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There was something in his manner that struck

Written for the Banner of Light. **MY HUSBAND'S SECRET** BY A. E. PORTER.

Titerary Department.

CHAPTER VII.

We had a very quiet house for one week. My dally walk extended only to the post-office, from which I always brought, the newspaper at least, if nothing more. This helped to while away the time which hung rather heavily on my husband's hands. He was not well, and yet would not call himself. sick ; the least exposure brought on his cough, and, unable to take inflicient exercise, he lost all appetite for food, and grew thin and pale. Our doctor: advised and prescribed, went through the usual routine demanded by the profession, and looked to see either a rallying of Nature's forces, or a passive yielding to the great Conqueror. He was disappointed ; neither the one nor the other happened; but Sidney remained in a quiet, non-resistant, weak state.

Every morning he would dress himself; take his usual seat at the table, and try to enjoy the break fast which was always prepared with special reference to his taste. But the effort was vain; the coffee had lost its flavor, the toast its orispiness. Job was right when he implied there was no taste in an erg, and so my poor husband found no pleasure in the hour which had always been to us the happi est and brightest of the day. Then came a short walk in the garden, and a visit to the new house, where I accompanied him, and we planned the position of the farniture, and gave directions to the workmen who were doing the "odds and ends," as one of them said, and I remarked to Sidney that the plural was very significant, and that it was surely a noun of multitude. He smiled, but added :

"It is better to have everything done right, and all the little necessary fixtures arranged now, that we might have a long rest from such business ; for," he added, "I am weary of huilding, and hope never to do it again ; It is my first and last bouse;" have

No defect escaped his eye, and no need but he supplied. I was surprised to see how closely he hadwatched the defloiencies in the kitchen in the old house, and any housekeeper's face would have glow. ed with pleasure to see the neat marble sink, the ample pantry, with its fall supply of closets, shelves. hooks, drawers, &c., &c. I longed to move right in, thinking, truly, as I said, that he could n't help en joying a dinner cooked there.

"We must be patient," he replied; "the walls are still damp, and we must have fires kept here for some time before it will be safe to move."

poplars bent and swayed to and fro, as if they want- could not talk much for the next hour. But he them a year's trial; it was well borne, and won ed to get away from the old house, having, no doubt grew, no worse, remaining day sliar day the same ; them, I supposed, the privilege of a correspondence." -for they had often listened to the tale-a knowl- but he enjoyed the preparations for our removal, edge of its impending doom.

and then came long-drawn sighs ; the trees sighe aiding all in his power, and feeling better, as he your aid." and the wind sighed as it came more slowly round said, for the exertion. The weather was bright, heard it often, but it was sadder than ever now; and and he was sure that he was gaining so fast in Maurice very much, I still had an awe of him made me long to quit the old place that seemed to health that the doctor would prove a false prophet. have known little else but sorrow and sighing.

"I shall feel better when this storm is over," ment to the house that troubles me, and takes away, proud of her dominion than myself, when I took posmy cough."

We kept up fires in the new house, and amused our- needs that has not been occupied. selves the best we could, waiting for the clear, bright weather to come. It was long in coming, but it did wished for December. I remember well how pheer come at last, and Sidney said a ride would do him ful and hopeful Sidney was at that time. He was riage, and took the last ride of the season, for win- he forgot self and lived for another or, rather, anter would be upon us soon, and I never loved the other was to him as self-even detrer. I, too, (persnow. We rode past Aunt Posey's and by the little haps most women are so,) was forgetful of everyburial ground. I had never been there since that thing save the precious burden which was henceforth terrible night, and it brought it all fresh to mind, to make our own lives brighter. But, strange to say, the feeling of reproach and Never shall I forget the happy, beaming expression blame had passed away. I looked at Sidney's face, of love and gratitude on Bidney's face when he at the clear. frank, blue eye, and at the pale, worn looked for the first time on his new boan son. Had features, and while I dared not now ask any explan- I any doubts before of his devotion and love, they ation, banished all suspicion of wrong. We rode so were all removed now, and earth for one short month near the cemetery that I could see the fresh, new- became a paradise I could desire no greater on the made grave. Some kind hand had already planted other side of the river of death. "Such seasons for an instant almost to stand still, and my breath ness of heaven. The languar and debility of my came with difficulty. Not a word was said as we husband seemed to pass hway. My haby was wellthat some strong emotion agitated Sidney. When at my side, in a happy, blissful trance, such as fills we returned home he was tired, and sat down in his the imagination of the Eastern devotee, whose idea easy chair to rest. He was no better for the ride; of heaven is only pure, passive enjoyment. it did not refresh him, as he had hoped.

sat patient and hopeful by the first doctor came of. The Bird of Paradise soldon de setth, a storm Tways comes? gret." ten, and sat long, but said little about the cause and if he area decendent of a storm. Why so, not so, brother Maurice, 1 know better by exand I broke in abruptly upon a dissertation on the ment, wrought by quaffing the elixir of happiness, Perry would be well enough for us to move into the returning health new house.

