a long, a very long time, even a hundred or more years, or as long as any single individual might live, but no longer. Some plants can survive by continuation but a very little time. The capacity of a vegetable to sustain and multiply itself by continuation is just in proportion to the probabilities that the seed will not be formed or will be inadequate in quantity. Any particular vegetable will increase or diminish its tenacity of life by continuation as local or accidental circumstances favor or obstruct the formation of seed.

The potato has increased its tensoity of continued life in this climate, because the seed, though sometimes formed in the ball, is very liable to be destroyed by the severity of the Winter, and has no friend to protect it. But in South America, its native home, where the seed matures, is preserved and readily springs again, the root is much smaller, and can continue but two or three years without decay. If the flowers and top-most leaves of the potatoe be moderately trimmed, not so as materially to obstruct its growth, but sufficiently to prevent the formation of seed, the roots at the base will be increased in quantity and quality. If the top grows rank and luxuriant, with an abundance of balls which mature the seed, the root will be smaller, and less valuable.

O, ye that believe in no God, tell me who gives

information to the root of the potato, that the seed of persons we are. And if we listen attentively to is in danger; that the root must lay up store for the future; that instead of sending up all its fluid to we shall find ourselves further up the scale of being ripen the seed, which is lost, or about to perish. it must retain that nourishment by continued existence, until a more favorable opportunity to make seed. It is that living, thinking, intelligent princiwe are surrounded, with which we have to do, and ple, and that living principle is God in the potatoe vine. The grasses and the grains are good examples of these wonders. When they are permitted to ripen bear heads full of seed, and thus secure the exanimal. Our subject at this time is the wonders of istence of the race, then they care little for the root. nature in the vegetable kingdom. Definition: It is The nourishment is carried up, and just as the seed difficult accurately to define a vegetable, or to dis. is maturing, finishing up its growth, ready to becriminate between a vegetable and an animal. In come independent of the parent stalk, then the root. their extremes they are quite unlike. No one can obedient to the voice of the spirit within, yields the bo at a loss to discern the difference between an ox last particle of life and nutriment to ripen the seed. and an oak. The one has consciousness and locomo. to set out the young child for its future voyage of tion, the other is firmly anchored to the place of its life. Then the parent plant yields up the living nativity. But this definition will not hold good as principle, the spirit within, and dies. Her mission is the two kingdoms approach each other. The troll- accomplished; her work is done; she has no further

But if the fowls of heaven bave stolen the grain before it was mature, if the insect has devoured it, cyster, the barnacle, and whole nations of marine or robbed it of nourishment, rendering it abortive. animals are permanently fixed to the place of their or if the grazing herd, or mower's soythe has cut down seed and stalk, then the alarm is given; the danger of extermination is sounded, and the root attempts continuation. The nourishment elaborated parently without organs of sensation. It cannot be and intended for the seed is countermarched and positively asserted that vegetables are without con- directed to manufacture more root, more turf, more sciousness or feeling of pleasure and pain, of hope or fibres, more outspreading runners to try again in different localities, dig deep, hide from the cold of Winter, migrate, start at a new point, and struggle for a perpetual life by continuation. The breath of they exhibit much evidence that they think and act Jehovah is in the grass. As you walk the meadow. God's voice is heard beneath your feet; he is there.

Who has not noticed in the autumnal field of corn that some barren stalk near the outer skirt of the for the want of a better name we call the living platt, where no seed was growing; that barren stalk remained green, and its roots were yet alive after growth, development, life and propagation are car- the fruit bearing stalks having finished their work, had yielded up the spirit of life which was then purpose and consciousness, as the most wise and quiescent in the seed. That barron stalk, conscious talented man could exhibit if his intellect was en- of its failure, was holding on tenaciously to life, to cased in just such an organism as that of the plant. make another attempt, failure though it be, to bear that living principle in the vegetable, gov- seed. In the milder climates of the South, such efforts are not always failures, but a second growth can sometimes be obtained from the root of corn.

The water willows form their seed in such a manions, classes, order, genera and species. There are ner, being dioscious, that they are very liable to fall in the effort, and in compensation for this disadvantage, they are gifted with great tenacity of continuation by the root. Farmers well know how difficult it is to exterminate that shrub by cutting it down, for the root will spring again. Who apprises the willow root of the danger to the seed? Who bids that root penetrate deep, seek a watery place, pump up moisture, lay up a store for future use, and hold on to life by continuation? It is the living principle; The one great object of the plant, or of the living it is an intelligent principle; it is Moses's Jehovah principle of the plant, the theme of its thoughts, in the bush, and the bush burned with life, and the cares, loves and labors, is the increase of its race, bush is not consumed. In the case of most of our the multiplication of its species. In obedience to the forest trees, if the woodman's ax fell them to the original divine command-to be fruitful, multiply, ground, some little time before the seed is matured, and replenish the earth-plants received the divine the stump will shoot forth with many sprouts, and projectile impulse from the Creator's hand, when being conscious of the failure, make an effort at

time, and that tree, or that limb would, bring forth Plants have two different methods of increasing vastly more fruit than its fellows, throwing all its their kind; by continuation, and by reproduction, energies into the seed, and expire in a very few choice to elect which, or change from one to the few hours. The Lombardy Poplar in this country other at pleasure, or as contingencies may require exists alone by continuation, never having been able plant except the seed, is separated from the parent, Notwithstanding all this tenacity, continuation is and becomes another tree or shrub. This new not of choice, but of necessity. It is a case of emershoot from the trunk or root of the preced gency, compelled by force of circumstances. It is a ing plant is but a continuation of the same indi- creative provision for accidents and violences. Con-

though of but a single year's growth, just as much . The great grand choice of Nature is reproduction by the seed. The waying boughs, the mouning wind If a slip be taken from an old apple tree, and be through the leaves, the heaving, tlny, budding blosplanted in a new locality, however young that soms, all ory out, "I do not love solitude, let me be slip may be, it is still as old as the parent, and will married, bear children and leave a posterity." Toe give evidence of age and decay. If we may suppose have offspring is the great, grand voice of Nature-

reer of existence. This is not continuation, but re-

the seed. These are blennial plants. Winter wheat to do unto others as we would have them do unto us is making an attempt at blennialism.

ations for a number of years. Most shrubs and ways be agreeable. My Chinese neighbor would trees can reproduce by seed a great number of times. make me a dog or rat soup to dine upon, by this In these cases the quantity of seed at any one rule, and wish it in return; but it would be untime is far less in proportion to their bulk, than that pleasant to me. A member of a tribe of black barof annuals, or biennials. Such plants are called pe- barians in Africa would give his Christian white rennials, and survive the bearing of seed. But a visitor his wife for a lodging companion, as a token of very copious production is often the cause of their respect, but the Christian would hardly reciprocate, sudden death.

vegetable kingdom, to propagate its kind, and here impossible to determine who are sinners, and hence is the great marching and countermarching between forgiveness is best. continuation and reproduction; now ordering the provisions, and, munitions of war to one post, and now THE to another, as they are more or less needed, or as dangers and emergencies require, now transporting to the seed, to put in rations for a long voyage of life, now ordering them back into the store house of the root, for continuation, now sending out to construct or repair, now building bridges for transportation, now mending a gap there, now dressing a wound here, and all for the love of producing its species. The Vegetable World is the kingdom; Je-

the field of his campaign.

SIN. BY WARREN OHASE.

No word of three letters in our language has duced more misery by being misapplied, or misunlet us follow Webster a little further: "All evil be voluntary, of course, and thoughts and desires never are. But who shall decide which are evil? The priest of course. But which priest? Will any one do? One of any country, or any religion? But I will leave this string of absurdities and contradiotions, as I am often compelled to when following Webster for the real and ideal roots of words.

Sin may be philosophically defined to mean a contact, or conflict of an intelligent being, with law, or intelligence, it cannot be found in the animal kingbility, it must of course be voluntary; and as of only one-fiftieth of a second. thoughts and desires never are, therefore there can be no sinful thoughts or wicked desires more in man scaled high or low by our standard of morals or re-

There can be no voluntary contact, or conflict, of finite being with an Infinite; therefore there can slaves of the masses through fear of God and his and through his own soul, and there, and nowhere probably, far exceeds the truth. else, must the account be settled with God, for there, and only there, is the accountability to God.

Having trimmed off these theological excrescences what it is not. No involuntary act, or motion of as Alpha Lyre. From this, it is concluded, that the row and appropriate sphere, and may confine the nocturnal sky, while it is yet so remote. reaching against sin to voluntary acts of one finite beyond the confines of this life.

Whatsoever we do against the laws of our own being and its growth in beauty, purity, strength, knowledge and wisdom, or against our own natures, which God has planted in us for our (not his) glory, is sin against the Holy Ghost, and no person or power out I us can forgive or pardon it, and hence it cannot be forgiven in either world. It is of the highest importance for us to know the laws of our own nature and growth, and then to rigidly obey and enforce them, regardless of the opinions and theories of others, for they never will conflict with the interest or welfare of others, and in this country we should eldom be interrupted in carrying them out.....

The second quality of sin, and the only kind left, s the voluntary trespass of one person upon the human rights or interests of another; but it is so exceedingly difficult for one person to know what slain. another knows or believes, that we can seldom decide when a sin has been committed by another. Hence, Jesus said, "Judge not at all, lest ye be judged;" but he taught forgiveness of these sins, of course by the injured party, for no other could forgive them. Such sins can be forgiven in this world or the other, and forgiveness is much the better course for the injured party, for, as some old poet says in a rough way :

"Revenging an Injury done
Would be making two rogues
Where there need be but one."

Thus sin narrows down to two kinds-the sin against ourselves (Holy Ghost sin), which cannot be forgiven, because the injured is the guilty party and cannot forgive himself; and, second, sin against a neighbor, which he or she can (if good enough or Christ-like) forgive, but of which a third party can seldom judge safely, because we can seldom be sure he or she did it voluntarily; and we can still more seldom know that he or she knew it was against the rights or interest of the injured party. to die of old age. To this fact I had called attention grain. Some plants require one year to mature the law and our neighbor may not. When Kerkes arrived at Thermoppine, his land hole in it, "you be darned."

The best standard we have for avoiding this sin is

This was Confucius's standard, and it was adopted By preventing the seed from maturing, many blen. by Jesus, and is preached by most Christians and nial plants can be partially converted into continu- practiced by very few. But even this would not aleven if his wife was more a slave than the black Here then, is the great, grand struggle in the man's wife. We can define what sin is, but it is

MAGNITUDE OF THE FIXED STARS.

BY DAVID TROWDRIDGE.

Having in a previous article attempted to give the reader some idea of the distance of the fixed stars, in this one I shall endeavor to present what is known respecting the magnitude and the mass of some of those distant luminaries which twinkle in the "azure hovah is the General and Commissary; the Plant is bosom of night."

It cannot be said that we have much knowledge of the absolute magnitude of the fixed stars. The earlier astronomers supposed that the apparent diameters of the fixed stars of the first magnitude were equal to two or three minues of arc. Tycho Brahe estimated the apparent diameters of the first magnitude at two; those of the second at one and caused more mistakes, cost more preaching, or pro. one-half; those of the third at one and one-twelfth: those of the fourth at three-quarters; those of the derstood, than the one at the head of this chapter. fifth at one-half; and those of the sixth at one-Webster says sin is a "voluntary departure of a third of a minute of arc. After the invention of the moral agent from a known rule of rectitude, or duty telescope, it was discovered that the most of this prescribed by God." This is simply absurd and made apparent diameter was due to irradiation. Galileo like many of his definitions, for the theological schools succeeded in showing that the apparent diameters of and students, without the least regard to reason or stars of the first magnitude, could not exceed five philosophy, or even common sense. What are the seconds of arc. The astronomer Horrox, first reknown rules of rectitude, or duty, prescribed by God? marked a phenomenon, which showed that the real Who shall answer? Which priest? Which Bible? apparent diameters of the fixed stars are indefinite-Which human being? Who is God's interpre- ly small. In 1637, he and his friend Crabtree, obter? Who shall translate his language? But served an occultation of the Pleiades, (seven stars.) by the moon, and they saw that the apparent diame. thoughts, purposes, words and desires." They must ters of those stars were so small, that they disappeared behind the dark limb of the moon, instantaneously, to their perception. Horrox, therefore, concluded that the apparent diameters of the fixed stars, are so excessively small that they could not be measured.

For some years, astronomers were misled by diminishing the aperture of the telescope, and thereby giving the stars spurious diameters, amounting to five or six seconds of arc. But succeeding astronowith another intelligent being. As it is confined to mers continually reduced the apparent diameters so much, that it was concluded that Sirius, the brightdom; and as sin implies responsibility and accountalest of all the fixed stars, had an apparent diameter

Sir William Herschel devoted considerable attention to the subject of the apparent diameters of the than in beast, whatever they be, and whether fixed stars, but even he was unable to effect any measurement upon which he could rely with any confidence. He, however, reduced the observed apparent diameters to a fraction of a second. On the 22d of October, 1781, he observed the bright star never be a sin against God. No mortal ever did or Alpha Lyrm, with a power of 6450, and having ever can sin against God. Fakirs, barbarians, measured the apparent diameter as it appeared to slaves to creeds, and the ignorant, superstitious and him, he found it equal to Q".9553, being the paralfanatical may prate about six against God, and at- lax of the star, as given by M. Struve. (See the table tempt to define it, but they will never agree, and the in the article on the Distances of the Fixed Stars.) enlightened understanding will reject the whole as This apparent diameter gives the real diameter of a scheme of priests to govern, convert, and make Alpha Lyro equal to one hundred and forty-eight times that of the sun-this latter being eight hunindements. Man's accountability to God comes in dred and ninety-five thousand miles. This, very

According to the experiments of Dr. Wollaston, on the light of Alpha Lyrm, as compared with the light of the sun, the latter yields us as much light as one e come now to consider what sin really is, and hundred and eighty thousand millions of such stars mind, or soul, or body, can be sin or sinful. No vol- intrinsic splendor of Alpha Lyrm, is about seven untary act of a finite being, which he or she does times that of our sun. Similar experiments give not know, or believe, to be contrary to, or in con- the intrinsic splendor of Alpha Centauri about two flict with, or in violation of the rights, interest, wel- and a third times that of the sun; while the intrinfare. happiness, security, or prosperity of him or sic splender of Sirius, is proved in the same way to herself, nor any other being, can be a sin. When be equal to sixty-three, like our sun. This, then, these are all thrown out, sins are limited to a nar- will account for the great splendor of Sirius in our

According to calculation, the mass of the central being, knowingly against the interest of itself or star of the two which form Alpha Centauri, (it is a another. For a human being to sin against itself, binary star,) is about nine-tenths that of our sun. would be to sin against the Holy Ghost, or his or her | The sum of the masses of the two stars composing own soul, which is the Holy Ghost of that person, sixty-one Cygni, appears to be about eighty-five-hunand never should be sinned against, for such sin is dredths of the mass of our sun. We thus conclude not forgiven in this world, nor the world to come, that the masses of the principal fixed stars are not Such scars remain a long time, and reach often far probably vastly greater nor vastly less than the mass of qur sun.

LARGE ARMIES.

The following facts, culled from ancient history, nay be of some interest at the present time: The city of Thebes had a hundred gates, and could send out at each gate 10,000 fighting men and 200 chariots—in all, 1,000,000 men and 20,000 char-

The army of Trerah, King of Ethiopia, consisted of 1,000,000 men and 800 charlots of war. Sesostris, King of Egypt, led against bis enemies 600,000 men, 24,000 cavalry, and 27 scythe-armed charlots. 1491 B. C.

Hamilicar went from Carthage and landed near Palermo. He had a fleet of 2,000 ships and 3,000 small vessels, and a land force of 300,000 men. At the battle in which he was defeated, 150,000 were

A Roman fleet, led by Regulus against Carthage, consisted of 830 vessels, with 140,000 men. The Car-thagenian fleet numbered 350 vessels, with 150,000

At the battle of Cannon there were of the Romans. including allies, 80,000 foot and 6,000 horse; of the Carthagenians 40,000 foot and 10,000 horse. Of hese, 70,000 were slain in all, and 10,000 taken

prisoners; more than half slain. Hannibal, during his campaign in Italy and Spain, plundered 400 towns and destroyed 300,000 men. Ninus, the Assyrian king, about 2,200 years B. C. led against the Bactrians his army, consisting of 1,700,000 foot, 200,000 horse, and 16,000 chariots rmed with soythes.