The doctor stopped suddenly, looked wise, took a pinch of snuff, and after sundry hems, and a rather sleeping babe, when I heard a light tap at my door ostentatious use of his handkerchief, remarked that and in answer to my summons "Come in," our you will aree with me----" he would advise remaining where we were for the brother Maurice stood before me." present. "Indeed," said he, "if it were myself, I Now, as the reader has learned, I was a plain lit-

would wait until spring. Then I think your hus-band will be fresh and vigorous; but the cold winter beauty, but love and happiness give a charm to the tween the brothers imy husband, thin, sallow, worn is now upon us, and he will demand nursing and plainest person-at least I could only account for care. A new house is often damp. I see your plas- Maurice's remark in that way with the addition. terers are still at work on some parts, and as I have known fatal consequences from the occupation of indulged his pure but simple tasts in the furnishing travel and mingle much with the world. new houses, by persons suffering from long diseases, of the nursery, and my mother had sent me just the I propose that you exercise great patience and cau. I tion."

entering with great interest into all my little plans, could see matters as I do. I cannot explain now. but Once in awhile there would be a jull in the storm, and when the week came, he seemed so much better, you can trust me, I know, and I believe I shall have

December came at last-the long-dreaded, yet

Alas ! why could n't I see, why did I not know

I was sic one day in my nursery, watching with all a young mother's tenderness and love, my

"I did not so view it, nor could you wish it if you I was perplexed, and did not answer immediately. the north east corner of the house, and then follow- and, though cold, invigorating; the clear sky and I was in the dark, and wanted a little more light, ed another sigh-a long, low, woman's sigh. I had cheerful sunlight acted like magio upon the invalid, but did not know how to obtain it. While I admired

which prevented too much freedom. He was a Those were happy days. I forgot then the only prominent man in the State, he was almost old sonroe of disquietude, and gave myself wholly to the enough to be my husband's father, and there was a Sidney would repeatedly say ; " it is this confine- enjoyment of the change. No queen ever felt more dignity and reticence about him which I liked none the less because it held me at a distance. Our sex love my strength, and it is the dampness that increases session of our now house. The svent almost gave to look up, to reverence-it is innate, belongs to our health to Sidney, who never wearled in making little | nature, and we shrink from lessening that deference, I thought so too, and we tried to be very cheerfal. additions and improvements such as any new house or giving to our idols earthly qualities. But in my anxiety for Fanny I grew hold, and exclaimed earnestly: ·

"Oh, brother Maurice, you do n't mean, you surely do n't mean to forbid the correspondence between good-it was all he needed, and he sent for a car- able to be out, and my comfort was closely studied : Frank and Fanny. He is a noble youth, he loves sincerely, and will love faithfully; he is ambitious, and will win a place and name in the world. It is a fearful thing to separate two such hearts."

I spoke with animation; my whole soul was in my words. Maurice looked at me surprised, but I am sure, from his expression, he was not displeased. "Well, really, Mary, I was not aware that you had so much romance in you. I have not done justice to your quiet temperament ; it 's a study for me, but," and here he smiled, but very sadly, I thought, and his fine face expressed more pity than displeasure, "you are inexperienced, I see. I know life, its joys a rose-bush, and a weeping-willow; my heart seemed are to mortals given," as sweet types of the bright. and disappointments, better, far better than you, and, let me tell you, that these loves of children never fulfill their promise; better, far better, that drove slowly onward, but I felt (I cannot tell why,) formed and healthy, and I lay with the precious gift they be plucked in the blossom than suffered to mature into worthless fruit, that bears within its heart the worm of corruption. Frank will grow weary of this boy's passion; and if, from a mistaken sense of honor, he fulfills the vows made now, it may Day after day passed, and he still coughed; still that after one of those calm, bright, predays, when bring to both a life of disappointment and bitter re

of my husband's illness. I became impatient, and could n't i see that the smile, and it bright eye and perience ;" but a sudden pang, quick as a flash of thought he was forgetting the object of his calls, the quickened step were only the result of excite. lightning, pierced my heart-that sad evening, the lonely grave, the secret yet unrevealed 1 I can't tell nature of soils, and asked how soon he thought Mr. and were not, as I vainly fancied them, the signs of how Maurice interpreted my looks, but these quiet, observing men read such faces as mine far better read theirs.

> r observation or experience, or both, Mary, ye the truth of my words. From your heart

He was interrupted by the entrance of Sidney. They had not seen each other since Maurice's re-

a chill to my heart. When he had gone, I, with my usual abruptness, exclaimed :

"Why, Sidney, what can be the matter with you? You treated your brother with great coolness. When you came into the room it was like a cold wind from the Arctic regions l"

"Did , ou feel chilled by it, Mary?" he said, a world of tenderness in his voice, as if a rough wind near me would give him pain.

"No, no Sidney, the coldness was not for me : I could see that; but-why-well, really, to tell the truth, I think your family are a little peculiar."

He smiled, and I interpreted the meaning to be, perhaps "some others are peculiar, too."

"Let me explain," I said. " I mean that you are not demonstrative. There may be strong family affection, but you do not manifest it. Even Fanny. much as she has reason to love her father, and strong as is his attachment to her, seems to manifest more fear than love. And you, who are so much younger than Maurice, and whom he regards almost in the light of a child, are so studiously po. lite, that you chill all warmth of reception. I only wondered that he did not resent it by greater coldness ; instead of that, he was more kind and cordial than usual, until you angered him by such decided opposition to his opinion."

While I was speaking, Sidney's countenance puzeled me. At first he smiled, as if he knew more of family characteristics, but when I spoke of Maurice as a father, there was a dark_shadow on his brow, almost of anger. He rose and took the babe that had waked, crying, from its sleep, and gently as a woman, carried it in his arms as he walked back and forth in the room.

There seemed every day an increasing tenderness in Sidney's manner toward myself and the babe. He-said little, but the expression and tones spoke volumes of love and affection our home circle was our world; here we lived, L and had our being-yes, I am sorry e forgot all else, even for a time our entir nce upon the Author of our blessings. We were sufficient to each other, and, save for Fanny, we should have forgotten to feel an interest in the happiness of others. It was well for me, perhaps, that Fabiny sought my confidence ; her latter contained a copy of one from Frank in which he gives the following incidents :

"I have at last seen war, and must give you an account of my first battle. It was at Okechobee. We had, including seventy Delaware Indians, one thousand and thirty-two men. After four days' march down the west side of Kissiminee, we came to a swamp, which separated us from the enemy. This swamp was three quarters of a mile broad, and totally impassable for horses, and you can judge whether agreeable for the pedestrian, when I add that if was covered with a thick growth of saw-grass five feet high, and was knee deep in mud and But we crossed it, I can hardly tell you how, and were met on the other side by a heavy fire from the enemy. The contest lasted from half past twelve until after three, and was very severe. We had twenty-six killed and one hundred and twelve wounded. Do n't turn pale, dear Fanny, when I tell you that I was wounded, but not fatally, as this letter proves. Of five companies, there were only four men left uninjured. Colonel Thompson received two balls from the enemy's fire during the early part of the engagement, yet he continued to give his orders with as much coolness as if we were only on parade duty. But a third ball proved fatel. Keep steady, men; charge the hammock! Remember the regiment to which you belong,' were his last words. We conquered, but it was a dear bought victory. for after the battle, in that desolate hammock, lay one hundred and twelve wounded officers and men. There were no ambulances for the sufferers, and we were a hundred and forty-five miles from civilization. Mine was a flesh wound, and I had fainted and fallen from loss of blood. But I remember that on recovering a little and opening my eyes, I saw the sol. diers constructing rude litters out of poles and dry hides which they had taken from the enemy. The poor, weak horses looked too feeble to bear them, but I longed for my time to come, for I was afraid they would overlook me, and I should be left on the ground, as I could not speak to call their atten. tion. I lay in a wet, swampy place, almost goncealed from view by the tall, coarse grass. I tried to rise, but the exertion was too much for me, and I fell back senseless. I rallied again in a few minutes, and, looking round, could not see a single soldier. The feeling of horror and desolation that came over me I cannot well describe. The next minute-I found myself gently lifted up and borne away on a. rade, but comfortable litter. Lyas sure that the bearers were squaws, but I was too faint to care for anything save being left in that desolate marsh to, die alone. The next thing of which I was conscious was have ing my, wounds dressed by a tender and skillfall hand ; then some liquid was given me, which I drank. without resistance. It was probably an anodyne, for I fell asleep, and slept I know not how long, but when I awoke I found myself in an Indian tent. lying on skins. A goard of water was by my side and a melon, but I saw no person. I seized it agourd and drank the contents eagerly, nor did 1 heritate to eat the melon, for in truth I was ravenously hungry. I then rose, determined, if possible, to find out where I was, and rejoin the regiment as quick as possible. I pushed aside the poor old ragged danwas that formed an apology for a tent, and was surprised to find the scenery around me strange and mpr. I seemed to be on a ridge, or Island, in the

"Then, let us not stay here." I said, looking at him as he stood leaning against the workman's bench, looking so pale and weary that I was alarmed.

"Yes, we had better go home," he replied, and he leaned heavily on his cane, I noticed, and buttoned his overcoat more closely around him.

Just then one of the workmen came to me, and asked for some direction about a matched border which I saw at once he had put on wrong. The mistake amused Sidney, who asked him if he would like to see a grapevine with its roots in the air, and its vines and tendrils running downwards.

The man laughed, and replied :

"You 're very nice and particular, Mr. Perry, and I do n't blame you. You 've got the best house in the village, barring one, and that your grand'ther built. I was a little chap then, but I remember when the old gentleman died : it was the first year after he moved into the house, and the text for the funeral sermon was - For we have a house not made with hands, eternal in the heavens.""

"Come. Sidney," I said, "it is certainly damp here : let us go ;" and turning to the workman, I added, hastily, almost angrily, " You have wasted a great deal of paper by your carelessness; do be more particular for the future."

The man seemed rather mortified, and was stammering some apology, which I did not stop to hear. Sidney turned his dark blue eyes upon me with a wondering sort of gaze, but 'I said no more, only hurried out of the house, and answered to his question-" Where to ?" the second was shaded

"Out into the sun," he said : " see how warm it shines on the south side of the house." There was a quantity of coarse san i in the yard. which the workmen had used in making mortar, and I now remember how warm it was as it lay in the breed sunlight, and that Sidney stopped there some minutes, and remarked :

" This is pleasant ; it warms my feet, which have been very oold." Start with the start and

I do not forget, either, that when he returned home he sat down in the easy chair, which was near the fire, and took very willingly the hot drink which I brought. I smoothed, his hair, brushing it away from the high, pale foreband, and wondered why he should seem so weary have been so and

That day a storm came on-a long, dreary, cold storm, that lasted for three days and nights. The wind beat the sleet and rain against the poor weather-worn old house, and the loose windows rattled in their oasements, while, the shattered roof admitted the intruding. water. I was realization the old house, would come down, but Sidney amural me that the frame was of stout pak timber and had stood many, a fleroer blast ; but l. could n's aleep at night,

we the sury gees the light burked on thick e well, why doublinded plotting, are mothing with the

-I glanced at Sidney; a shade of disappointment was on his face, but he watched for me to reply. "We will stay here." I said. " of course, if there

is danger in moving;" but my heart sunk within me, as I thought of another long, dreary winter in that tenement.

After the doctor departed, we sat silent for a few minutes. My hands hung listlessly down, for a feeling that I need not be so busy now had come over me. Sidney took up a book that he was reading, and became apparently absorbed in its contents; he left Fanny very contented, and pursuing her that he was really so was evident from his remark : "Well, Louis Phillipe has had an eventful life; here is a sketch of him In this review; it seems he tions, knowing that my letter would give me all the out from his home, an exile and a wanderer, for so

many years. He must enjoy his present elevation." I looked up in surprise. "Why, Sidney, do you feel no disappointment in being obliged to stay here all winter, with our little paradise just in view ?"