Italy, a little before Hannibal's time, was able te send into the field nearly 1,000,000 men.
Semiramis employed 2,000,000 men in building the mighty Babylon. She took 100,000 ludian pris-

oners at the indus, and sunk 1,000 boats. Sennacherib lost in a single night 185,000 men by the destroying angel—2 Kings xix: 35-37.

A short time after the taking of Babylon, the forces of Cyrus consisted of 600,000 foot, 120,000

horse, and 2,000 charlots armed with soythes.

An army of Cambyses, 50,000 strong, was buried up in the desert sands of Africa by a south wind.

servants, eunuchs, women, sutlers, etc., in all numbering 5,283,320. So say Herodotus, Plutarch, and

The army of Artaxerxes, before the battle of Cunaxa, amounted to about 1,200,000.

Ten thousand horses and 100,000 foot fell on the fatal field of Issus. When Jerusalem was taken by Titus, 1,100,000 perished in various ways.

The force of Darius at Arbela numbered more than 1,000,000. The Persians lost 90,000 men in this battle; Alexander about 500 men. So says Diodorus. Arian says the Persians in this battle lost 300,000; the Greeks 1,200.

FOREBODINGS.

EDITOR BANNER OF LIGHT-The following was written some weeks ago upder a strong impression from some source, but considered too highly exaggerated for publication. Present events seem to indicate the possibility of a partial realization of the horrors depicted :

I feel almost as though something or somebody said to me, "Take thy pen and write." The words that come to me are these: "Rogues are more thoroughly united in their nefarious practices than honest men are in a rightcous cause." "Thou art in danger—God's help comes only with thine own efforts for the right-put forth with all the strength given thee." Awake from thy slumbers, ye who are resting in peaceful security ! The day is coming in which thou shalt part with all thou hast, even with thy earthly life, if the cause of truth does not prerail. Thou art doomed to slavery, the most perfect, the most abject slavery, unless thou puttest forth the might of thy strong arm, and the means God hath given thee, wherewith to defend justice and the

The world is slow to see the magnitude of the contest now raging; it sees things only through ma-terial eyes, while thou hast had thy spiritual eyes opened, and can discern that which is even yet shut out from the vision of the mass of mankind.

Greater things than even ye have discerned will speedily come to pass; therefore hesitate not to speak all thou knowest or feelest to be true, for even more than thou shalt say shall come to pass. Fear not men, nor the opinions of men, for they will pass away, while the truth shall never pass away. Doubt not that the day is at hand when the world shall reloice for things not yet conceived of in the hearts of men. Behold, the trumpet of the Lord is sounding, calling upon the dead to awake-the dead in the earth and the dead in the heavens. Thy time is at hand, oh earth, in which the judgment is come-the udgment which shall separate the good from the evil. The voice of the Almighty shall be heard through all the kingdoms of the earth, commanding the oppressor to let the oppressed go free. That voice is heard now in the raging battle, and shall be more distinctly heard in the lamentations of those

who shall suffer from pestilence and famine. These are the ways of the Almighty by which He shall bring the children of the earth to judgment of good and evil; these are the ways by which He shall purge the earth of oppression and give freedom to he captive. Let thy hand do what thou findest to do with all thy might, for there is need for every word and every act that shall prepare thy fellowman for the desolation at hand. Many have been called, but few have come into the field where the harvest. is ready for the sickle. They see not as thou seest, for their eyes have been blinded with material things of the world. Rejoice that thy eyes have been opened at the expense of the things of the earth, for naterial things are a hindrance to the seeing of things spiritual. Earthly things must pass away, but spiritual things abide forever.

Woe, woe! to the land of national prosperity, that exalteth itself above the things of the spiritual kingdom, for its fall and desolation is at handits power and might are fast approaching the end when spiritual things shall come and hold dominion over it. War destroys the material and gives power to the spiritual. The spiritual comes with power and sweeps away the material. Man shall cry hold, hold! but his voice shall not be heard until desola-tion is complete, and the spiritual shall have gained a mighty power over the material, and all men brought to a knowledge of the truth. Turn thy thoughts, oh man, to things spiritual, for thy tem-poral interests shall no longer abide with thee; yea, even thy emporal life may not be spared thee, for man shall be gathered in days coming, as the har-vest is gathered from the field; he shall be cut down as grass before the scythe, and called hence to the abode of his fathers, that the stubble ground weeds that have choked his growth. A day of great tribulation is at hand; the almighty day of the Lord hath come, in which men shall cry out, Save us from our sins, oh Lord ! and their voices shall not be heard, for hath not the prophets of old warned them of these things in all times past, and their ears have been deaf to the cry; and now shalt not the car of the Lord be shut against them? Make haste while there is yet time, and open thy hands freely, for what thou hast shall be taken from thee, and that which thou dost not bestow by thy own will, shall profit thee nothing. 'The poor must be fed and clothed, and the helpless must be lifted up. He that doeth these things, the same shall find a reasure to reward him in heaven.

O man, thou bast thought to enrich thyself by gain, when by giving only couldst thy reward have een made sure. The earth and the things of the earth are but dross that cannot rise upward to the heavenly spheres. That which thou leavest behind will drag thee downward; that which thou bestowest freely to such as need, shall lift thee up in the day when sorrow cometh upon the world. Let thine eyes be opened to the needy around thee, and thine hand extended to such as call upon thee; for one naked one clothed, and one hungry one fed, shall profit thee more than all the riches thou mayest lay up in the secret drawers of thy closet. Days of sorrow and desolation, of famine and pestilence are before thee. Be prepared for them, and do thy work August 10, 1862.

NATIONAL UNION ANTHEM.

Sung by Mrs. W. J. Florence, on the occasion of theisit of Brigadier General Corcoran to Wal-lack's Theatre, Sept. 4, 1862. WEITTEN BY JAMES MORTIMER.

God save the Union ! Make her great and glorious! Shield her defenders: Bend her arms victorious! Bless her proud standard: Strike, with thy thuder. . Base hands uplifted To rend its folds asunder i

_Chorus-God save the Union ! God save the Nation ONE, now and forever! God save our Rulers?

Watch over, defend them!
Guide Thou their footsteps—
Strength and wisdom lend them! Birtedgu and wiscom.

Spirt of Justice!

Crush Treason's wild delusion!

Chartise all traitors—

O'erwheim them with confusion I.

Okorus—God save the Union, &6:

Shades of our Fathers !--Ye Sires of Revolution! Founders of Freedom
And Freedom's Constitution f
Fear not. Your children That priceless compact cherish: Legions of Freemen Have aworn it shall not perish !. Chorus-God save the Union, &c.

Word should be seconded by action; it is n't

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Banner of Light

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FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, EDITOR.

Duty Done.

There is no such use in sitting down and aching for a "mission." You have your mission, friend, right where you find yourself placed to-day. Life is made up of not much more than little things; only attend to them as they come up, and the great events will seem no larger than the rest-they will take care of themselves. It has been well said that a great man can do a great deed as easily as a smaller one can do a small deed; so he can; but he is no more conscious of "putting himself out" by it, than if he had accomplished something scarcely worthy of note. For ourselves, we not only suspect the moral soundness and saulty of those who are half the time lamenting because they have never yet found their mission, but we became sick and tired of them, too. We do not, in fact, believe that such persons have any special mission : if they had, it would be apparent enough every day.

It is a pleasant sight and a contagious one, too, to see an individual, take up his burden of duty, and perform it without murmuring; and not merely without murmuring, but even with cheerfulness and delight. How much the load is lightened by such a course, none but those who are addicted to so philosophic a practice will ever know. Cheerfulness is the right handle by which to take hold of any matter. The man with the sunny temperament accomplishes more, and does it a great deal easier, too than the one who goes about with a sour countenance, inwardly lamenting that his lot is no easier, and wondering why his mission does not come along and relieve him. The world needs more of the inspiration of common sense in it; we should reform and progress a good deal faster to take hold of the duties pearest us, and wait for the distant and greater ones to come along.

Then what a renewing sensation is felt, on reflecting that what we had to do is really done. There is nothing more truly refreshing than this. We take more solid satisfaction knowing that we have accomplished something useful, than we possibly could from any course of idling and lounging, bowever luxurious. Our faculties happen to be so adjusted as to afford us just no pleasure at all, unless they are put to service; and when we are performing all our own duties to ourselves, those very duties, great and small, which are nearest to us, we are unconsciously setting the world an example for which it cannot help being better immediately.

After all is said and done, it does not matter much what a person's occupation is, so far as the attainment of earthly happiness goes. In other words, the average of enjoyment is about alike in all classes of people. The poor laborer gets as much enjoyment out of life in his own way, as the man who rides to business from his suburban palace in his carriage. No man's sleep is sounder than that of the day-laborer; and healthful and sweet sleep is certainly the crown of all blessings. If the conscience is whole, all is well; whether asleep or awake, the man may fear nothing.

The whining and complaining persons, who bore everybody with the list-repeated daily-of their fancied woes, would find sunshine let into the world in a great flood, if they could but make up their minds to lay their hands to the work and duty closest to them, perform that, and trust to God for results. Forecaste and prudence are excellent, we agree; but it is a good deal more necessary to go to work and do something, out and out, than to stand back shivering and doubtful, wondering if it will answer to venture on this or on that, or if it would be safer to venture on nothing at all. To do one's work, however humble, is happiness; all else-idleness, loafing, delay, dreaming-is the refuge of weari ness and wretchedness, and must be ahunned like the leprosy itself.

Little Économies.

These are the salvation of a man and the solidification of his character. Many despise them, being so small; and they are lost. Many essay them for a time, but have no tenacity to hold them to their resolution, and finally give them over in disgust. And the few thriftless, shiftless, helpless, friendless, and thoroughly out at the toes persons whose airs are a great deal too nice and fine for the practice of what they style the three-cent virtues and arts, are the very ones whom nothing will enlighten on this subject save bitter experience, and then it will most likely be too late to be of much use.

But economy is a kind of inheritance, after all. It is a habit which it takes one a very long while to acquire. If it begins to develop itself as a habit in youth, the young person may consider himself reasonably happy, for he is certainly safe. None of the minor virtues tell in their daily operations like this. As the little insect builds up the mighty coral reef in time, on which islands rest and continents find permanent abutments, so the little virtue of-economy in due time constructs for a person a fortuneperhaps not always of mere money-that it is well worth a life-time to establish.

A happy writer declares, from his own observa-4 tion, that he knows men who live better upon five hundred a year than others upon two thousand. He , says he knows of very poor persons, who bear about . with them in everything a sense of fitness and nice , arrangement, which makes their lives artistic. . There are day laborers who go home to more real , comfort of neatness, arrangement, and propriety, in their single snug room, than is found in the lordly dwellings of many millionaires. And blessingshe adds gratefully-be on their good angel of economy, which wastes, nothing, and yet is not sordid in saving; that lavishes nothing, and yet is not parsimonlous in giving; that spreads out a little with the blessing of taste upon it, which, if it does not multi-, ply the provision, more than makes up in the pleasure given. Let no man, therefore, despise economy. . It is the life of life itself. God himself is the most rigid of all comomists.

. God is no respector of Versons. He wills all men to the saved and to come to the knowledge of the truth.

Death of Licut. William Berry.

It is with poignant feelings of grief we record the Ruler of human events.

No man, probably, ever feared less the fate that was soon afterwards offered the post of private secretary to the General, and served him well and faithfully. He was one of the escort who came on with Gen. Lander's body for burial to Salem, last

After that event, he returned to the ranks again, and has had his full share of hard work in the nu-Onlone occasion eleven bullets struck the tree betime, risen from the ranks to the 1st Lieutenancy of his words record slavery's inevitable doom.

President Lincoln has followed the logical course of

For several years, and at the inception of the enterprise of establishing this paper, Mr. Berry was quiring so much courage and unquestioned resolution. He put his shoulder to the work, too, manfulby him with means and kind wishes, as few friends and supporters of any cause ever did before. By afterwards he set out for the scenes of conflict.

antagonism which a man could ever wish to see developed in any one person, he still possessed the heart of a woman; in truth, few women could be more tender and gentle than he toward those to whom he was drawn. Acts of love reached him done to accomplish this wild and terrible design, the with telegraphic rapidity, and for a friend he would have gone around the world. His nature was poetic to a large degree; yet it was finely balanced by a business aptitude and talent that hinted of a great leaf, and, at the head of the page, writes—Emancipation. deal of work not yet done, nor even begun, by him. tion. He was charitable with gifts, often aiding others when he could ill afford to do it.

When his blewling country needed the stout hearts forward with exemplary willingness. He knew that President's policy with regard to slavery, says: and strong arms of her patriotic sons, he stepped if he fell he should give his life to nothing but the sults of the emancipation policy of the Government, establishment of this Republic on a basis even more solid and safe than ever. His death is but the evidence of his change of position, he having departed to the other side, where he can still prosecute his work with all his soul and strength. His life was—like all our lives—a struggle; som times a strife; but rives he can struggle; som times a strife; but so of the emancipation policy of the Government, so sults of the emancipation policy of the Government, as now unalterably fixed. It is now evident that the soul and safe than ever. His death is but the evidence in the college of the timed and restrained by the counsels of the ti in his death he became immortal indeed. He leaves to the Constitution, and his purpose to do nothing which did not evidently tend to the salvation of the survey of the serveral brothers in Charlestown, to mourn his sud. several brothers in Charlestown, to mourn his su-

"What's the Use?"

To the close observer there is something exceed ingly curious in the occult workings of the human mind, especially in the phase of its inconsistency, as, for instance, when men labor earnestly in opposition to truths which they are known to believe in, just as zealously and perseveringly as if they considered those truths damnable errors, and thence liable to destroy the happiness of those who not only believe, but act upon them.

Our attention has been called to this subject from a knowledge of the fact that there are individuals in this city who have had demonstrated to them, and do believe in, the truths of Spiritualism, and yet who, in person, or by proxy, speak and write in direct opposition to their known convictions upon the sub-

How can this be accounted for? We must confess that we are unable to present any satisfactory solution of the mystery, unless we place such persons on the same plane with the devils who, it is asserted on high authority, "believe, and tremble."

God speed the day when the wish to appear consistent, or the desire for pelf, shall fail to outweigh the love of truth, or the obligations of personal righteonsness.

This Revolution.

M. D. Conway says -" There are Indications that this revolution is to be world-wide before it is ended. of a thousand years were about to unsheath the sword There are indications that all nations are to be suck. for a conflict, in which blood shall flow, as in the apoced into this maistrom, and that, when we are free, which a whole age of men shall pass away, in which the world will be free, too. I can interpret in no the great bell of time shall sound out another hour, in other way the ineffable stupidity of our rulers. 1 which society itself shall be tried by fire and steel, whether it is of Nature and Nature's God or not." can in no other way interpret the fact, that in this great emergency we have a tortoise for President, except that, through the dreary lengths of a long war, gradually France, England, Russia, all monarchwar, gradually France, England, Russia, all monarch. But we know that the Lord God Omnipotent reigneth, les and absolutisms are to be drawn into this con- and that present movements are so many links in the troversy that sweeps over the land, the elements will great chain of Providence, leading onward to the world's renovation, and to that period when the glory melt with fervent heat, and the whole world be bap- of the Lord shall be revealed, and all flesh shall see it tized with a fiery baptism and be redeemed." Mr. Conway is the editor of the new weekly political paper-"The Commonwealth"-just established in Boston. He merely writes what the superior intelligences have long been warning us of and bidding argued and insisted that we were on the threshold fidels, skeptics. The fact really is, that the moment rapidly as events occur to properly illustrate its ap-

Emma Hardinge in Boston.

Our friends will be pleased to learn that this talented lecturer is again in our midst. She speaks

Mr. Anderson, the Spirit Artist. Bast Boston, Mass.

The President's Proclamation.

In place of any remarks of our own on this great death of this brave and stout-hearted officer on the event of the century, if not of all modern history, we battle-field of Antietam, in the fierce conflict of choose to give the readers of the Bannes the very September 17th. We received a letter from him, pointed and spirited observations of the Philadelphia written at two o'clock on Wednesday morning, in Press, edited by Col. Porney, formerly a Democrat. which he stated that the army was then preparing and probably claiming to be such new. This most for the great contest of arms that was expected to important step of President Lincoln was deemed netake place during the day. Little did he imagine at cessary to the preservation of the Republic, and so that moment how soon he was to pass from the earth- of human liberty and human rights, in a course of sphere to that of spirit-life. But it was so to be argument embodied in the letter of Robert Dale no doubt for wise ends, known only to the great Owen, which we published in these columns, some little time ago. Says the Press, of Philadelphia:

"The rebellion is at an end ! The President has done finally overtook him. He was constitutionally blind to all sense of danger. When the rebellion first showed its angry front, he threw himself into the violence to the interests and wishes of any portion of the people, he has accepted the lesson of experience. Union cause with all the wonted earnestness of his and ends the war by putting an end to the cause of the nature. In the early part of last autumn, he left war. If this rebellion has taught us anything, it is Boston, a member of the Andrew Sharpshooters, that by slavery we have been defeated in our national progress—by slavery the richest and fairest portions of our Republic have been kept as a desert and a wilderhis corps having been placed under Gen. Lander, he ness-by slavery a great part of the people have been was soon afterwards offered the post of private sec- estranged from one another-by slavery our institu-

and ripened into war. Why should it live? It has menaced our dearest rights, and has robbed us of our dearest kindred. This fearful monster, intertwining itself around the vitals of the Republic, retarding its and has had his full share of hard work in the nu-merous battles that have been fought subsequently. Sixence wretched, at last sought to take the life which had nourished it, and to rend the bosom on which it Onlone occasion eleven bullets struck the tree behad grown. In self-defence we have wrestled in its side which he was standing, and a cannon ball came embraces—wrestled in blood, war, carnage, desolation, crashing through the top afterwards; but he remained unburt. It was reserved for him to die on the memorable 17th of September. He had, by that is the meaning of the President's proclamation, and

his company, and was a favorite and most faithful events in issuing this proclamation. He has been neither too soon nor too late. He had a multitude of neither too soon nor too late. ommercial, and political happiness of our people. He terprise of establishing this paper, Mr. Berry was found the institution of slavery sustaining a great agri-one of its publishers and proprietors. He was pos-bultural interest in many States of the Union. Cotsessed of very many qualities that fitted him exactly live upon its labor, and vast European and American to undertake a work of such magnitude, and re-enterprises depended on its preservation. The hamlets of Lancashire, the counting rooms of New York, the mills of Lowell, the looms of France, to the uttermost tion. He put his shoulder to the work, too, manful ends of the earth, in India and Australia, the safety of ly; the many devoted friends of the cause standing the cotton crop and the protection of cotton labor by him with means and kind wishes, as few friends were matters of comfort and necessity, raiment and

It was not an easy thing to proclaim a decree so unithe force of circumstances, his connection with the versal in its application, and so radical and even dis-Banner was dissolved last year, and immediately dent Lincoln let us record it, that he did not make this proclamation until the masters of the cotton crop He had faults, as all men have—as we have ourselves; but they were much more than redeemed by
his many noble and manly qualities. With all the
cent free intitutions, and the world would not have

He has written emancipation, there it will last for-ever, a tribute to his own wise statesmenship and the fortitude of the American people."

The Springfield Republican, in alluding to the

unphantly vindicated.

His action is timely—neither too soon nor too late.

It is thorough—neither defeating itself by half way
measures nor by passionate excess. It is just and
magnanimous—doing no wrong to any loyal man and offering no needless exasperation to the disloyal. It is practical and effective—attempting neither too little nor too much. And it will be sustained by the great mass of the loyal people, North and South, and by the courage and prudence of the President the greatest social and political revolution of the age will be triumphantly carried through in the midst of a civil

We print the Proclamation in an another column.

Premonitions.

It would seem as if all great and receptive minds had for some time been impressed with an idea of that which is to-day upon us all. This new epoch in History can never be said to have come unheralded. We have had warnings and tokens without name or number. Where people have scouted the idea of spirits directly communicating their visions and beliefs to the listening children of earth, they have compensated for their chronic disbelief by being forced to hear the same statements from the mouths of the men whom they have themselves chosen to praise and honor. For example here is what Rufus Choate spoke, in a public speech made by him in the year 1851, in reference to the (then) aspect of the times:

.. What that aspect and state exactly is, how wholly insettled; what shadows, clouds and darkness appear to rest upon it, you entirely appreciate. It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges

Dr. Dick, the calm philosopher, on these national tumults writes:

"What is to be the ultimate result no one can tell. together—when wars shall cease to the ends of the earth, and when there shall be nothing to hurt or de-stroy among all the tribes and families of the earth."

What is Infidelity?

We are all too apt to be frightened with hobgobus thoroughly prepare for. We have all along lins. So many of us are afraid of being thought inof an entirely new epoch. It will manifest itself as a person becomes skeptical, that moment he experrences a visible expansion of his spiritual faith. To doubt is to begin to know. We do not inquire except as we doubt; and doubters are apt to be reasoners, not superstition mongers and blind worshipers of past authority. We have next Sunday, Oct. 5th, in Lyceum Hall, before the So. no infidels, save those who deny that God has writond of his class. Until 1846 he was engaged in the construction of coastwise defensive works, including city of \$250,000,000, as the affect of secesion at the construction of coastwise defensive works, including city of \$250,000,000, as the affect of \$250,000,000 is at the affect of \$250,000,000 ten a volume of true inspiration for each human ciety of the Lyceum Church, afternoon and evening, heart; those who refuse to believe what church tem-The Post Office address of Mr. W. P. Anderson, infidels, whatever superficial persons may choose to the Spirit Artist, is for the present, Box No. 65, style them. Says the Rev. O. B. Frothingiam, "As

infidelity upon none but such as these—the people who made religion a clock for pride, selfishness, and cruelty; the conspicuously saintly people who could this city, on Sunday afternoon and evening, Septemspare an hour to pray at a street corner, but had ther 21st. In the afternoon she read a selected poem not a minute for a dying fellow-man lying in his on "Duality," and also improvised some lines on the blood in a lonely pass. In the judgment of these, Jesus himself was the prince of unbelievers. Punctilious adherence to the letter, practical disbeller in lows: "Let him that is without sin among you cast the spirit-this is infidelity."

New Publications.

THE CONTINENTAL MONTHLY FOR OCTOBER, COMES with a fine list of articles from vigorous pens, on The Constitution as it Is. The Union as It Was." by Prof. Henry; on "Southern Hate of the North," The literary department is very ably handled by & Co., 100 Washington street, Boston.

ard. The "Pioneers of Kentucky," makes a highly our own shortcomings, and then we shall be less interesting American article, while their original prone to sit in judgment upon our fellow beings. English tales and novels, from the pens of some of The great work to be done in carrying man from the the first writers of fiction, furnish the strongest at judgment seats and the condemnation of others, is to tractions for the magazine reader. The illustrations so freely interspersed through the pages add own faults. Here he will find so much to do that he much to the value of the several numbers. The will have no time to judge and condemn his neigh-Monthly Record of Current Events is worth as much as all the rest together, for some uses. For sale by self-examination and self-improvement, and there A. Williams & Co., 100 Washington street, Boston.

Beautiful.

We like, of all things, to see brethren "dwell together in unity." Our modern days do not present stones at others' faults. any too many pictures of domestic, or family, harmony. We wish it were otherwise. In the recently the choir, Mrs. Townsend read in a very effective and published second volume of the Life of Washington touching strain, the beautiful poem, written by Mrs. Irving, written by the distinguished author's nephew, occurs a little incident, in this particular line, that really warms the heart to contemplate. Peter the lecturer made an impressive prayer, addressed to Irving was Washington's elder brother, and he had been unsuccessful in business. On the 22d of March, 1822, he thus writes Peter from abroad:

"I have sold my new work (Bracebridge Hall) to Irishman undertook to milk, I send you a couple of hundred pounds, to keep you in pocket money, until the boat begins to pay better. I beg you wont be squeamish about the thing. If you don't want the money, it may as well lie idle in your hands as in mine; and, if you do want it, why you must get it from some source or other; and I do n't know any one more unexceptionable, than from one, who has been, a great part of his life, under such pecuniary obligations

The Leaves of Autumn.

This season is filled with silent lessons. The suns are thoughtful-the winds are full of voices. Thojoyed this outer world as he did.

Dog Lost.

Yes, and the owner-foolish fellow-will give tentwenty dollars to recover him. What a proof of attachment is not that! The man loved his dog, you say. Very well; then let him offer his dollars for his recovery, whether they are easy to get or not. He has an affection for the creature, and we sympathize with him over his loss. Poor man! he may never have passed through such a trial before, and this is a critical time with him. How much of the human beart is revealed in a simple advertisement for a lost dumb creature. The man who would not have are excellent, and from some we, of course, widely had you suppose that he had a heart at all, is sud-dissent." dealy become as tender as a woman in trying to tell | The Liberator thinks it quite too elevated in style, is a great deal in these notices of lost dogs, in the modern Spiritualism, viz: the existence, proximity newspapers.

Bodies of Soldiers.

The dead who are returned home again from their final work on the battle-field are more than we think now even of numbering. The badges of mourning to be met with on the streets, at church, and in all public places, almost appal one, for their frequency. We read daily in the papers of this and that officer being brought home for burial, scanning thoughtfully the recital of his virtues, and blessing God that the sterling old virtue of Heroism is not yet defunct. There are more men to-day making themselves illustrious than ever before. Their names are being rapidly recorded on an illustrious roll, of which place a grateful posterity will eagerly envy them the possession.

Camp Meigs.

A visit to Camp Meigs, Readville, is worth one's while. The troops are looking in first rate order, and drill nicely. We recently witnessed the mancevring of the 11th Battery of Light Artillery, Capt. Jones, and were much gratified at the superior manner with which this corps handled their guns. The Captain looks after his men with great care, and he is universally beloved by them. He and his men Sunday; Miss Lizzie Doten in Foxboro; H. B. Storet will make their mark on the battle field, and win honor for the State, we have no doubt, when the opportunity offers, to show their skill in gunnery.

the 17th, was born in New Haven, Connecticut, in 1808. At the age of fourteen, he was appointed a Kenduskesg, Me.

The Lyceum Church Lectures. Mrs. M. S. Townsend spoke in Lyceum Hall, in beautiful spirits that hover around us.

She took her text from the words of Christ, as fol-

the first stone." She took the ground that in this age, with all its boasted light and progress in religion, there was a great want of the most beautiful of all the Christian virtues-charity. Men that sit on seats of judgment, and give forth their ideas of the manner in which others should be guided and governed, ignorantly measure the demands of others by by Horace Greeley; on "The Union," by Hon. Robert their own demands. The demands of one differ from J. Walker; and on other topics of equal interest, those of another. All are not alike; and each one is different. Too much time is given to a review of Mr. Leland, and the political, by R. J. Walker, and others' faults. There are down-trodden and crushed Fred. P. Stanton. The whole body of the writing is human beings who are true and noble to the nature excellent, and the Continental looms up among mod- of their own beings. Christ taught that these ern monthly publications large and strong. Its po- should be administered unto, not judged, or slanlitical character is well defined, while it cultivates a dered. It was a criminal that stood before Jesus style and tone of thought on matters more purely when he uttered the words, "Let him that is withliterary, that will secure for it a permanent reputa- out sin cast the first stone," and it is to cases of tion and extended power. For sale by A. Williams crime that the so-called Christian world judges and condemns that these words are meant to apply. It is enough for a man to examine and sit in judgment HARPER'S MONTHLY FOR OCTOBER, is out, and filled on his own conduct, without going to sit in judgment with freshness and variety. The Harpers are no on his neighbor. When a man is faithful to himwise slack in the amount and quality of their mag- self in this particular, he will condemn no one. Let axine reading, in these war times, but keep their fa- the laws of our own being be well investigated and vorite monthly up to the highest notch and stand- understood, wherein we shall discover the cause of turn his attention and efforts to his own sins, to his bor. Learn human nature more-learn it well, by will be no more stones cast at others' faults. Write the words of Christ in letters of gold and in pictures of silver-write them on the tablets of your memory, and learn how to forgive, instead of throwing

In the evening, after the singing of a hymn by L. C. Taylor, entitled, "Rock Me to Sleep, Mother," After the singing of another hymn by the quartette, Death, "They have called thee Death; thy name is not Death-we will call thee Life."

She took for her text, the Scripture quotation : Do unto others as ye would that others should do un-Murray, &c. Murray gives me a thousand guiness for "Do unto others as ye would that others should do unit, &c. As the steamboat (an unsuccessful project of to you." She urged, in a clear and forcible manner, Peter's) may continue as dry as the bull that the the advantages and beautiful results of living up to the advantages and beautiful results of living up to the simple requirements of the advice given by the pure and humble Nazarene; illustrating the text by... many fine points, which she closely applied to our every day life and actions toward each other. The law of love and human kindness should reign more universal-should control us at all times; it is more potent than the law of revenge. The human heart is never satisfied with oppression, but is always praying to the law of love to send relief-to remove the weight that holds them down. The friendly hand should be extended to the weak and down-trodreau-that true "child of nature," says of the fall- den; forgive seven times, ay, seventy times; cultiing leaves, in a late article in the Atlantic Monthly, vate those noble attributes of love which lie hidden It is pleasant to walk over the beds of these fresh, in your hearts; take the unfortunate ones by the crisp, and rustling leaves. How beautifully they go | hand and breathe words of kindness in their ears; to their graves! how gently lay themselves down it will cheer their despondency, and re-kindle the and turn to mould !- painted of a thousand hues, expiring spark of hope, and encourage them to once and fit to make the beds of us living. So they troop more strive to redeem themselves. Remember that to their last resting-place, light and frisky. They for every such act of kindness to suffering humanity put on no weeds, but merrily they go scampering over | your own reward will be ten-fold. When the feelthe earth, selecting the spot, choosing a lot, ordering ings of your hearts are brought into action with the no iron fence, whispering all through the woods digrates of right, you will be able to do this in the about it-some choosing the spot where the bodies of true spirit of Christ; and when you reach the other men are mouldering beneath, and meeting them half- land you will be met by thousands of grateful souls way." This man knew what was hidden in all Na- with outstretched arms eager to greet and bless you, ture's shows. He read what she taught. Few en- Oh, work for humanity, and hasten on that happy era when we shall have a harmonial government; when ministers shall live the doctrines they preach, and politicians shall be honest.

At the close of the lecture she improvised another poem, which purported to be an appeal of a wounded soldier on the battle field, to his spirit mother. It was spoken in a very feeling manner, and affected many of the audience to tears.

Opinions are Conflicting.

The Sunday Express says that our Sunday School Class Book is not only useful but elegant.

The Advent Herald says "some of its sentiments

what he has suffered in the loss of his pet. There but thinks it inculcates the fundamental ideas of and communication of the departed.

One professedly radical man writes us that it is a total failure, simply because some of the beautiful precepts of Christ are published in it. And we have also received many letters from others commending the book more highly because these precepts of Christ were published in it-precepts which no church has ever dared to publish yet outside of the Bible-precepts which, as reformers and progressionists, command our best and strongest efforts to follow.

Human Life.

Little enough is thought of the value of human life, in these times. It seems as if people were hurrying off into the other spheres as fast as they could, fearing to be left companionless here. We hear of deaths by tens of thousands on the battle-field; of explosions of arsenals; of railway smash-ups; and of almost every other variety of accidents and violence calculated to sunder the old relationship between soul and body. There will be a vast throng in the spirit-world soon, ready to communicate to their friends behind.

Announcements.

Miss Emma Hardings will lecture in Boston next in Plymouth; Warren Chase in Lowell; Frank L. Wadsworth in Chicopee; Mrs. M. B. Townsend in Taunton; Mrs. Amanda M. Spence; in Marblehead; Miss Nellie J. Temple in Ashfield; Mrs. Augusta A. Ourrier in Providence, R. I., N. Frank White in Stat-General Mansfield, killed in the Maryland battle of ford, Conn.; Mrs. M. B. Kenney in Putham, Conn.; W. K. Ripley in Dover, Me. Charles A. Hayden in

Verified Messages.

Some time ago we called on the readers of the have in consequence had many verifications sent ters to our address. When no response is received, the in to us, from time to time, a few of which we give below, and shall continue the list, whenever we can do so without infringing on the confidence of the parties interested.

We are certain of one fact connected with the reception of these messages, and that is this: With and could have no acquaintance, at the time, what- bodies piled up big." ever. Of this we repeat, we are as thoroughly satisfied as we can be with anything. We know these various manifestations to be legitimate, as do thousands of people all over the country, who are daily receiving similar ones to those we publish, and that they do come from the source from which they purport to emanate. It is true errors sometimes oreen in, as a spirit is not always exact as to time and other passed a resolution that it is not expedient to retain circumstances connected with his or her earth-life. any more than while in the form, although the messages we have received have been remarkably correct thus far in these particulars.