"It is not quite so bad as being driven from it, after having once taken possession. You need not plicit obedience from a child. May I not reckon lament, as poor Eve did, at her banishment. But, to speak truly, I had been thinking over the matter myself, and had almost come, to the doctor's conclusion before he gave his advice. I feel little inclination to move at present, but when spring comes 1 shall have new life and vigor. We will remain here quietly for the present, and live in anticipation. After, all, philosophers tell us there is more happi ness in anticipation than in reality."

"I do n't believe one word of It, Sidney, for one of the wisest of philosophers has said, "Hope deferred women." maketh the heart slok." I had hoped I could say no more; the tears would come. Sid-

ney rose and came to me. "Pardon me, Mary ; I have been very, thoughtless. feel as you do, and, if possible, you shall be in the new house before our Christmas blossom comes to one view on this subject." make winter beautiful to us,"

He said no more, but walking to the kitchen, gave directions for some of the workmen to be sent for. When the man came he bade him have stores put up little gold-lined box, and added very blandly : at once in certain rooms in the house, and keep up.

Maurice was a handsome man, as I have said begently upon the cheek as he said :

"Upon my word, sister Mary, you are the first babe there was the same expression of tenderness marria e."

He sat down by my eide, and an hour glided by adding that he had just come from Bethlehem, where

studies with interest. He handed me a letter which he had brought from her. I did not ask any quesupon the subject of Fanny's friendship. But Maurice, after waiting a moment, as if giving me an opportunity to question him, said quietly :

you must not judge me hastily; my daughter's interest is dear to me, and if we differ now, we may agree the better a few years hence. I believe in im-

as he glanced from myself to the babe. his affable manners and quiet smile were more pleasing to my own sex than the more boisterous did not marry, as he was very taking with the at all lime with be the H ?

any other course." in the

"Did Fanny suppose, brother Maurice, that I would encourage any disobedience to a father ?". Maurice smiled took a pinch of anuff from his " She did have an idea that you would encourge

fero clashing an ausaning an russing an russing and the now we will enjoy a few weeks of anticipation." It is checks "glow and in thought appendix and the now we will enjoy a few weeks of anticipation." It is checks "glow and in trouble, "I thought appendix and the normalized in the state of the old trees with me." group a few method in the state of the old trees of the old trees with me." group a few method in the state of the old trees of the

-Maurice of full habit, fair and healthy in complexion, seemingly vigorous, and with that freshperhaps, of my new surroundings, for Sidney had ness and buoyancy which we often see in men who

But the meeting grieved me more than this. On prettiest and nicest of cashmere dressing-gowns. Maurice's side it seemed cordial and brotherly, but Sidney, though he was polite, ceremoniously so, was fore, with refined, almost feminine tastes, and as he distant, reserved, cold. There was no cordiality in looked at myself and the baby, and glanced round the shake of the hand, no warmth in the words of the room, he gave me his hand, and kissed me welcome, no smile of pleasure on the face. I thought he was in trouble or pain, but for me and the

woman I have ever known grow handsome after and love which I knew so well, and prized so highly. The conversation became general. Sidney inquir-

ing about the war in Florida, in which he felt a most rapidly as he gave me a sketch of his travels, great interest, but differed from his brother on some points.

"I am hoping now," said Maurice, " that we shall have less trouble. Osceola is taken; while he was at large, there was no such thing as subduing the tribe. I see no way but to send them out of the was a schoolmaster in this country awhile, driven desired information, and shrinking from entering territory or utterly exterminate them. It is the destiny of the race, and the mock philanthropy now so common is misplaced kindness. The Seminoles are like wild beasts, furious and pitiless, and should "I fear you have thought me a hareh father, but be driven from their lairs in the swamps of Florida, where they secrete themselves only that they may issue forth when opportunity occurs to plunder, ravage and destroy the whites."

> "I have feared," said Sidney quietly, " that they upon your influence on my side ?" he asked imiling, were goaded on to vengeance by the wrongs which they have suffered from the white man. From much Now Maurice had a pleasant smile ; he never that I have read of Osceola, he has seemed to me to laughed heartily, or lond, never gave or received be possessed of many noble qualities. I am sorry even willingly a joke, but he could be very agreeable, and to hear of his capture ; I should prefer to have him emigrate."

> "And so would I ; but that he will ngt do, declarmirth of most men. As I looked at him I thought ing that the soll of Florida is dearer to him than all

Then followed a discussion, during which Maurice became excited, and looked all the better, I "Of course," I answered readily; " Could you thought, for the flush and sparkle ; however, it was think otherwise ? ... I should illy honor my father by but momentary, and did not affect his volce, the tones of which were gaim, and even sweet, save once "I was sure you felt so-yes, I told Fanny that or twice, when a little irony jarred the chords. Bidyou would agree with me; you and I could have but ney was firm, but there was almost a dead calm in bis demeanor; it was unnatural, I thought, for it appeared to me at the time that if his brother used personal insult, it would not move him. and yet it was not the guiet submission which the younger and inferior yields to a superior, but more like the Indifference which scorns emotion. But I did not dres night and day, and then, said with so much her correspondence with young Ashley; at least she analyze closely, for through all their conversation, brightness of manner: "I am sure, on the whole is will be for the best; "Bat brother." I added hastily, for I cait my "Your observation, or experience, Mary, will prove for the ratiling and shaking in the house, and the now we will enjoy a few weeks of anticipation?" checks glow and my heart best fearing that my that he in your, heart you will

middle of a great cypress swamp. The vegetation around me was so dense, that the sun could not penetrate, save to the ridge on which the tent was pitched. All around me was a swamp, covered with Freen, staguant water, a lurking place for snakes. and alligators, but the valley of death for man. I stood irresolute, more ready to encounter the fire of the enemy than the loathsome reptiles that I knew were hidden in the swamp. As I looked eagerly out in search of some path, or trail, I heard a voice near me say in good English:

Do n't hurry, Master Frank ; when you are strong enough I will guide you across the swamp, and show you the white man's camp, and then you can return to kill the poor Indians who have no safety save in such swamps as these."

At the sound of the voice, I had turned, and saw, sitting on the ground a woman whose face I shall never forget. It haunts mo even in my sleep. She seconed neither Indian nor slave. Her hair was long and black, but she had not the high cheek bones of the Seminoles, nor the reddish tinge to the skin. The face had something of the Spanish contour, but her eyes were her most romarkable feature-large, dark and piercing. When she spoke of my 'killing the Indians,' there was a fire and flash in them that gave token of an untamed soul within : but in a moment that expression passed away, and was succeeded by a sad, hopeless look that was al most despair. Alas | alas ! I said to myself, why indeed are we hunting to the death this remnant of a once powerful race? Why not let them live the little time that remains for them? They are doomed to speedy annihilation without the aid of the white man's powder.

But they kill us, too,' I replied to my companion, who ceased hor employment of pounding corn and listened to me. . Yonder swamp was filled with the dead of our army only yesterday.'

'Yes, yes,' she replied, 'and it will be harder yet for the pale faces ; the spirit of the Indian is aroused, and if he is driven from the land of his fathers, he will mark his track with blood.'

"Why, then, did you spare me? Why did you bring me bere, wounded and helpless, when a few hours' exposure in yonder swamp would have made one less white man in Florida?

· Listen to me,' sho, said, while her countenance softened and an expression awakened by some pleasant memory made it almost beautiful. . Your mother was my friend; while she lived, I never knew hunger, want, or sorrow. She, too, had a dear friend, the companion of her childhood, and when she died this friend filled her place, and was dearer to me than my own life. The blood of Spain run in the veine of both, and though mine mingled with the darker hue of the Indian, and hers with the colder current of the Saxon, it was no bar to our love. I was a obieftain's daughter, and born to a wide inheritance of swamp and everglade, islands and rivers. But the white man came and took pos-ession. My father was driven from his fertile lands, by the Ahapopka lake, to the Avamps beyond the St. John ; were a wild beast, and he they hunted him as fied southward, but llowed, and went westhis flight. They took ward till the ocean him at last; they both him-the brave, free man that scorned fetters-and sent him from the land of bis fathers toward the setting sun. But the tron entered, his soul; he died before he reached the. home where they thought his engla beart and Strong arm could plan and fight no more for his nation. He lies near the great river; he crossed its waters

wrongs.' 'Stop a moment,' I said. 'Are you King Philip's daughter ?'

some pale face dies in memory of King Philip's

She drew herself up proudly, ' I am Nehah, a king's. daughter; but many a time in your infancy was your head billowed on my bosom, and many have I watched over you when your mother was too ill to guard you herself. Could I leave you to dieher child? You lay upon the ground, faint and bleeding, wounded by one of our tribe. I saw your fair, young face, pale in death, as I at first supposed, -and a great pang came to my heart, for I thought how the wicked man, your enemy and mine, would rejoice. I brought you here ; I laid you on the skins, that you might die here, and be buried where no wild beast might come. But it was only a swoon, and when you recovered, I saw your mother's smile, and heard her voice-' She stopped suddenly, and turned her ear as if listening. I could hear nothing, but suddenly she seized my arm and drew me within the tent, and bade me, if I valued life, to secrete myself among the skins.

had looked so full of death to me in the broad sun- very with great bitterness. He imprudently took light, lay sleeping quietly in the softer rays of the his wife with him 'on a visit to the officers' headmoon, the hidden death still lurking there, but the quarters under a flag of truce-his . Morning Dew, eye saw it not.

in his tent. But the tribe hates your nation ; they of African' blood. Osceola could loarn nothing of will kill Coscooohe if he is kind to you. You must her fate; but her youth and beauty, and the secrety go from here. I will show you to the edge of the of her capture, roused in him the most terrible susswamp, and point the way to the white man's camp.' picions. He was frantic with rage, and, because the

world. Who is he? Where is he?"

glares upon his prey. I started back half fright- mies. ened, for I had roused a lurking devil in her.

"Do n't ask me now," she said, "there is not time our last information. Now Maurice, returns with to tell you of the past. If we ever meet again I the report of Osceola's second capture, and this is have much to say to you; if not, God will protect the manner of it. Through the influence of the you, for your mother loved him. She tried to teach Cherokees, propositions for peace had been made, and me forgiveness and patience, but I never learned the General Hernandez sent various presents to Osceola. lesson, and never will; but I promised-not your saying, also, that he would be glad to hold confermother, but her, her, the viotim, the wronged, whose ence with him. "The same assurances of friendship life he sacrificed-that I would not harm him. But and kindness were made to Coacooche, who became I have longed for his heart's blood, and I dare not the messenger of these friendly tokens. Coacocche trust myself in his presence lest I should forget my promised to see Osceola, and return in ten days. vow.'

me time to reply, but soon returned, leading Coacoo- their way to 'St. Augustine. 'General Hernandez che's horse, and hastily made me mount.

and then you must trust to yourself ; but the white obiefs came with great ceremony, bearing white flags, man's camp is not far distant, and all Coacooche's and keeping these flags flying over their encampband are at a distance, in safety. If you have no ment night and day. General Hernandez, accompahonor, you can betray my brave brother Coaccoche nied by his staff, in full dress, met them as he had into the hands of your soldiers. No other white promised. They exchanged the ordinary salutations. man knows the way to his hiding place."

were my mother's friend. Could I betray you or had been much dispute. The chiefs looked at each vours?

you should, it would be only making a life doomed uttered the words, when, at a concerted signal, to sorrow a little briefer."