Here is a message from Wille Short, to his father and mother in the earth-life, given at our public circle July 10th, 1862. Let it speak for itself:

DEAR FATHER AND MOTHER—Are you not glad to have me send you a letter from my home in the spiritworld? They who control this place gave me permission to come to day, and this is the first time I write here, and in this way, and I like it much, only we have to hurry, for they only give us a little time.

Charlotte is here. She is not as she used to be; she can hear and speak now, but could not ever through human lips. I am studying astronomy, and shall

sometime try to tell you what I have learned.

Oh, dear father, I am often used as a messenger for your guides, and I like it much. They are very kind, and tell me many things, and show me many, also.

Dear father and mother, I will come to you again, with more, when I can do better and stay longer.
WILLIE SHORT. Buffalo, New York.

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The facts contained in this message were unknown to our medium, previous to their record, as given through her organism at the time specified. September 2d, 1862, she received a letter from the mother, Mrs. Adelia B. Short, dated Buffalo, N. Y. in which Mrs. S. says:

"Excuse me for addressing you, personally a stranger, but not by reputation. Accept my sincere shanks for the part you took in publishing my dear little son's letter. I consider it an excellent test. My deaf and dumb daughter that he speaks of, has been in the spirit world five years, and Willie thir-Charlotte was twenty five years old teen years. when she died, and Willie seven years old. It made

John Gibson's message is verified by three different parties, as follows:

MR. EDITOR-In the BANNER of June 14th you published a communication in the Message Department purporting to be from the spirit of John Gib-son, who formerly lived in Hopkinton, Mass. He has a son, Mr. Warner Gibson, who is now living in all the bells in rebeldom to make it. this town, and works in the shop with me. I have conversed with him in relation to the communication, and he says that the incidents contained therein actually occurred as stated by the spirit, excepting the spirit gives the date when the lawsuit was decided against him, and he (Warner Gibson) does not recollect the date : he only knows that he had a lawsuit, as stated. He also says that he recognizes his father's style in the composition of the article alluded to; and, further, that you may publish this f you choose. Yours truly, Milford, July 10, 1862. John JOHN G. GILBERT.

Mr. EDFOR-I write to inform you that the com-munication spoken through Mrs. J. H. Conaut, May 19th, and published in the BANNER June 14th, 1862, purporting to come from John Gibson, was true every word of it. I was knowing to the circumstance, as his wife was my father's youngest sister, Olive a half years old, when, to her great delight, her father Green, of Uxbridge, Mass. His nigh friends may gave her a nice little crib. On the same day, meeting down in Orthodoxy; but it is God's truth, notwithstanding. Yours for the truth, ISRAEL GREEN.

the messages that are published by you might be your fellow-creatures as you are to a picture. replied to. I would say the message from John Gibson, of Hopkinton, Mass., in your paper, June 14th, if the gate is correct in every particular. So say his friends Beveridge. nd acquaintances. From a friend to the cause of Spiritualism, R. N. WILLIAMS.

Milford, Jane 15, 1862. The message above referred to is a long one therwise we should reprint it here; but any inulrers may see it in our file by calling at our office. ow we asseverate in the most solemn manner posple that our medium, Mrs. Conant, had no knowlre whatever of the party alluded to above, neither we or any other person connected with this esdishment. It was spoken by our medium, while an abnormal state called the trance, and taken wn by our reporter verbatim at the time.

ine 21st, No. 13, was a message purporting to be from Capt. Alfred Patten. I took the trouble to look the aurelying partner. Show her MR EDITOR-You will remember in the BANNER the message, and she said it was correct in every I should like to see it," replied the wit. particular, and desired I should leave the Bannar containing the message. I did so. When I called Wool is held at a higher figure now the for it, she said it was a little over fifteen years since for over forty years. he was drowned, and that it was at New Orleans. It will be remembered he said, "In the Mississippi, below New Orleans." Now whether the good lady wanted to back out, on reflection, being a " good Or thodox," I am unable to say; but I was not satisfied, and appealed to other friends of the Captain's who assured me the account he gave of himself was

Yours for Truth, Brunswick, July, 1862. AMASA F. CUMMINGS.

FRIEND BANNER-I wish to acknowledge a cominication from Ebenezer Brookway, given through drs. Conant, and published in your issue of May Blat, 1862, which gave great pleasure to the frater-lity of Spiritualists in this place, as it was a fulfill east of his promise made through a medium here.

I was not personally acquainted with him while
was on earth; but there are numbers among us
tho were, and they say the communication is char-Acteristic of the man. At least he has kept his promise, which is, to us who do not choose to remain in the bonds of bigotry or skepticism, the evidence required.

Truly yours, S. P. Anderson.

Hamburg, Conn., June 16, 1862;

We have many other verifications of the spirit messages printed in this paper, which we shall make

public in due time. It behooves our friends everywhere to aid us in testing the messages received by us from spirit- birds that hover about the skirts of our army. They life, and we hope they will not be so remise as they have been in times past in this respect.

THE DIFFERENCE.-Montreal papers notice a signific cant fact. Before the rebellion broke out all the fug. se escaping from the United States into Canada ware blacks.; Now, not a black is to be seen on the track; anything about it in advance, the procise thing that but a host of cowardly white shirks have taken their the Confederate powers so denounced Pope for doing.

No. 11 1/2018 1 N. min a grafic to 1954 to 11

ALL SORTS OF PARAGRAPHS.

Banner to inform us of the truth or falsity of any Norman-Dr. Farnsworth, the medium for snawerparticular Message which might perchance come ing scaled letters, having left town, those who desire under their notice, or with the internal character of to hear from their spirit friends, in a similar manner, which they might happen to be sequeinted. We can do so by enclosing \$1.00, and directing their let-

Young Dearborn, (one of our printers, attached to the Mass. Eighth Battery,) says in a letter to us that the Battery did efficient service in the late battles, and that the men were complimented by their superior officers for bravery. He says: " We killed lots of rebels on Wednesday (17th). Passed through the field tothe character of them the medium controlled had, day (Thursday) on our chase after them, and saw their

THE RISING TIDE, published semi-monthly, at Independence, Iowa, is thoroughly a spiritual paper. It is a handsome, interesting sheet. Price seventy-five cents per annum.

POLICEMEN TO BE ABLE-BODIED .- Several Boston policemen having obtained certificates to exempt them from draft, the Board of Aldermen Monday afternoon such a class of men.

Certain would be critics remind us of the wind whistling through a key hole.

Kossuth disapproved of Garibaldi's recent attempt, and wrote a letter urging the Hungarians not to obey the call of the great Italian. He thinks the present time not favorable for Hungary to strike for her rights.

Over how many wealthy people could an epitaph like the following be appropriately placed, which is from an Italian tombstone?—"Here lies Estella, who transported a large fortune to heaven in acts of charity, and has gone thither to enjoy it." :

Slaves of the value of \$1,000,000 have run away from the blessings of their lot in two countles of Mississippi. What ungrateful creatures, to abscond after so much pains had been taken to civilize them, and even war had been made especially to maintain their condition, says the Traveller.

We have read of a serpent who bit a slanderer, and received so much more dreadful venom than that which he imparted that he died at once, but did not hurt the man. This poetle fiction teaches more truth than many which have a greater show of wisdom. PRODUCTS OF INDUSTRY .- The statistics of manu-

factures and other products of industry, collected by the United State census of 1860, are very full, and exhibit a most astonishing increase and total. The rebel property in St. Louis liable to fall to the

government under the confiscation act, is estimated at fifty millions of dollars.

THE KING PEACE-MAKER .- The Dictator is the name chosen by Captain Ericsson for his monster iron clad me weep tears of joy to hear from my childlen in the vessel, to which he is about to devote all his skill and spirit world, and I hope to hear from them again ere energy. She will be of immense size and strength, I pass on the other side myself."

longer than the Persia or Niegara, and bearing heavier vessel, to which he is about to devote all his skill and longer than the Persia or Niegara, and bearing heavier and thicker armor than almost two ordinary iron clads. The side armor will be of the extraordinary dimensions of ten and a half feet thick; the wooden armor, or "lining;" being four feet by six feet thick up and down. The ball that can penetrate nearly fifteen feet of solid matter, of which ten and a half will be iron, can hardly be molded in the South. It would require

> An Indian philosopher being asked what were, according to his opinion, the two most beautiful things in the universe, answered, "The starry heavens above our heads, and the feelings of duty in our hearts."

> FEEDING EUROPE.—Sixty-five vessels cleared from New York in one week for Europe, carrying one million one hundred and forty thousand seven hundred and fifty-one bushels of grain, and forty thousand one hundred and thirty-eight barrels of flour, in addition to large quantities of provisions and assorted mer-

It is reported that twelve Federal Generals have been killed or wounded in the Maryland battles.

Clara had slept with her mother until about two and a friend of the family, she burst forth: "Oh, auntie ! auntie i' mamma's big bed has got a little baby."

When you are looking at a picture, you try to give Mr. Editor-As you have expressed the wish that it the advantage of a good light. Be as courteous to

If the way to heaven is narrow, it is not long; and if the gate be stright, it opens into endless life ... Bishop

THERE ARE MOMENTS. Oh! there are moments in our lives .
When every sorrow, every pain,
That we have ever known or felt,
Comes back with startling force again. And there are moments, too, that bring Back all the happiness of years— Moments when we forget that life Is floated to its rest in tears. A forelaste of that better life
Where grief is cheated of its prey;
Where flowers of love that once do bloom
Are never known to fade away.
—[Boston Cultivator.

SIGNIFICANT .- Stocks, throughout the North have gone up two per cent. since the rebels have been driven soross the Potomac.

A poor poet, desiring a compliment, asked Curran (referring to his published poem of that name). Have you read my Descent into Hell?" "No:

Wool is held at a higher figure now than it has been An author who has failed in successful writing,

often becomes a morose critic. Weak wine makes the best vinegar.

WOMEN .- Men love women for their natures -not their accomplishments; for their warm feelings, strong sympathies, gentle hearts, and fond dispositions-not for their mental acquirements. More men of genius marry and are happy with women of very commonplace understandings, than ever venture to take brilliant wives and enjoy a showy misery.

HUMAN GLOBY !- The Roman Forum is now a cowmarket, the Tarpelan a cabbage-garden, and the Palare of the Cosars a rope-walk.

Before you can rectify the disorders of a State, you must examine the character of the people.—Voltaire.

Two men by the name of Beans were lately hung in the north of England. A countryman passing near and seeing the crowd, inquired what they were doing. "Only stringing a few Beaus," was the reply.

The correspondent of the Traveller writes: "It has been stated by agricultural papers that our crops were unmolested by crows this season; and some wonder why we have been so favored. They would wonder no longer could they see the black clouds of these horrible

into the hands of the enemy are treated as criminals, of Mr. Douglas. His remarks were identical with because Gen. Pope said that he should carry on the those made in his speeches to the people previous to war just as it had all the time been carried on by the his decease, and the manner in which he replied to fy the brutal retaliation of the rebel authorities.

Chevalier Claussen, the inventor of flax cotton, has become insane.

A fine landscape painting (in oil colors) for sale cheap at this office. It is a beautiful parlor ornament. Call and see it.

Facts, like stones, are nothing in themselves, their value consists in the manner they are put together, and the purpose to which they are applied.—Bulwer.

against his country shortly after the rebellion broke ont, sent nearly the whole of the \$156,000 in gold ought to be.

A GOOD MAN'S LIFE .- Chalmers says: " There is an energy of moral sussion in a good man's life, passing listening to Mrs. Hatch, I will say that her equal, the highest efforts of the orator's genius."

Why is a kiss like a rumor? Because it goes from mouth to mouth.

The English newspapers, which are just now filled Godspeed. with Italian affairs, are almost unanimous in their praise of Garibaldi's conduct.

The matter-of-fact ideas of little children are often very poetically expressed, as the following little incldent which a parent relates, Illustrates:

My little boy George was sitting at twilight on his mother's knee, when the stars began to make their appearance. "Ma," said he, "it is time to light up the house; God is lighting up His house."

LET US TRY TO BE HAPPY. "Let us try to be happy! we may if we will Find some pleasure in life to o'erbalance the ill; There was never an evil, if well understood, But what, rightly managed, would turn to a good. If we were but as ready to look to the light As we are to sit moping because it is night, We should own it a truth, both in word and in doed, We should own it a truth, both in word and in doed, That who fries to be happy is sure to succeed. Let us try to be happy is one shades of regret. Are sure to hang round, which we cannot forget; There are times when the lightest of spirits must bow, And the sunniest face wear a cloud on its brow; We must never bid feelings, the purest and best, To lie blunted and cold in our bosoms at rest; But the deeper our own griefs the greater our need, To try to be happy, lest other hearts bleed. Oh i try to be happy it is not for long We shall cheer on each other by counsel or song; If we make the best use of our time that we may, There is much we can do to enliven the way; Let us only in earnestness, each do our best—Before God and our conscience, and trust let the rest; Before God and our conscionce, and trust for the rest;
Still taking this truth, both in word and in deed,
That who tries to be happy is sure to succeed."

The frequent consumption of a small quantity of spirits, gradually increased, is as surely destructive of life as more habitual intoxication; and, therefore, the publicans are spreading disease and death to a degree that is frightful.—Dr. Gordon.

The Manchester (N. H.) Mirror, says that Amos H. Gerry of that city has an apple tree that has blossomed four times this year, and produced fruit from three of its blossomings. Its last floral exhibition can now be seen, along with the matured fruit of the first.

The Montreal Gazette is attempting to manufacture a rebel victory out of the decided rebel rout at An-

He has since enlisted in the Cadets, we understand. He says a great number of English soldiers have de-

promotion of Col. Cowdin. On the contrary, he has favored the promotion, and only a few weeks ago, forwarded to the President a warm letter in his favor Mr. Ondyke, Mayor of New York, urging his applicable of the promotion of New York, urging his application and owner's name from St. Louis to the Gulf of Maxico—1350 miles—every sand-bar, island, town, landing, and all places 20 miles back from the river—colored in conpointment as Brigadier General. .

The 12th Massachusetts Regiment which went into the fight with nearly five hundred men, came out with

Mrs. John J. Dyer and her sister, Mrs. Margaret Parker, who were very seriously injured by the collision on the Eastern Railroad, at Wenham, are confined to their beds at the residence of Capt. J. J. Dyer, and both ladies are considered to be in a critical condition.

General Hunter asserts publicly that had he been en-couraged and commanded to raise black troops in the South when he first went to Port Royal, he could have had by this time under arms an army of not less than 150,000 able-bodied men; sufficient to restore law and order in all the Southern tier of States, without asking us to sacrifice another single son or brother.—New York Evening Post.

Cora L. V. Hatch.

Mrs. Hatch's lectures at the West are making quite a sensation among the best classes of that community. To show with what appreciation she is held in Chicago as a lecturer, or, rather as an avail Mass. able instrument through which the invisibles can communicate, we publish the following correspon-

CHICAGO, Sept. 17, 1862.

Mrs. Cora L., V. Hatch:

Dear Medam—We have heard with wonder and amazement that our fellow-citizen, the late Stephen A. Douglas, has purported to address his fellow towns-men. We do not know what manuer of phenomenon men. We do not know what manuer of phenomenon this is; but we would like an opportunity of testing this wonderful fact. Therefore, the undersigned invite you to allow the people of Chicago to listen to an address by Stephen A. Douglas, and if it be he we will have no difficulty in determining it. To this end we have made arrangements for Kingsbury Hall for that purpose, for Friday and Saturday evenings next, and trust you will consider favorably this proposal from those who admire your gifts and have loyed Mr. Douglas.

Your obedient servants,

James Campbell,

A. Barnum,

J. C. Hall,

I. Y. Munn,

W. Sarhong,

A. Barnum,
I. Y. Munn,
M. W. Leavitt,
R. A. B. Mills,
T. B. Holmes,

W. Sarhong. J. A. Wedgwood, D. E. Milnor,

Списаво, Верт. 18, 1862.

CHIOAGO, Sept. 18, 1862.

Messrs. James Campbell, A. Barnum, Root & Cady,
J. C. Hall, I. Y. Munn and others:
The writer begs to acknowledge the receipt of your kind favor of Sept. 17, in which yon honor her with an invitation to appear before the people of Chicago, for the purpose of allowing them an opportunity to test the truth of the purported presence of the late Hon. Stephen A. Douglas. Her greatest desire is to serve the truth. She will accept of your proposition at the time and place mentioned in your letter. Allow me to thank you for the high appreciation which your courtesy expresses, and believe me, gentlemen,
Very truly yours.