child for whose welfare she was responsible.

ride on slowly and with care.'

long, circuitous, and in some parts almost impassa- the son of a white man, an Indian trader, while his ble. But the horse was familiar with it, and car- mother was the daughter of a chief. He has not ried me safely through, Nehah walking by my side been cruel, save to his own sex, having said to his and pointing out every obstruction. It was near braves, 'Let us not make war upon women and chilmorning when we came to' the edge of the swamp, dren' From my soul I pity him, and cannot justify and I saw in the distance the track by which our the treachery of his capture. It was on this subsoldiers had come, and the battle-field where I had ject that Maurice and myself became so warm. He laid in those hours of suffering and suspense.

waste ; and I must hasten back to Coacooche before of deeds that will call down the vengeance of heaven he misses the horse.'

piece, the only money I had, I offered it to Nehah. he forgets, I fear, the sense of justice in the desire She gave me a bitter look of soorn. 'And do ye think it is for money I would serve her child ?' Before I could answer, she had turned and ridden away, and I stood, vekon with myself, and sorely regretting that I had not learned more of her history. and was exceedingly puzzled to know what she could mean by her enemy and mine. I trust the fortune only to die. But his avenger lives, and every day of war may throw me again in her path.

I had a long walk in a hot sun, and reached camp at nightfall, where I was received as on from the dead, for I had been reported as amo

you again soon ; meanwhile I leave you" to puzzle go with me." my mysterious adventure.

the mooh was shining brightly, and the swamp that Osceola was proud of his ancestry, and hated slaas she was called by her tribe. While he left her to · Coacoooche is brave-he is generous,' said Nehah. transact some business with General Thompson, she He remembers your mother, and gives you shelter was seized and held as a slave, because of her tinge But tell me first, Nebah, what you meant when husband and father; robbed of his wife, expressed you said your enemy and mine would rejoice at my his feelings as his nature diotated, he was confined death. I do not know as I have an enemy in the in irons for six days. He was then released, but his spirit was broken and crashed, and little remained Nehah's eyes were flerce as a tiger's when he for him in life but to wreak vengeance on his ene-

BANNER OF LIGHT

. Such was the condition of affairs at the time of Punctual to the day he returned, and brought assur She turned away hastily as she spoke, not giving anoe that Osceola, with a hundred warriors, were on went twenty miles to meet them. The place of en-"I'will guide you through the morass,' she said, compment was Fort Peyton. Osceola and the other and then asked Osceola some questions relative to 'Nehah,' I said, 'you have saved my life; you delivering up the exiles, or slaves, about which there other in great surprise. Osceola turned to his com-"I do not fear it," she said abruptly, "and even if | panions and said, "I am choked." He had scarcely armed troops surrounded the encampment, disarmed

I was monuted before I was aware that she was and made prisoners of them all. They were then zoing on foot as my guide ; but no persuasion could marched to SL Augustine and closely imprisoned in induce her to change, and she spoke as a nurse to a the ancient castle of that city. It would seem by Frank's letter that Concouche had just escaped, but . You will be tired enough,' she said, ' before to- Osceola is no doubt strongly guarded, and will end morrow night. We must improve the mconlight; his days in the dungeon of the old castle. He is too dangerous an enemy to be allowed his freedom. He I soon learned that she was right, for the way was is educated far above the rest of his trib, and is, thinks it a stroke of policy-the decisive blow that 'Now go,' said Nehah; 'you have no time to shall end the war.' I think it is but one of a series upon our nation. Maurice is largely interested in I dismounted, and finding in my pocket a gold Florida lands. A peace will give him wealth, and

"No, he has not that vice; but politicians need money for the power it brings, and you will not deny his love of power."

"Not at all; and he seems fitte rule. He improved oked finely to-day. A sea voyage s health. I wish you would try it."

slain. An opportunity occurs for sending the sending of the Perhaps I will," Sidney replied. "The doctor ington, and I must close, hoping to be able to write advises it. When our boy is a little older you can

Come away, come away from your dreaming, Asound the green mount with me, Where the Spirit of Beanty is gleaming, Like the light on a dark blue seal

Come away, come away from your sadness, Oh, come to the fountains of light, Where the Spirit of Bong and of Giadness Shall circle thy soul with delight [

Oh, come to the home of the maiden? Who chants her glad music to thee, Where the soft balmy airs are laden With all that is joyous and free!

Where the Spirit of Poesy never In the light of its glory shall fade-Like a star beaming brighter forever In the glow of its splendor arrayed |

Oh, come where the Graces are wreathing -Their garlands afresh with the dew, And their mystical songs fondly breathing

- To the souls of the Good and the True !! ! Hast thou drank at the fountain of Sorrow,
- In the depths of its dark purple glow? Then the raptuous Hopes of the morrow On thy soul may their lustre bestow !

Hast thou drank at the deep-glowing Chalice, In its sparkling allurement and charm? Hast thou braved the dark whirlwind of Malice. And smiled at its anger and storm?

- Hast thou vanquished the lowly-born power Of Falsehood, Deception and Pride? Hast thou won to thy soul its bright dower That braves the dark swell of the tide?
- Hast thou chosen the best and the brightest That thy soul in its yearning could see? That the hopes of thy spirit delightest? Then ascend the green mount with me !
- Come away, come away from your dreaming. Oh, come to the fountains of light.
- Where the Spirit of Beauty is gleaming O'er the regions of Song and Delighti.

As these last soft echoes died away on the air. She was wrapt in the cloud, and her bright golden hair

Nevermore did I see, nor the deep-glowing eyes That awoke in my soul such joy and surprise.

Written for the Banner of Light.