Coma L. V. Haton.

with very impartial disregard of the politics of those drew Jackson, "The Union must and shall be prefrom whom he has taken his supplies. Yet while he served " was given, and the address through the does this, the officers of Gen. Pope's command who fell medium gave unmistakable evivence of the presence loyal States who denounce Pope's order and half justi- questions, at the close of the address, were truthful and very characteristic of the man, and I am sure the friends identified the eminent statesman.

. in speaking of the text, "The Union Must and Shall be Preserved," Mr. Douglas said that Jackson uttered a prophesy in saying that "the Union shall be preserved," for the must was with him, (Jackson,) and the shall was with us, and it remained for us to fulfill the prophetic declaration. Mr. Douglas also said there was no power on earth capable of dis-John A. Washington, who was shot while in arms solving the Union, and the idea should never be entertained that the Union could be destroyed, &c.

The large audience in attendance seemed well which he received for the Mount Vernon estate, to pleased with the lecture, and frequently applauded Chicago, where it was invested in houses and lots, the speaker, and at the close, the request was made This large property has not been confiscated, but it that Theodore Parker address them through the medium, on the following Sunday evening.

Having had, for the first time, the pleasure of as a speaking medium, I have not met with, and hoping she may be spared to enlighten the darkened thousands of earth's inhabitants, I bid her a hearty Yours, HENRY STRONG.

To Our Subscribers!

We wish to call your particular attention to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i c. the time for which you have paid. ures correspond with the number of the volume, and the number of the paper itself, then know that the term of your subscription has expired, and be ready at once to renew, if you intend to continue the paper. For example: find at the head of the paper Vol. XII., No. 2, (which is the number of this issue.) If the figures on the wrapper or paper opposite your name, read 12-2, then your time is up, and you are to govern yourself accordingly. This method saves us the expense of sending out notifications, as heretofore.

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Printed instructions how to canvass well, furnished all our agents.

a rebel victory out of the decided rebel rout at Antietam. When will our neighbors learn to do us justice?

James Kershaw, a young American, a resident of Montreal, heard the Provincials slander us so much, that he at last "got his dander np," and left the "mean cusses," resolved to join the Union Army. He has since chilsted in the Cadata, we understand. sylvania, or money refunded.

Moyd's Topographical Map of Kentucky, Ohio, Indian, and Illinois,

Serted from Canada, and enlisted in the U. S. service.

QUERY.—Digby asks: "If a slow boat is 'made fast'
is her speed increased?"

Hon Charles Summer, in a letter to the Boston Post,
emphatically denies the report that he has opposed the
emphatically denies the report that he has opposed the
complaint of Col. Cowdin. On the contrary be her.

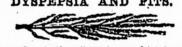
and all places 20 miles back from the river—colored in counties and States. Price, \$1 is sheets; \$2 pocket form, and \$2 50 on linen, with rollers. Ready September 20.

NAVY DEPARTMENT, WARHINGTON, Sept. 17, 1862.

J. T. LLOTD—Sir: Send me your Map of the Mississippi River, with price per hundred copies. Rear-Admiral Charles II. Davis, commanding the Mississippi squadron, is authorized to purchase as many as are required for use of that squadron. GIDRON WELLES, Secretary of the Navy.

Oct. 4.

DYSPEPSIA AND FITS.



A sure Cure for these distressing complaints is now made known in a "TREATISE ON FOREIGN AND NATIVE JIERBAL PREPARATIONS," published by DR. O. PHELPS BROWN. The prescription, furnished him by a young clarvoyant girl, while in a state of trance has cured everybody who has taken it, never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsis; and the ingredients may be found in any drug store. Those who are afflicted with Consumption, Bronchitis or Asthma, may also be cured by the use of my Herbal Preparations. I will send this valuable prescription free to any person on receipt of their name. Address, DR. O. PHELPS BROWN, No. 19 Grand Street, Jersey City, N. J. 2w Oct. 4.

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Oct. 4.

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REFERENCES:

B. B. BRITTAN, New York Custom House, A. J. DAYIS, Editor of Herald of Progress. Sept. 90

birds that hover about the skirts of our army. They feent from afar the dreadful food that waits; and they are not late at the feast.

What is the difference between a Methodist preacher at a camp meeting and a glutton? One dins at six Beptember 21, 1862.

MR. Editor—I attended a lecture delivered by the other sine at dinners.

Gen. Lee has done in Maryland, without saying anything about it in advance, the preache thing that the Stephen A. Douglas, through Cora L. V. Hatch, medium, at Kingsbury's Hall, on the night of the same. Foreign sheet Millor was music. The medium requested some one in the third contact was price. The medium requested some one in the flowed in process. New and second hand Plance to try new music. Foreign sheet Millor was music. Foreign sheet Millor was music. Foreign sheet was price. A planls in attended to name a subject, and the saying of Anticology. The shore to try new music. Foreign sheet was prices. A planls in attended to the same of Music merchandise at wat prices. A planls in attended to the same to try new music. Foreign sheet was prices. A planls in attended to the same to try new music. Foreign sheet was prices. A planls in attended to the same subject, and the saying of Anticology.

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A SPLENDID STEEL ENGRAVING

S. B. BRITTAN, JR.,
A IDE to Capt. W. D. Porter, who was killed on board the
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It will be sent by mail on the receipt of the price and one three-cent postage stamp.

The proceeds of the sale of this fine Engraving are to go to aid in erecting a suitable monument over this youthful hero's remains in Rosendale Cemetery.

July 19.

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person best anapter as person person is a constraint of the applicant.

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STAMPS, WILL RECEIVE ATTENTION, IV ADDRESSED AS ABOVE, OR TO GEORGE L. STAFF ORD.

Message Department.

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

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

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

Our Scances.—The Beances at which these communications are given are held at the Hanne of Light Office, No. 158 Washington Street, Room No. 3, (up stairs,) every Monday, Tuesday and Thursday and renoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

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Monday Sept. 8.—Invocation: Gen. Ben. McGulloch; Rdward Simpson, of St. Louis, Missouri, to his mother, in Dayton, Ohio; Mary Jackson, to her un-ther, in Prodericksburg,
Maryland: Joseph Foster, to his friend, Captain William
Davis; Lucy Cushman, of Winslow, Mainta

2huruday, Sept. 11.—Invocation; Questions and Auswors;
Frances E. Thacher, of Montpelier, Vermont, to her father,
Ramuel Thacher; Matthew Grover, of Boonville, Missouri,—
to his twin brother. Pavid Grover; Colonel Powell T. Wyman, of the 16th Mass. Regiment.

to his twin brother, Pavia Grover, Colonier Power A: Wy-man, of the 16th Mass, Regiment,
Monday, Sept. 15—Invocation; Questions and Answers;
Don Jore Beteacout, of Maianzas, Cuba, to his sons Casper and Jose; Hernan Lawrence, of Peru, Maine, died at Port.
Royal; Henry F. Sandorson, late of the Virginia Riffermen,
to his mother, Catherine Elton, of Enterprise, Ky.; Marian
Moseley, to her mother, in Harrey street, New York.
Tracking, Sept. 16.—Invocation: Questions and Answers:

Tuesday, Sept. 16.—Invocation; Questions and Answers; William II. Guild, to his father, Theodore T. Guild, of Richmond, Virginia; to the latter, Incorors I. Gund, of Ren-mond, Virginia; Martha L. Yates, of Yarmouth, Nova Scotia, to her mother; Henry Dunbridge, to his father, in London; Mary Carney, to her father, in Boston.

Invocation.

Oh, thou Parent of our souls, we would approach thee as near as may be and offer unto thee those choice gifts of truth and knowledge which thou hast implanted within the souls of thy children. Our Father, all the forces in our external nature prompt us to prayer. The rushing winds, the surging ocean, the little insect and the tiny flower, all send forth their songs of praise and glory unto thee. And shall we, the grandest objects of thy creative power, fail to ndore thee when all Nature sends forth a continual anthem of thanksgiving unto thee, oh Lord of heaven and carth? Nay, we cannot, for the mighty cord that binds us unto thee draws our souls closer unto thee ln prayer. Our Father, may thy children present feel thy power; may they lean more confilingly upon thy strong right arm, and though darkness and desolation come over them and threaten to engulf their souls in ruin, yet this golden cord shall not be loosened; it shall forever and forever continue in power, thus linking the soul of man unto its parent, God. Oh, our Father, may thy children rely more upon thy love, thy strength and protection. Oh, our God, accept the holiest tributes of our souls, not only this hour, but throughout eternity. Amen.

Thought---Knowledge.

Ques .- Is not all thought the result of the secret workings of the positive and negative forces in Nature? and does not man receive all his knowledge by certain educational processes that he passes

These are the queries presented for this afternoon's expounding

Ans .- To suppose that thought was born of matter would be to suppose that God or Deity was born of matter, and that he was not a thing of eternity. We may analyze as closely as possible all the forces of Nature and resolve them into their primary conditions, but shall we find thought there? We think We may trace them to their original source, and still be unsuccessful in the discovery of thought. We know there is a certain class of minds upon the earth who believe that the spirit of man is a something that has grown out of materialism, and through the many changes it has passed, has become refined and spiritualized. But we cannot agree with this class, for we know that spirit, or God, is distinct from matter; that it is not allied to the natural world, but is a something born of eternity.

"Is not all thought the result of the secret workings of the positive and negative forces in Nature?" Let us pause and consider what these forces in Nature are. We may say they are the right and vading all things, and that the right and left are each equally necessary to the formation of new conin the outward world, which is the world realized by your external senses; but not necessary to the formation of new thought, for thought is out-

side and independent of matter.

"Does not man receive all his knowledge by certain educational processes that he passes through? Man, while dwelling in the outer world, or the world of matter, is a two-fold being, and thus he must of necessity receive his knowledge from a double source. The one source is intuition, or the voice of God; the other, those educational processes through which all humanity must pass, in a greater or less degree; and if he would rise upon the intellectual plane, combined with the natural, he must avail himself of those educational processes, for they are the only sources from which man receives his know-

Look back to the days of Columbus, the discoverer of your American Continent. Did any one tell him that a mighty world existed across the water? Oh no. How then did he receive his knowledge? Did he receive it through any external means? We think not, for your country was then a vast wilderness, and the eye of civilized humanity had never gazed upon it. How then could Columbus have acquired such knowledge? Perhaps our questioner will answer, through some knowledge of material science, or through some external means unknown We do not believe such to have been the case. Columbus felt within his soul that a new world existed beyond the boundaries of yonder ocean. He received his knowledge of such a fact through spiritual sources. It was a something that existed outside of the boundaries of natural life, and such being the case, then it was a divine revelation to the soul of the inspired Genoese. So then man receives his knowledge from two sources; from the inner and

The Materialist can recognize only such a Godhead as lies infolded in Materialism. Our questioner will tell us that he has bitherto been able to discover no other. Oh, our questioner, can you see the air you breathe? Oh no : but you are none the less certain that you live by it. Can you see the internal working of even the little leaf, that momentarily expands in size and beauty? Oh no; yet you feel that this growth and development of the leaf is none the less true. But because we tell you that your God is a Principle, and not a Personality, you cannot believe us; yet at the same time you believe that your earth was thrown off from yonder sun. Can you comprehend its workings? Oh no. Then why not be-liere in a Supreme Power whom you cannot see, but who dwells within each human soul?

Instead of looking out into the external world for oy and fappiness, oh, look sometimes within yourselves, and see if what you seek for is not within the limits of your own souls. You need not fall to trust the God within your souls, for he will never betray the confidence you may choose to repose in him. Oh, a thing of grandeur and mystery is human thought! Oh Thoughi, thou child of God, we will not try to analyze thy life! We will only aspire to know so much as is for our good, and leave the rest on the eternal fountain of thought, our God.

Robert Owen.

Beven days ago I had the good fortune to meet with a select few of my friends, in England, who were convened for the purpose of investigating the phenomena of Spiritualism. In the course of the seaboo I was called upon to communicate, (if it were possible for any disembodied spirit to do so, and

after giving my name, age, place of residence and ward that the mistake was upon my part instead of manner of death to identify myself to my friends, those who granted me leave to come here, and that they asked me what my opinion was in regard to they said I could reach my friends by coming here. the present civil war in America; if I supposed I have much to tell them of the beautiful spirit-England would interfere; and when and how I world, much that will both shook and please them. thought this matter would end.

I do not visit you to-day for the sake of gratify- death took place. ing any curiosity upon the part of my friends, but I come that I may prove to those friends that I still of spirits around me, but when I spoke of them to live, still have the power to think as an individual my friends, they thought my mind was wandering. being, that I am in many respects the same now as when in the flesh. It is true that the body which I spirit-world were opened to me only a few minutes now possess is not just like the one I owned when before I died, to show me a small portion of the glories on earth, but in the fundamental essentials of life, which awaited me in the Summer Land. That glimpse I am the same. I wish to prove to those friends of the land I was so soon to enter, took away all my that I, as a spirit, am not confined to time or place, so that I could not go anywhere else, and that the I longed to go. I cannot say more here, only to lips of the medium, rather than through her hand, be no source of pleasure to them, it will be to me. because I saw, when communing with my friends, in England, that some believed that what was then given by me was in no way the result of spiritual agency, but that a certain power, or force, was cast upon the brain of the subject or medium employed, the communication to be written, and that this particular phase of the so-called phenomena was, on the whole, but a reflex of mind in human form.

In answer to the question, "What do you think of is one of the limbs of the great body of reform that and do what they said they could. Jehovah is about to set up on the earth. Spiritualcause—a new era in intellectual thought. Civil war is, in your case, a necessity; therefore must be right. Living for years in prosperity, you have not done your duty. You have forgotten that thousands, yes, millions of souls dwelling upon this American Con- me, and talk, he'd believe it was me. tinent, have been looking to you for assistance during that time. And how little you have done in his respect, history too plainly shows.

"How do you think it will end, and when?" derlie the natural, when they shall be willing to cast my mother, because this lady here that came for me out the evils of human slavery in all its forms from just as soon as I got tired of breathing, is my moththeir land, then, and not till then, may they look for er. I feel she is. the close of the war, for a breaking of the clouds, and a coming forth of the morning sun of a new dis-

"How do you think it will end, and when ?" Now, as soon as you as individuals are ready to perceive the wrong which exists within your own souls, and set about reforming it, then you may look for

your nation, it will be not because she desires so to write it so?] It do n't make any difference to me, do, but because she will feel that she is compelled only I want my father to know it's me. Good-by. Here, again, is the same law working-the mighty spirit of reform, that is fast revolutionizing the whole earth.

I told my people that it would depend upon yourselves, in a reat measure, whether England inter fered or not. Should you prove apt scholars in this new logic of reform, and be willing to be guided more by your internal sense of right rather than by the external, it is not likely that England will in the east degree interfere with your affairs as a nation. Now, this child Spiritualism, that has been born with you, seemingly, is able to assist you much in your march on to freedom and peace. This same child is able to show you much that is evil in your institutions and your laws, if you will only receive him with favor, and be willing that this modern Jesus shall come in and take ocuasel with you. I told this much to my friends while upon earth. As a general thing, I do not believe war to be right: but I do say that your divil war is-right, because a necessity. But it never would have occurred had

But as by your profligacy you have brought this war, in one sense, upon yourselves, it is but right that you should learn wisdom through sorrow and suffering. This is the law that ever cots upon inciplent conditions of life. It comes to teach and strengthen you; it comes like so many guide-boards to teach you the way of God.

I would here add that many of my friends have been inquiring into this new science of Spiritualism and find it exceedingly hard. Again, good day. of late, and I would suggest the propriety of forming a society among themselves, the object of which, shall be to inform themselves in regard to things pertaining to the spirit. I would urge that they strengthen the thought, bring it into action, and I am assured that they will not be disappointed. I am sure that if they once enter the beautiful temple of Spiritual Science, they will not leave it until every portion of it is explored. I am Robert Owen. Good afternoon, friends. Sept. 4.

James Ramsden.

It will be sixteen years next month since I died. For ten years, I have tried to come into rap- That thy life's lesson reaches not, comforts not. port with my people here on earth, but I seem to fail, and now I am going to try this public way. My name was James Ramsden. I died of disease of the heart; was not sick at all, and really did not know I was a spirit outside the body, until told I was one. I had no idea of dying. I had been in this country about five years in all. I was from Leeds, England, where I have brothers and a sister living now, and I'd like to have you send the paper containing my communication to my brother, John Ramsden. His address you understand to be Leeds, Kent County, England. know I shall meet with much difficulty in getting | Stern monitors f strict to themselves, eschewing back home again, but I think the prize I covet is well worth trying for.