LEGEND OF LINCOLNSHIRE PETER AND THE "WILDFIRES," maker on a shark to expert hands of the (N. B .- No relation of the " Wildfire Club.") BY MISS BAMA HABDINGE.

It was the last Saturday of Lent, about one hundred years ago, when a young man whom tradition calls Peter Somebody, (but what body I cannot now remember) found himself terminating a short Spring day's shooting amongst the fens of Lincolnshire. England, famous for its bogs and wild fowl. The evening had stolen on the solitary sportsman ere the engrossing pleasure of his occupation permitted him either to remark the descent of its shadowy veil; or the yet more startling fact that he had so far strayed from his path, that now in the midst of a wild, monotonous stretch of marshy country, with scarcely any landmarks to indicate the road, he had strayed far from his intended route, and was doubtly deepening gloom involved him in the treacherous wastes of the death swamps around him.

Pausing for an instant to take note of the scene, he perceived himself in the midst of those bright Finding the case desperate, he boldly pushed forward the cottage of a fisherman with whom he was ac- above our sportsman's idea of immortality. ainted, and where he hoped to find shelter for the pits, and keep on firm ground, night at last overtook been seen to enter within its circle of death, but winding sheet of bog and mystery, forever-lost. never again to emerge therefrom. human game of this most inhuman Panch-howl, at round the feast, field-butteroups." his perilous situation was even now before him. often covered, he argued it would not have appeared thus stationary or, single; in a word, it was "the of whom he'd known, viotims of " quagmire death." light in the window ;" and so he pushed on, and They looked so young, so fair, and wondrous happy, though his way to attain it led him into paths, which poor Peter felt the burning tears well up, and nearly and enveloped him yet more thickly in the dense and so he kept on. And were we to pursue our story with the trayeler's way, we too should keep " on, and on, and on," until the one light parled into two, and the two into a thousand, and these again into countless millions ; our traveler's heart never for a moment failed him,

Ainp it, stood before it, and oh joy unspeakable ! found it even as he had supposed -s human signal, and the watch fire of a human habitation. The only point, however, in which he was deceived, was the nature of the dwelling he had reached. Instead of the fisherman's low cottage roof, or lamp-lit window, he found himself standing before a magnificently carved galoway, whose many oplored, gemlike stones were irradiated by one which shone in the distance like the lamp he had seen, but on his near approach, revealed to his astonished gaze the splendor of a solid dismond sun, As he approached the gate, its crystal walls swung open, and boldly entering within their dazzling folds, he found himself in a scene which ever after he declared must be the only true representation of Paradise.

OVEMBER 1. 1862.

Twas night no more; and though the air was olearer, whiter, more transparent, and oh ! how far more bright than the most gorgeous summer day he 'd ever known on earth ; he saw no visible origin for the splendid lustre of the light. No sky, no horigon-all was flowers, and glorious trees, forests and woods, blue bills, and soft resplendent vales. Wild cataracts with sparkling sliver spray, fountains of golden hue, and rainbow rivers, whose gorgeous colors seemed the bright reflection of their flowery banks.

There were lovely groves, and long areades of trees. beneath whose blossoming arches the soft, strange. mystic light from nowhere, everywhere, shone on the velvet sward in tender, undulating rays and shadows -and as the delighted pilgrim bounded up the yielding, elastic sides of some springy hill (for the earth he trod seemed all spring and air.) the beanty that closed around him seemed dull and vapid, to the glorious landscape of the vast and seemingly eternal beyond. Dwellings were there ; but all were made of trees, whose interlocking branches formed the walls and roof and floor; their leaves and fruit and blossoms were the patterns on the walls and ceiling ; thick banks of star-eyed, many colored flowers, the seats and tables, and busy birds and butterflies, the orderly domestics.

As to the people ! Oh, Peter, Peter ! here you are romanoing! Think of the dark eyed houris of Ma. homet; dream, if you can, of Georgian roses and white Circassian lilles, patterned into women. Distil Tom Moore and Byron into reality; take a double dose of Shakspeare's Ariel, mix the whole with Romeo and Juliet, Miranda and Titania, add a Grecian Helen and Calypso, and then you have not got, a faint idea of half the beauty of the tiny fairy oreatures, male and female, that swarmed around our swamp belated Peter. They spoke I oh Mario and Grisi I Their voices were an arch angelic orchestra, and all that Peter was ever subsequently able to relate, was just the faintest echo of the gist of what they spoke, which, when choked well up in earth speech, seemed to amount to this : This fairy people were neither more nor less than human souls, in proof of which they pointed to an elegant young man, some two feet high, who, arrayed in a tunic of Joseph's coat, a monk's hood cap, lady's slipper boots, and vest of bright coxcomb, sat in a distant music gallery, swelling the chorus of a most exquisite orchestral symphony, by a delicious tenor from a trumpet lilv.