Now I wish to say to my friends that all their notions of life after death are in perfect keeping with those of thousands of people who have been taught to believe that heaven is only reached through purgatory. I could not believe I was dead, anymore than I could believe I was God myself. It seemed to me as if I was in a natural world, so real and tangible did things seem to me in the spirit-

Well, there are many purgatories. I take it we don't jump into heaven at once, though sooner or later all must find it, but not in the way we have been taught to believe by religionists on earth. I used to say, while I was here upon earth, "that I disliked the theory of being ridden to heaven upon anybody else's rail." Well, I say so now; for I think it best for every one to seek heaven in their own way. I have tasted of the joys of heaven in trying to benefit others who are not so well off as myself in the spirit-land, and I don't think it will be amiss for me to here say that I expect to enjoy much more

When I left my friends upon earth I said nothing about returning, for I did not know that I was to die, so sudden was my passage from the earth sphere to the spirit-world. I have met my dear old mother since I came here, and she was not very long in finding out who I was, either; and all those who are with the thought that when they come to the spiritworld their friends there will have no difficulty in recognizing them. Maybe I can be of assistance to them in taking off the old cloak that is so tightly wrapped around them that it will take ages to ge off. Please say this to my friends, and I'll try to do as much for you in a spiritual way, if I don't in

Abby Ann Weld. The gentleman who has just left, wishes me to tell you that his age was forty-nine years.

Sept. 4.

any other. Good day.

I died in September, 1846, and was twenty-five years of age. My name was Abby Ann Weld. It was Bradley before marriage.

I should much rather speak with my friends alone

if I could. I am very thankful for the privilege of coming here, even in this way, but I do so carnestly May their fron chain of irksome duty, some time desire to commune with my husband and friends in Entwined with aliken cords, grate not so harshly : a private way, that I can ecaroe hold control hare. And their souts' trusting love may yet transfuse I expected to meet them here, but I was told after. And soften harder molds of spiritual subodiment.

I prayed for the privilege to come long before my

When I was dying, I was conscious of the presence I wish to tell them that the pearly gates of the fears; after that I had no fear of death, and then esponse to their inquiries is here given through the ask again of my friends to receive me, for if it should

Thomas Jefferson Giles.

I was nine years old, and have been away since last December. My name was Tommy-Thomas Jefferand thence passed down to the hand, thus causing son Giles, and I lived in Buffalo, New York. I had the-I forget what it was-I had a sore throat. [Diptheria, was n't it?] Yes, that 's what I had, and my father said if 1'd come back and talk at some place where nobody knew me, after my death, the civil war in America?" I would say, I believe it that he should believe spirits could come and talk,

I was sick only just two or three days. My faism is one, also, and all have sprung from the same ther was away in Cincinnati on business with Mr. Drake; that's the man he buys things of sometimes. I was taken sick while he was gone. I've tried to come and talk to him, but he did n't believe it : but he said if I'd go to some place where nobody knew

My mother's here. Father never told me that my mother was dead. She's here with me and helps me talk. My father was married again, and I did n't knew that my mother was dead. But I 've found When the American people get so far enlightened it out, tell him, and she wants to come. I love my as to be able to perceive the spiritual forces that un mother that 's with him just as well, but she 's not

My father 's down South, now, He is n't on Secesh side, and I don't know when he will be at home again, but when he was at home a little while ago, he said if I'd go to some place where no one knew By the people suddenly coming to their senses. By me, he'd believe. Everybody has to come in just perceiving that I, not You, have been wrong. ahead of you, and there are so many soldiers here that know just how to fight their way along, that it makes it hard for me to come.

I'd say a good many things if my father was here. Now I'm going. You have to be women, upon conditions. She is bound to sustain herself at women's clothes while you are here.] Are you gorour nation it will be not because it herself at ing to put my name Townwall.

Robert Beardsley.

My mother and sisters have heard that I was wounded and a prisoner with you. I ask for the privilege to inform them of my death. I would not have them seek to recover my body, for it would be

I met my father upon my entrance to the spiritworld, and think I shall soon be happy and contented with the change. For the present, I feel that would far rather be on earth. I was Robe t Beardsley, of Montgomery, Alabama. My mother, whose name is Caroline Beardsley, I wish to receive this intelligence. If I find myself able to, I will try to seek out some medium nearer home, and try to give some instructions to my family concerning the disposition of my affairs. At present, I cannot.

I would give a description of my last hours, but they were better veiled from a mother's and a sister's eyes. It is enough for them to know that I am free you as individuals performed your duty to God and and with my father. I was thirty-nine years of age. an owner of a plantation a short distance from Montgomery, and resided in Montgomery most of the time. My mother and two sisters are living there, and God help them! Good day, eir.

I omitted to say I was wounded or rather killed at Bull Run, only a few days ago. I am told your papers are carried acress the lines by flag of truce, frequently. I've a thousand things I'd like to say, but cannot. I'm unused to controlling the medium, Sept. 4.

> Written for the Banner of Light. LIFE'S STRUGGLES-NO. 2.

BY ESTHER MARLOWN.

"Why thus longing, thus forever sighing,
For the far off, the unattained and dim?"

"Poor indeed thou must be if around thee
Thou no ray of light and joy can give."

Oh happy, gentle singer! poor ones there are, so poor Dost thou not know it? Some (who knows how many?) Whose constant duties faithfully performed, awake No answering recognition, whose eyes vain look For smiles, and listening ear ne'er catches encouraging Fond words—instead, those eyes by consciousness of Duties done enkindled, lose glow and sunny brightness By meeting look of anxious deprecation, ever on watch For the "left undone;" and words of happy triumph Are palsied on the up raised lip as strikes the sound ·Unprofitable, then has but done what wast thy duty to do."

Saving merit, must they encourage joy when life's A warfare? and idly praise when all are sinners Saved alone by bleeding sacrifice? Pious are these. Mothers are these-who Nature's loves suppressing No'er see a grace, save grace of self-condemning. Oh, heart, enriched by dear ones' loving wealth, By word and act expressed, constant and tender-What knowest thou the bitter anguish of those lonely. Ones whose only joy and hope is in the Future-In visions of the "far off, unattained, and dim?" Enclosed within dark, cheerless walls, in cities' Narrow streets, hear never they "Nature's perpetual Hymn," ne'er watch "the morning's rosy light," Glistening the dewy fields-or catch a glimpse Of sunset's golden curtains—night shuts down Upon them, and there 's no sky-room to show her Starry crown or silver crescent—hardly its friendly Darkness brings the blessing-sleep. Say what hast

For these? I've known a fair and simple flower, With its sweet breath telling of freedom, beauty, God-To so o'ercome such, that in silent tears alone, you read How like a prophesy it came to them, a pledge Of God's dear Future, when those yearnings deep For harmony and kindly love shall not well up From their full hearts in vain. Oh, then, I pray thee Chide them not; let them dream on, sustained still left upon the earth may console themselves As they will be by these glad visions of a happier clime. Is not this ardent longing by Hie wise hand implanted? And canst thou say, in that progressive life, (through Which we now are passing, and shall pass on forever,) These same attractions here, so strangely baffled, Will not create themselves eternal destinies?

Then stiffle not the aspirations Of these lonely ones; and wouldst thou wisely comfort Give, ch, tell them of that immortal life on which We've entered, to true perfection leading. So urge

them By every passing word of love they catch, by the stray Echoes of the far-off music, by the fair waifs Of beauty prodigal nature e'en to their feet flings In buds and blossoms ; to ever keep their faith In final harmony and lasting beauty. Thus

MINISTER."

About a year ago last December, there came to this place a young man by the name of William Cope, who was sent as a supply for this (Albany) circuit. For many years we have had preaching by the different denominations, but their discourses have been too full of sectarian bigotry to reach the better portion of society, and utterly failed to touch the popular heart. The young minister to whom I have referred, had not been long with us before he became quite popular and drew large and appreciative audiences all over the circuit. His praise was upon every lip, and enconiums were heaped upon him by all the churches.

The Congregationalists called him the Henry Ward Beecher of the West; the Presbyterians deemed him a young man of promise; the Baptists called him the American Spurgeon, and the Methodists claimed him as exclusively their own. The deacons, class-leaders, and other worthies of the churches were sent out to invite the Spiritualists, Infidels, and those of a doubtful Orthodoxy, to come and hear the young brother preach, which it seems they did, and needed not a second invitation. We were requested (after our return home) to come out and hear "the Bescher of the West," and testify for ourselves to the justness of his fame.

Of course we most cheerfully complied, as our cu riosity was somewhat excited. The house was filled to its utmost capacity, and we were informed that great truths of Creation, and would continue his discourses on the Bible and Creation for several weeks. We found him one of those highly developed and liberal minds which are sure to delight in the loftiest truths. If I were to describe him, I'should say intellectuality and spirituality predominated, and combined with his pleasant voice and manly appearance, gave him a great command over his audience. But "it is a long road that has no turn;" so in this case, and "A change came o'er the spirit matchless glory. of their dreams."

His large and attentive congregations created a spirit of inquiry as to the secret of his popularity, and especially why he received such attention from those who did not belong to the Church. Some thought that it was because of his pleasing eloquence; others of liberal minds said he was in advance of his age, and preached what would be called the true theology in fifty years. But the older and more cau-Gospel bells chime the same old tune) thought they heard occasionally a strange note which had not the true Orthodox ring. So the young brother was called upon to define his position, and state whether ereed he belonged.

reed he belonged.

The young brother answered that he was not at tached to any particular ism; but that he profited by the good, and rejected the bad of all creeds, isms and doctrines; that he was trying to lay the foundation of a structure, for which he should be indebthe must preach the Methodist Episcopal Discipline, would bring their influence to bear against him.

In the meantime the world heard that the officials were finding fault with the Rev. William Cope. and it was whispered that at a camp-meeting his committee was formed of the faithful, who were to al. He answered that he did not suppose ministers were required to preach Discipline; but supposed they ought to preach the Gospel of Jesus Christ. He was also accused of preaching such doctrines and in such a manner as to please the carnal mind, and not in accordance with the holy doctrines of the Church.

One evidence they adduced to prove this, was, that Spiritualists, Infidels, and others of an unknown Orthodoxy, manifested a deep interest in his sermons, and were especially warm in their praise of him (an awful sin that.) But what reached the climax of hetrodoxy, were the remarks he made in one of his discourses: That the Bible was not the truth; but pointed to it; that some worshiped the book: but Christians worshiped God; that Nature was God's first volume to man; Revelation the second; that he knew God had created the former, and the latter must be liberally interpreted; that in the language of the text, "The hour cometh and now is, when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in

truth." [St. John, 4th chap., 23d and 24th verses.] In a private conversation with a brother preach. er, by the name of Frost, he stated that the Bible was incomplete; that much of it might be left out without any detriment to the cause of humanity, and that some things in it were abominableat the same time calling his attention to Deuterono my, the 14th chap. 21st verse; also to the 23d chap. and 2d verse.

This was too much for flesh and blood to bear, so charges were immediately preferred against him by "Bro. Frost," and the Rev. William Cope notified to appear before an ecclesiastical trubunal. The reverend gentleman, however, thought it useless to stand a trial with his enemies, and have them for his judge, jury, and wilnesses; but concluded that the sun would rise and set as usual. His persecutors, however, were not to be baffled in the " Lord's work." as they called it, but urged the trial with all vigor.

We are informed by one who knows, that the judge, the jury, the wilnesses, and the allorneys were appointed by his accusers, and they were all his bitter enemies. Among the testimony we find the following: The Rev. William Cope said that the officials had treated him shamefully, and he feared that the Methodist Episcopal Church was approaching Russian despotism. I suppose they wished to carry out the tyranny of which he had spoken; so they took away his license to preach, expelled him from the Methodist Episcopal Church, refused to pay him for his year's services, and then commenced a course only arise in bigotted minds, and is known to their pookets, and thousands without even a pooket,

BRIEF HISTORY OF A "YOUNG for though they had taken away their man-given authority, they had not taken his intellect, his learning, or his power. The withdrawal of their license did not stop his speech. I could not see that he was injured any way but in feeling; he seemed to feel, and feel deeply.

After reading the charges brought against him. and showing their malicious intent, he closed by saying, "I cannot fully disclose to you the visions that are passing by my mind. I see the good, the noble, and the true of all agenstanding on an eminence far above all wordly view. They seem to breathe a purer air, to behold lovier scenes than earth, can show amid its glowing light. Angels come with their spiritual wings, and sing the songs of dernal love. I look, and behold! the flowers bloom, the crystal streams flow in celestial beauty.\ The white ourtains of heaven are raised, and I catch a glimpse of Immortality. I hear seraphic sounds; I catch the notes as they fall upon my ear-peace, love, joy, celestial light, angelic love, eternal glory! My soul is filled with a glow; I catch the inspiration of a lofty theme. Is this, I exclaim, the Paradise of God? Are they those who have come up through great tribulation?' Was theirs while upon earth the gibbet ?- the burning fagget ?- the torturing rack? And the angelic host answer, Ages have passed since they fought in the terrible battle for human rights against bigotry, superstition, and a malicious strife. Wicked and ungodly men have chained them to the stake, burned their poor bodies to its utmost capacity, and we were informed that to ashes, and, in contempt, have scattered them to ashes, and, in contempt, have scattered them to meet truths of Creation and would continue his stroy their spirits, but they were borne gently and lovingly to the Paradise of God, there to join in the songs of eternal love; where there shall be no more sorrow, nor death, nor crying; where there shall be no more bigotry, hatred, nor sin; where they are redeemed from the pange and woes of a dark and gloomy world; where they may bask in the sunlight of God's eternal love, and bathe in the ocean of His

From these heavenly scenes I will withdraw my spirit, and come again to battle the stern realities of human life, thanking God that He is permitting me to bear my humble part in bringing humanity to hold sweeter communion with Him and the angelworld. So I will not mourn, though it be carried to my aged parents that II have been expelled from a Christian church; though it be scattered broadcast with a malignant venom over the Christian world, tious ones (who have been accustomed to hear the yet will I trust in God; and should I live to be old, and my locks become gray, and my children and children's children stand around me in the parting hour-then shall my soul dwell for a time upon these scenes of injustice and wrong, and then gently he was a Baptist, Methodist, or to what peculiar sleep the sleep of death; and when I awake, I trust I shall awake in the paradise of God."

Mr. Cope has many friends, and we feel that he will out-live and out-grow this cruel persecution, and become like gold that has been through the refining process. But thou, self-righteous Orthodoxy, what shall we say to thee? Thou who "diggest ed to the experience, wisdom, and intelligence of all the graves of the prophets, and stonest them that are mankind, that he should gladly accept material aid sent unto thee," wilt thou live in eternal glory? and counsel from any source. He was then told that | Wilt thou repose in the supposed bosom of the Great Father? Will only the pearly gates of Paradise or the doctrines of some particular Church, or they open to thee? I commend thee to penitence and good works, lest thy supposed security should bring thee to the gates of Despair.

To you, dear Bannes, and the friends of progress, we send thee greetings of joy, because the young and case was called up, and the elders and "high ones" were informed of his sayings and doings. So a have to pin our faith to the sleeve of the Bishops, Popes, and officials; that we dare cherish ideas of one of his discourses he questioned the dootrine of total depravity. They then accused him of not preaching the Discipline, and said he was too libersaical Orthodoxy. and Humanity, RUTH M. WONZER.

- Written for the Banner of Light. SEEING THROUGH. BY M. CASE, JR.

O, there are times when mid the dust and sehes, The shadows thick that gather on our way, The soul all radiant, all prophetic, catches The light that beams from Heaven's immortal day.

When we can faintly see celestial glories And forms angelio that amid them glide, And hear, all ravished, the low whispered stories That half reveal the bliss that's here denied-Eyes that are beaming with the soul's expansion.

Forms that are beautiful in spirit-birth. Brows that are radiant in our Father's mansion . With glories won mid martyrdoms of earth-Across the stream of that majestic river. Gleaming and glancing in the mystic light.

Through ceaseless ages veils itself in night i The fair, the beautiful and the beloved That stole away so strangely from us here, When round them all the soul's deep tendrils folded,

How beautiful the Glorious Land which never

We there shall meet, no more to disappear. The little children—Heaven's fairest flowers— Brightest, purest, most beloved there, With forms of sevenfold light—the rosy hours in the That play like sunbeams on the perfamed air-

With eyes that pierce our very soul with gladness, With hands outreached in hands of ours to twine, With voices-O, the thought is a sweet madness-And little feet—the feet of yours and mine;

O, they will be the first to run and meet us. Whene'er our boat shall reach the further side, And Katie, Minnie, Charlie, Willie greet us,

And lead us on where death can ne'er divide. Ah, yes I at times they come so strangely near us That we can feel their hands upon us now. And the low breathings of the floating spirit.

Whose breezy pinions fan our fevered brow. Not far, not far are those pure spirits from us ; Not fer, not fer is that fair Land away ; And O how thin the veil that spreads between us.

Not you, nor I, nor aught of earth can say. A little moment more of life's vain showing. Of love and grief, of watchfulness and prayer, ..

of knowledge gained—perchance not worth the knowing,

A sigh-a moan-a struggle—we are there. Written in Camp near Cortnib, Miss., June 21, 1862.

RICH WITHOUT MONEY. Many a man is rich the world's sorrow as. "Religious intolerance," and are rich. A man born with a good sound constitution of the good beart, and good limbs, all this came upon him, not because he was vile or living in an unchristian manner, but because he was not "sound on the good," (or distribute.)

I was not "sound on the good," (or distribute.)

heard him preach the evabling after his persecutors function, are better than him and carry energy to every function, are better than house and lands:

It is better than a landed estate to have the right kind of father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check evil tendencies, or to develop good ones; but it is a great thing to inherit the right proportion of faculties to

That man is rich who has a good disposition—who That man is rion who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get along with in this life is man's own self. A cross, selfish fellow—a desponding and complaining fellow—a timid, care-burdened when a rio all defended that the large with the l man-these are all deformed to the inside. Their feet may not limp, but their thoughts do.

.. What were your husband's last words?" inquired the attorney. The pretty widow blushed, and looking down, replied, "I'd rather not tell." "But, indeed, you must, ma'am. Your claim may be decided by it." Still blushing, the widow declined to tell. At last a direct appeal from the bench elicited the information. "He said, Kiss me, Polly, and open that other bottle of champagne."

LIST OF LECTURERS.

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

MISS ENNA HARDINGS will lecture in Boston and Marblehead during October; in Philadelphia during November. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass. Letters will be forwarded.

H. B. Stores, inspirational speaker, will lecture in Plymouth, Oct. 5 and 12; in Providence, R. I., Oct. 19 and 26; Taunton, Nov. 2 and 0. His service may be secured for other Sundays in this vicinity, by addressing him at 75 Beach street. Boston.

Miss Lizzia Doran will lecture in Springfield through Oct.; in Marblehead, Nov. 2, 9 and 16; in Boston, Nov. 23 and 80; in Philadelphia through Dec. Address, care of Banner of Light.

F. L. WADBWORTH will lecture in Chicopee, during October; in Boston, Nov. 2 and 9; in Taunton, Nov. 16, 23 and 30, Address accordingly. He will answer calls to lecture in the MRS. M.S. Townsend will speak in Taunton, Oct. 5 and 12; West Randolph, Oct. 19 and 26; in Providence, R. I., during Nov.; in Marblehead, Dec. 21 and 28; in Philadelphia, Pa., in May.

N. FEANE WHITE will speak in Stafford, Conn., Oct. 5 and 12; Somers, Ct., Oct. 19 and 25; Springfield, Mass., the five Sundays of Nov.; in Marblehead, Dec. 7 and 14; in Putnam, Coun., through Feb.; Philadelphia in March.

WARREN OHASE speaks in Newport, N. II, Oct. 2; in Low-eil, Mass, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. He will receive subscriptions for the Banner of Light.

DE: JAMES COOPER, of Bellefontaine, Ohio, will visit Kansas, by the way of Hannibal and St. Josephs Railroad and Leavenworth, tarting about the 20th of October. He will answer calls to lecture on his return. Letters before October 20, should be addressed to Bellefontaine, Ohio; after that

date to Rudis, Anderson County, Kansas. OHABLES A. HAYDEN will speak in Kenduskeag, Oct. 5; Bradford, Oct. 12; Exeter, Oct. 19; in Dover, Me., the last Sunday in Oct., and first Sunday in Nov.; in Troy, the second Sunday in Nov.; in South Newburgh the third Sunday in Nov. Address as above or Livermore Falls, Me.

J. S. LOYELAND, will speak in Boston, Dec. 7 and 14: Address, for the present, care of Bela Marsh, 14 Bromueld street, Boston.

Mrs. Augusta A. Currier, will lecture in Providence, Oct. and 12. Address, box 815, Lowell, Mass.

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

MRS. HARAH HELEN MATHEWS, of Lowell, Mass., will receive sails to lecture in towns in the Western part of New lampshire, or Southern and Central Vermont. Address East Westmoreland, N. H.

B. Pheles Leland. Friends desiring lectures on Geology or General Reform, in the West, should write soon, as engagements are being made for the winter. Address, Cleve-

B. PHELPS LELAND. Friends desiring lectures on Geology or General Reform, in the West, should write soon, as engagements are being made for the winter. Address, Cleveland, O.

Two or three months, or till further notice.

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

Rev. E. Cass may be addressed at Ossec, Hillsdale Oo., Mich., for lectures on Spiritual and Religious topics, Astronomy, Geology, Music, Poetry, Wit and Humor, and the usual subjects and topics of popular lectures. He will also attend Marriage and Funeral Services. He may be also addressed, Care of Mrs. James Lawrence, Cleveland, Ohio.

Mr., and Mrs. H. M. Miller will answer calls to lecture on the Principles of General Reference and to lecture of the Brain.

On the Principle of Indian Research of December 19, 100 and 19, 100 a

on the Principles of General Reform, anywhere in Pennsyl vania or New York. Also, attend funerals, if desired, as wel as make clairvoyant examinations of and prescriptions for the sick. Address, Elmira, N. Y., care of Wm. B. Hatch, of Conneaut, Ohio, care of Asa Hickox.

MRS. S. E. WARNER will answer calls to lecture abroad two

SAMUEL D. PAOE, trance speaker, will answer calls to lecture in the Middle and Western States. Address, Port Hu-

MRS. C. M. Brows will spend the Autumn in Iowa and Minnesota. Address, till further notice, Independence, Io-ws, carp of "Bising Tide." CHAS. T. IRISH'S address for a few weeks is Ledyard, Conn. He will receive calls to lecture in the neighboring towns.

MISS L. E. A. DEFORCE can be addressed care of Mrs. Eliza A. Tolls, Vincennes, Indiana: till Oct. noxt.

M. A. HUNTER, M. D., will receive calls to fecture. Address, box 2001, Rochester, N. Y.

MRS. FATHIE BURBARK FRITON may be addressed at Wordester, Mass., care of James Dudley.

E. WHIPPLE is lecturing on Geology and General Reform ddress for the Fall and Winter, Kalamazoo, Michigan. DR. H. F. GARDNER. Pavilion, 55 Tremont street, Boston

DE. E. L. LYON, care of Banner of Light, Boston, Mass., Miss Ama Ryder, Boston, Mass., care Banner of Light, L. Judd Parder, Boston, care of Bela Marsh. Mass. Mary A. Rioker, Chelsea, Mass. Whi. F. Whitman, trauce speaker, Athol Depot, Mass. N. S. Gerrhleaf, Lowell, Mass. Mas. J. Puffer, Hanson, Plymouth Co., Mass.

PREDERICK ROBINSON, Marblehead, Mass. Mrs. E. A. Bliss, Springfield, Mass. J. J. Locke, Greenwood, Mass. T. LANE, Lawrence, Mass.

A. H. DAVIS, Natick, Mass. REV. M. TAYLOR, Stockton, Me. MRS. CLIPTON HUTCHINSON, Milford, N. H. FRANK CHASE, South Sutton, N. H.

GEO. B. NELBON, Concord, N. H.

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MISS BRILE BOOUGALL, Rockford, 111.
REV. HERMAN SHOW, Rockford, 111.

MRE. L. BROTHERTON, trance speaker, Pontiac City, Mich. J. BOUTHARD Poetlo Inspirational Medium, Pontiac Mich. W.T. JAHIRSON, trance speaker, Paw Paw, Mich. MRE. M. J. KUTS, Cainon, Kent County, Mich. ASEAN AND NALUE BRITH, Three Rivers, Mich. Ray, J. G. Fish, Gaoges, Allegan Co., Mich. John McQuren, Hillsdale, Mich.

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tution of; Magellanic Clouds, Constitution of. A Review of the Heavens, and conclusions.

Chapter 3. The Theory and Origin of Worlds. Cometary vapor: Primodial Nature of Nebulous vapor; Origin of Comets; Production of Planetary Zones; Experiment; Cause of Bevolution and Rotation; Form and Bize of a Stollar System—Centre of.—Motions of; Special Designs, &c.

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Onclusion.
Chapter 6. Plan of Organio Beings. Blending of all organic Beings in the Cell; Vegetable and animal Lines of Advance; Embryonic Growth; Four Archetypes of Creation; Four Types of the Vertebrata; The Plan of Living Beings.
Chapter 7. Influence of Conditions. Definition of Species; Hybridization; In the Horse; Ox; Sheep; Deer; Dog; In Plants; Influence of Conditions; Of Domestic; Of Natural;

Piants; Influence of Conditions; Of Dunestic; Of Natural; Design and Structure.
Chapter 8. Dawn of Life. The primitive States; The primitive Ocean; Dawn of Life; Gestation of the Globe; Difference of the great Divisions; Progress of Life; Preservation of Organic Remains; Traces of; Mingling of the Extremes of Classes; Permanency of Type; Reproduction of.
Chapter 9. The History of Life through the Silurian Formation. The Ago of Mollusca; Conformity of all living Beings to one Archetype; Silurian Life; Sea of the; Graptolifes; Polypes; Corallines; Crinoidians; Lily Enerinite; Mollusks; Cephalpods; Grustaceaus; Trilobites; Nautilus; Vertebrata, Silurian Scenery.
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Chapter 11. Carboniferous or Coal Formation. Conditions of; Origin of the Coal; Lepidodendron; Stigmaria; Arborescent Forns; Calamites; Norfolk Island Pine; Carboniferous Scenery; Luxuriance of Vegetation; Islands of the South Soa represent the Coal Era; The Marino Depths; Fucoids; Orthoceras; Cephalopods; Terebratula; Productus; Ammonites; Fishes; Ganoids; Bharks; Sauroids; Terrestrala.

Chapter 12. Permian and Trias Periods. Changes of Con-5 and 12. Address, box 815, Lowell, Mass.

Mas. M. B. Kenner will speak in Putnam, the three first Sundays of Oct. Address, Lawrence, Mass.

Miss Emma Houszon, will speak in Boston, Oct. 19 and 26. Address, East Stoughton, Mass.

Miss Emma Houszon, will speak in Boston, Oct. 19 and 26. Address, East Stoughton, Mass.

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

W. K. Bipler will speak in Dover, Oct. 5; in Stockton. Oct. 12. Address, Box 505, Bangor, Me.

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

Miss. A. P. Thompson will lecture in Portland, Me., Oct.

Address accordingly.

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rus; Megalesaurus; Plan of Vertebral Articulation; Ptero-dactyle; The Wealden; Ignan-don; nellokaurus; Dawn of Mammals in the Marsupials; The Saurian Age; Scenery of

this Era.

Chapter 14. The Cretaceous or Chalk Period. A Tran-

land, Q.

Gro. A. Pzinor, of Dover, Me., Tranca Medium, will speak to the friends of Spiritualism, in towns in the vicinity of his home, occasionally, if the friends of the cause request, for two or three months, or till further notice.

L. K. Coonley, transca winter. Address, Cleve-Rhinoceros; Anaplotherium; Gracilis; Cetaceans; Zeuglodon; Beenery; Approach to the Present; European Fauna; Mastodon; Manmoth; Dinotherium, &c.; Indian Fauna; Sivatherium, &c.; South American Fauna; Gigantic Slottas; Mogatherium; Mastadon; Giyptodon, &c.; Theory of Drift; Causes of—Now forming.

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14. Cor, The Author,
15. Cor, The Author,
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16. The Papella Mars,
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THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priest-craft, still needs the support of a free and independent press. Therefore we propose to continue the Boston investment and shall commence its Twenty-Second Volume on the 7th of May.

of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Believe the second of the paper acceptable to all and subservient to national utility. accoptance to an and solve treat where the latter introduced in gaperstition to be the bare of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, as it interest on as been, to control as the perindus minds and to expose, by every means in our power, the mischierous practice of that numerous class of pretenders who are perpetually directing the attention of their creditous followers to THEMOS ABOVE, that they may the more effectually deprive them of THEMOS DELOW, and attempting to reconcile them to misery and degradation in this world, by promising

prive them of TRENOE BELOW, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-cerical, in connection with universal mental freedom, are the distinguishing characteristics of the Investigation, are the distinguishing characteristics of the Investigation. But as our aim is the promotion of human happiness by means of mental cultivation, we shall only our closure of the many deem conductive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or scjonce. As we protend not to amuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render ty. In a word, we shall do the best we know how to render our paper descript of the patronage we solicit, and worthy of the cause we sdyocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our, most grateful acknowledgments; and we call upon everyone of congenist thought and feeling to countenance and support us in our uncompromising heatility to religious imposture, which we consider the master-vice of the age;

Terms—Two dollars per annum for a single copy—three dollars for two copies to one address. All letters should be directed to J. P. MENDUM, No. 103 Court street.

Beston, Mass., March 1, 1882.

Bearls.

"——elegies,
And quoted odes, and jewels five words long,
Tust on the stretched fore-finger of all time Rusrkle forever.

MAKE HAY WHILST THE SUN SRINES. Make hay whilst the sun shines, whate'er be your lot Enjoy life, whilst enjoy it you may." Oh, ne'er be this time-honored maxim forgot-Make hay, whilst the sun shines, make hay !

In the season of youth, when the heart's in its spring. Ere a hope has had time to decay. Ere your vigor of arm, or of spirit, take wing. Make hay, whist the sun shines, make hay !

Be fame, rank, ambition, or fortune your mark, Or those treasures that pass not away. If you wait till to-morrow, your sky may be dark; Make hay, whilst the sun shines, make hay!

Would you chain the wild wing of the runagate Love. Don't forget that his season is May; And since winter vouchsafes us few rays from above. Make hay, whilst the sun shines, make hay !

'Mid the chances of life, when a prize may be won. Shun the danger that waits on delay: Ere the day be far spent and the night cometh on, Make hay, whilst the sun shines, make hay !

The progress of knowledge is slow. Like the sun. we cannot see it moving: but after a while we perceive that it has moved, nay, that it has moved onward.

THE INCORPUPTIBLE.

No joy is true, save that which hath no end; No life is true, save that which liveth ever; No health is sound, save that which God doth send; No love is real, save that which changeth never. Heaven were no heaven, if its dear light could fade;

If its fair glory could hereafter wane; If its sweet skies could suffer stain or shade, Or its soft breezes waft one note of pain.

But no. its beauty is forever vernal; Its glory is the glory of the King. Undying, incorruptible, eternal ! And ever new the song its dwellers sing.

Oh, heaven of heavens, how true thy life must be ! Oh, home of God, how excellent thy light! Oh. long, long summer of eternity. Bright noon of angels, ever clear and bright.

Early inculcate in your children frankness, candor generosity, magnanimity, patriotism and self-denial.

THE LIFE BOAT.

But now spectators on the shore Shout their applause; the heart-raised cheer ls heard above the ocean's roar; "The Life Boat !" thunders far and near. That bark of slender, fragile form, Battles triumphant with the storm. Lives when the ship no more can ride. But founders in her strength and pride; The dove sent forth, rejoiced to bear The branch of hope to pale despair; The rainbow in the cloud of gloom, Deliverer from the threatening tomb; Her generous mission is to save-The guardian angel of the wave. -[Nioholas Michell.

A little wealtn was parents us to live well, and less to die bappily. .

A NEW CHAPTER IN LITERARY BIOG-BAPHY.

Why Irving Was Never Married.

Much mystery has attached to the celibacy of Washington Irving. While upon every other point or peculiarity of the great writer's character and career his familiar friends have taken pains to inform the wide circle of his admirers, an aggravating reticence has always met the questionings of those who were curious as to why matrimony made no part of his experience. There were occasional and very vague references made to a "lang syne" love-so dimly distant in the past as to have the air of tradition-and the manner of mentioning, which made Irving appear the model of constancy, if not the hero of a romance. But the circumstance of his bacherlorhood remained a simple, patent, unexplained fact; the theme of many wonderings, the warp and woof of much imagining-nay more, the substructure of a thousand sweet sympathies outgushing from other hearts whose loves had not been lost, but gone before. It is doubtful if a secret of the sort-all things considered-was ever before so carefully and completely kept. For once the impertinent were held at bay, the prying were baulked, and the sympathetic, even, discouraged. The set time for its disclosure had not come, and surely, when his intimates and relatives were debarred from the remotest reference to the subject in the hallowed home circle of the literary bachelor, it was but proper that the truth should burst forth upon the world, if at all, in Irving's own selected time and in his own pathetic language.

It was while engaged in writing his "History of New York," that Irving, then a young man of twenty-six, was called to mourn the somewhat sudden death of Matilda Hoffman, whom he had hoped to call his wife. This young lady was the second daughter of Josiah Ogden Hoffman, and the sister of those two talented men, Charles Fenno Hoffman, the poet, and Ogden Hoffman, the eloquent jurist. In her father's office Washington Irving had essayed to study law, and with every prospect, if industrious and studious, of a partnership with Mr. Hoffman, as well as a matrimonial alliance with Matilda. These high hopes were disappointed by the decease of the young lady on the 26th of April, 1809, in the eightcenth year of her age.

There is a pathos about Irving's recital of the oircumstances of her death, and of his own feelings, that is truly painful and tear-impelling. He says: Highe was taken ill with a cold. Nothing was thought of it at first; but she grew rapidly worse, and fell into a consumption. I cannot tell you what I suffered. O O I saw her fade rapidly away; beautiful and more beautiful and more angelical to the very last. I was often by her bedeide; and in her wandering state of mind she would talk to me with a sweet, natural and affecting eloquence that was overpowering. I saw more of the beauty of her mind in that delirious state than I had ever known before. Her malady was rapid in its career, and hurried her off in two months. Her dying struggles were painful and protracted. For three days and nights I did not leave the house, and soarcely elept. I was by her when she died; all the family were assembled round her, some praying, others weeping, for she was adored by them all. I was the last one she looked upon.

in the state of the state of the property of

was in for a long time. I seemed to care for nothing:
the world was a blank to me. I abandoned all pled by rebel forces and afterwards occupied by the thoughts of the law. I went into the country, but forces of the United States shall be deemed captures of war, and shall be forever free of their servitude, and not again held as slaves. could not bear solitude, yet could not enjoy society.

There was a dismal horror continually in my mind,
that made me fear to be alone. I had often to get
up in the night and seek the bed-room of my brothey,
as if the having a human being by me would relieve
me from the frightful gloom of my own thoughts.
Months elapsed before my mind would resume any
tone: but the despondency I had suffered for a long.

war, and shall be forever tree of their servitude, and
net again held as slaves.

Section 10. And be it further enacted, that no
slave escaping into any State, Territory, or the District of Columbia, from any of the States, shall be delivered up, or in any way impeded or hindered of his
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livered up, or in any way impeded or hindered of his
livered up, or in any tone; but the despondency I had suffered for a long owner, and has not been in arms against the United States in the present rebellion, nor in any way given atd and comfort thereto, and no person engaged in the guish that attended its catastrophe, seemed to give military or naval service of the United States shall a turn to my whole character, and throw some clouds into my disposition, which have ever since hung about it. • • • I seemed to drift about person to the claimant, on pain of being dismissed without aim or object, at the mercy of every breeze; from the service." my heart wanted anchorage. I was naturally susceptible, and tried to form other attachments, but my heart would not hold on; it would continually their respective apheres of service the acts and sec recur to what it had lost; and whenever there was a tions above recited, and the Executive will in due pause in the hurry of novelty and excitement, I time recommend that all officens of the United not talk on the subject of this hopeless regret; I throughout the rebellion, shall, upon the restoration of the Constitutional relations between the United cessantly."

Such was the language in which Irving poured forth his sorrows and sad memories, in a letter written many years ago to a lady who wondered at his celibacy, and expressed the wish to know why he had never married. Can words more graphically Independence of the United States the 87th. describe the shipwreck of hope, or more tenderly depict the chivalric devotion of a faithful lover? How sweetly, too, does Irving portray with his artist-pen the lineaments of his loved one! He says. in the same letter, "The more I saw of her, the more I had reason to admire her. Her mind seemed to unfold itself leaf by leaf, and every time to discover new sweetness. Nobody knew her so well as I, for she was generally timid and silent; but I, in a manner studied her excellence. Never did I meet with more intuitive rectitude of mind, more native delicacy, more exquisite propriety in word, thought and action, than in this young creature. I am not exaggerating: what I say was acknowledged by all that knew her. Her brilliant little sister used to say that people began by admiring her, but ended by loving Matilda. For my part I idolized her. I felt at times rebuked by her superior delicacy and purity, and as if I was a coarse, unworthy being in comparison.

Irving seldom or never alluded to this sad event nor was the name of Matilda ever spoken in his presence. Thirty years after her death, Irving was visiting Mr. Hoffman, and a grand daughter in drawing out some sheets of music to be performed upon the piano, accidentally brought with them a piece of embroidery which dropped upon the floor. Washington," said Mr. Hoffman, "this is a piece of poor Matilda's workmanship." His biographer describes the effect as electric. "He had been conversing in the sprightliest mood before," says Pierre M. Irving, " and he sunk at once into utter silence, and in a few moments got up and left the house." Do any of the pages that record the "loves of the poets" glisten with a purer, brighter hafo than is thrown around the name and character and memory of Matilda Hoffman, by the life-long constancy, and the graceful tributes, of one whose name, destined to a deathless amount, may not henceforth be dissevered from that of the early lost and dearly loved, whose death made Washington Irving what he was and what the world admires?

EMANCIPATION PROCLAMATION.

Freedom of the Slaves in Reballions States on the First day of January next.

By the President of the United States-A Proclamation. I, Abraham Lincoln, President of the United and Commander-in-Chief of the Army and Navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the Constitu-tional relation between the United State and the people thereof, in which States that relation is or may be suspended or disturbed; that it is my purpose at the next meeting of Congress to again recommend the adoption of a practical measure tendering pecuniary aid to the free acceptance or rejection of all the slave States, so called, the people whereof may not then be in rebellion against the United States, and which State may then have voluntarily adopted, or thereafter may voluntarily adopt, immediate or gradual abolishment of slavery within their respective limits, and that the effort to colonize persons of African descent with their consent upon this continent, or elsewhere, with the previously obtained consent of the Government existing there, will be continued; that upon the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or any designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward and shall respectively for the conformity with that rational and consoling spiritual faith which our brother has for many years felt to be founded upon the immutable principles of truth, and which enabled him to feel and to say, as the seenes of the earth-life were closing around him, "I am going home." His vigorous and active mind was eminently of a practical character, and in all his business relations "he did with his might what his hands found to do." His genial nature had endeared him to a large circle of friends, and to his family circle he was all that a kind, provident and affectionate huswithin their respective limits, and that the effort to the United States, shall be then, thenceforward and band, father, son and brother could be. His visible forever free, and the Executive Government of the United States including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, and will do no act or acts to repress such persons or any of them in any efforts. dom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom; that the Executive will, on the first day of January aforesaid, by proclamation designate the States or parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States, and the fact that any State or people thereof shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testing. shall, in the absence of strong countervailing testication of the friends, as it will be mony, be deemed conclusive evidence that such State in his own family circle, so that his presence and influence may be realized with distinctness and power. against the United States; that attention is hereby called to an act of Congress, entitled " an act to make an additional article of war," approved March 13th, 1862, and which act is in the words and figure following:

" Be it enacted by the Senate and House of Repre entatives of the United States of America in Congress assembled, that hereafter the following shall be promulgated as an additional article of war for the ernment of the army of the United States, and shall be obeyed and observed as each

be obeyed and observed as such: Article — All officers or persons in the military or naval service of the United States are prohibited from employing any of the forces under their respective commands for the purpose of returning figitives from service or labor who may have escaped from any persons to whom such service or labor is claimed to be due, and any officer who shall be found guilty by court martials of violating this article while the states. martial of violating this article shall be dismissed

from the service.

Section 2. And be it further enacted that this act shall take effect from and after its passage;"

Also to the 9th and 10th sections of an act entitled "An act to suppress insurrection, to punish treason and rebellion, to seize and confiscate property of rebells, and for other purposes, approved July 17, 1862, and which sections are in the words and figure follow-

ing:
Bection 9. And be it further enacted that all slaves
of persons who shall hereafter be engaged in rebellion
against the Government of the United States, or who
shall in any way give aid or comfort thereto, escaping
from such person and taking refuge within the lines of
Paoytonzon.—Breakers engaged:—Mrs. A. A. Corrier,
Cot. Sand 12: H. B. Blozz, Cot. 12 and 26: Mrs. M. B. Town-

And I do hereby enjoin upon and order all persons engaged in the military and naval service of the United States to observe, obey and enforce within would sink into dismal dejection. For years I could States, who shall have remained loyal thereto could not even mention her name; but her image States and their respective States and people, if the was continually before me, and I dreamt of her in- relations shall have been suspended or disturbed, be compensated for all losses by acts of the United States, including the loss of slaves.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this 22nd day of

By the President, ABRAHAM LINCOLN. Wm. II. SEWARD, Secretary of State.

Aunt Myra to Warren Chase.

Aunt Myra has not much to say in regard to Warren Chase's reply to the few queries presented by her for consideration in connection with his letter on Marriage; but would like to say a few words in explanation of her position, as it seems to her that his remarks place her in an attitude she did not intend to assume_that of an advocate of the union of extreme opposite characters.

I am as much opposed to "yoking vice and innocence," or any other extremes, or even different dispositions, which cannot be cemented by true love, and harmonized by the charity which love begets, as any one, and offered those queries simply because I thought they ought to be considered in connection with the subject of his letter, knowing that many honestly entertain such sentiments as they suggest, and because I, too, think it is time that our young people were taught the true laws of Marriage, whatever they may be, and the necessity of obeying them, (and we older ones also, that we may know how to teach them) in order to avoid the discord and unhappiness which cannot be denied exists in our present system, whether it be because it is based on the mistaken "theory spoken of by Aunt Myra," or any other theory, or no theory at all. It seems to me the latter is nearer the truth, that it is marrying for so many different and unworthy objects, instead of making true love the basis. But whatever the error may be, it certainly is time it was corrected.

I will not attempt to refute the arguments, or rather assertions of the brother, but I confess I do not see how his theory can be made to harmonize with the known laws or Mature, in regard to positive and negative principles. Perhaps they are not applicable in this case, and that my ignorance alone prevents me from seeing more clearly. But that the errors of our system of marriage, whatever they may be, as well as all other evils, may be speedily banished from this beautiful world of ours, is the sincere desire of AUNT MYRA.

A very clever burlesque was enacted in East Haddam, Conn., a few days since, greatly to the amuse-ment of those who have not yet lost all their senses. A company of about thirty, clothed in all kinds of suits except the regulation, marched through the principal streets to the music of a crippled drum, with a banner inscribed "Cripple Guard," 'All the crutches and canes were brought into requisition, and each man kept step with himself. Each had a huge placard on his back, telling the story of his ills. The fattest man was labeled "Consumption," the leanest "Gout," the healthlest "Sick six years ago," the youngest "Forly-six years old," &c. Some of the certificate holders looked with evident disgust upon the pageant.

Obituary Notice.

Passed to the higher life, from North Manchester,

Conn., on Friday, Sept. 12th, after a short illness, HENRY J. JOHNSON, aged 45 years. In compliance with his own request, and that of his beloved family, I conducted appropriate funeral cere-monies, in conformity with that rational and consoling

NOTICES OF MEETINGS.

LYCEUM CHURCH, LYCEUM HALL, TERMONT STREET, (opposite head of School street.)—Meetings are held every Sunday by the Society of Spiritualists, at 2:45 and 7:1-2 r. M. Admission Free. Lecturers engaged:—Miss Emma Hardingo, Oct. 5 and 12; Miss Emma Houston, Oct. 10 and 25; F. L. Wadsworth, Nov. 2 and 9; Miss Lizzie Doten, Nov. 23 and 80; J. S. Loveland, Dec. 7 and 14; Mrs. Fannie Davis Smith, Dec. 21 and 28. Dec. 21 and 28. Conference Hall, No. 14 Beompield Steret, Boston.

The Spiritual Conference moots every Tuesday evening, at 71-2 o'clock. MARRICHEAD.—Meetings are held in Bassett's new Hall. Speakers engaged:—Mrs. Amanda M. Spence, Oct. 5 and 19; Miss Emma Hardinge, Oct. 10 and 20; Miss Lizzle Duten, Nov. 2, 9 and 10; N. Frank White, Des. 7 and 14; Mrs. M. S. Townsend, Dec. 21 and 28.

Townsend, Dec. 21 and 28.

TAUNION.—Meetings are held in the Town Hail, every Sabbath afternoon and ovaning. The following speakers are engaged:—Mrs. M. S. Townsend, Oct. 5 and 12; F. L. Wadsworth, Nov. 16, 25 and 30; Hon. Warren Chase, in Dec. FOXBORO'.—Meetings in the Town Hall. Speakers engaged: Miss Lizzie Doten, Oct. 5; Mrs. Mary Macumber Wood, Oct. 19 and 26.

Lows.L.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wella's Hall, Speaker engaged:—Hon. Warren Chase, during October. Onicorea, Masa.—Music Hall has been hired by the Spiritualists. Meetings will be held Bundays, afternoon and evening. Speaker engaged:—F. L. Wadsworth, during Oct.

I was the last one she looked upon.

I cannot tell you what a horrid state of mind I described by them and coming under the control of the send during Nov.

Providence.—Breakers engaged:—Mrs. A. A. Ourrier, Cannot tell you what a horrid state of mind I described by them and coming under the control of the send during Nov.

A Card.

To the friends in the West, and any where, I with to introduce Mrs. Nancy R. Gore, from the Northwestern part of Massachusetts, now in Western Pennsylvania, and on her way West. Mrs. Gore is a good speaker and good medium, with remarkable psychometrical powers. Her husband has gone over the deep, dark river, and her only living child has gone over the Rocky Mountains, and she is in the field free. THE HUMAN SOUL: 178 MIGRATIONS AND ITS and a laborer of much promise in the ranks of Spiritualism. Angels attend her, and many mortals can be comforted, encouraged, and instructed by and through WARREN CHASE.

Sept. 21, 1862. Notice.

Knowing that in many places where our friends desire to hold meetings, they find it very difficult to obtain speakers, I take this method of introducing again to their notice Mrs. Sarah A. Byrnes, (formerly Sarah Magoun.) who will respond to such calls as she can answer, within thirty or forty miles of Boston. She has been a favorite speaker in many places, and I believe her to be a good woman. Such we need to spread our gospel. Now is the time for truth to triumph over M. S. TOWNSEND.

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

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

The members of this Association cordially invite all

reform lecturers or teachers to meet and cooperate with them. Says Section XII of the Statement of Principles and Aims," As we include every thought, Principles and Aims." "As we include every thought, word, or work, that can improve the race, or enhance its happiness, in the word 'Spiritualism,' we seek the association of every earnest thinker and capable worker in the cause of humanity." To fraternize and unitize is one of the leading objects of the meetings. It is proposed, in connection with the above appointed meetings of the Association, to hold public meetings at Lyceum Hall, on Wednesday and Thursday evenings, let and 2d, of which wore specific no.

meetings at Lyceum Hall, on wednesday and Thursday evenings. Ist and 2d, of which more specific notice will be given.

F. L. Wadsworth,

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

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

F. L. W.

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

Discussion.

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

W. F. Jamieson, Afternation.

W. F. JAMIESON, Affirmative. W. F. Jamieson, Affirmative.
Rev. Moses Hull, Negative.
Also, three evenings, commencing Nov. 3d. Question: Are the teachings of the Bible better calculated to morally advance the human family than those of Modera Delvitualism?

Rev. Moses Hull, Affirmative.
W. F. Jamieson, Negative.

Notice.

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

Good music and speaking will, we hope, entertain

all who attend.
Seats free, with a cordial invitation to all.

A collection will be taken to pay the expense of the all. F. L. WADSWORTH,

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

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