'Judge of Peter's astonishment, when in the ra-" diant and starlike face of this angelic trampeter, he recognised an old companion of his own, who on earth had pedestrianized about the country on the ful whether he could recover his path ere the rapid- | proceeds of a hand organ, and in attempting to reach a neighboring fair, had been engulphed in the treacherous swamp. He had always thought his poor lost friend a remarkable good fellow, and knew? of many a hungry beggar who had been fed out of green patches of vegetation, whose deceptive beauty the organ-grinder's hard-earned pence; but to see was the well known signal of quaking bogs beneath. the soul coming out of its shell in such radiant colors, and such yet more radiant happiness as this in the direction which he fancied must lead him to flowery young gentleman represented, was a touch Six weeks ago, his friend, the fisherman, had sen night; compelled to thread his way amongst the his little, barefoot, ragged daughter, a sickly, sad swamps with the utmost caution, and pursue many and silent child of twelve years old, to a distant vila devious path to circumambulate the treacherous lage, to buy them yarn to spin. Child of the Lincoln Fens, she 'd been so used to thread the swamps, him ere he had advanced beyond what he deemed to they never thought of danger, and yet they saw her be the edge of one of those tracts of quagmire, re- tiny form flitting amongst the swamp grass one nowned even in that district for its vast extent; and brief moment, the next, a vacancy in air, one long, the number of travelers whose hapless forms had wild shriek, and she sank down, down, within her "Lost I why no," oried Peter ; "as I live she's Still our friend Peter was an experienced naviga found again; and only that she stands a little tor of these land seas, and had, moreover, knowledge shorter, scarce one foot high, she lives; and is charmof several persons who had successfully threaded ing snow-drops up with yellow 'cowelips, into what ', the intricacies of this very swamp, called from its looks very much like pearl and gold ice oream. evil reputation, "The Devil's Punch bowl." Deem How beautiful she looked, too'l glad and happy, as ing, however, that even his experience and hardi. If the sky's sternal sunshine were in her blue eye hood were no match for the cunning adversary who and rosy morn were on her lips and check ; her dress was popularly supposed to sup on the captured a morning glory; the cups in which she handed least, on a dark night, our redoubtable Peter turned A poer old woman, whom superstition called a with a view of leaving the swamp and its hungry witch, whom Peter knew as ever kind and gentle, proprietor behind, him. No sooner had he set his whose humble shed was ever open to the poor and face to the right-about, than to his great joy he weary, who spun for bread, and died, they said, lost discerned "the light in the window." Far off, it is in the swamp, while gathering peat to light a poor true, and shining out amidst the gloom of night, sick neighbor's fire, why I "Heavens and earth 1" thickened by a most dense fog, with large and pre- what wondrous transformation. " Molly, if this is" ternatural brightness, but still about the beight you, I tell you 't is a mighty fine and glorious thing from the ground, and so mearly in the possible di- to die. I wish I was dead myself, if this is death it rection of the fisherman's cottage, that he never So said Peter, and so would say many besides, doubted that signal of hospitable deliverance from could they have seen the dark eyed, lovely being that; wreathed with amaranths immortal, with youth Had it been one of the "Wildfires " or "Jack-o'lan, eternal on her snowy brow, and form as light and tern " lights, with which these dreary fens are so bending as the trembling moonlight, new awout by him, one of a mary throng of shining figures, many became more and more yielding beneath his feet, choked him with longing for the strife of earth to close about him, and see him one of them, " the dead" ? They told him this was Easter morning, and onte year in memory of their rising from the tomb, they held that day a very bolomn feast ; for the fasts of earth, as aignifying gloom and discontent with Alnighty Providence, they held to be subflegious, and and in short, according to the tradition, our hapless to they put the in and made earth'd fasta Heav Peter in attempting to olroumnavigate " the Davil's en's feasts, and seasons of rejoloing, by which they Punch-bowl," had actually steeped himself, lemon, meant to say in acled prayer, " Thy will be done, like, into its very voriex ; and still the story runs, our God in Lo, we are glab in doing it!" 1, m sorry, no spiritual reporter was present to an and though the greing "wildnes" were now lighten the world with a full and particular abcount ebimmering and blazing around him in such mad of the terminonies of that Easter Sunday Emotion profusion that the whole of the firmament of heaven 4 the dead, "and poor Peter's socount, as training seemed to be holding a carnival in the steaming renders it, is such a wonderful an gamation of mist which enveloped him, yet did he nover low beauty and song; and misth, and paradise generally, sight of the one original flame from whose still standy. the beauty and song; and misth, and paradise generally, moveless lustre the whole convention of flashing. It appears impeabled beauty in the outside of the swamp, whirling meteors seemed to have grown, out, and yet that still blazed on, and Peter still made for it; and ad he story ense, the light hurned and Pater abased ab the story goes, the light burned, and Peter chased we poor blinded pligring me nothing mit " Wild it, "on, and on, and on," until at last he sotually at fires ;" instead of paradise, a dismal swamp i instead

÷.

·Coaccoche may have had the white man's firewater, and then he knows not what he does. Wait till he has slept, and then he, too, will forgive much for your mother's sake."

She was so carnest and decided in her movements, that scarcely was I aware of her intention before I found myself inside the tent, and back to my bed of skins, which was screened by a piece of canvas. Like the rest of the tent, however, it was full of holes, and I could easily see the approach of an Indian on horseback. He was a noble looking ohief, not tall, but well proportioned, with every limb molded to the most perfect symmetry. As he sprung from his borse, a very fine bay, and stood a moment with one arm caressingly thrown around his neck, it scemed a group for a sculptor. Both horse and man were worthy an artist's chisel. He had not imbibed the firewater, for his voice was clear and soft, and his speech very fluent. His sister came toward him, rather deprecatingly, I thought; . but as she spoke in the Indian language, I could not comprehend her. It was evident, however, from the chlef's manner, that he was not displeased, and when Nehah pointed to the tent, he gave a nod of approba-, tion, and then began some relation of the battle, evidently, for I caught the names of some of our brave. officers who had fallen. His gestures were rapid and violent-his dark, expressive eye, full of fire. What we thought a victory on our side, he viewed as one on his, or at least a drawn battle.

When he ceased talking, Nehah took his horse and proceeded to perform all the duties of an expert ostler, while the obief threw himself down just inside the tent, as if very weary. How he managed to get through that swamp with his horse, pussled me very much. When Nehah had finished her care of the horse, she prepared food for the chief. He ate vora-

rise and come out of doors. It was a mild evening, lof a chief, but whose mother was an African slave. A melodious response to my soul's silent prayer :

Yours truly, FRANK." This letter, which Fauny enclosed for my perusal,

was a more perplexing puzzle to me than to her, none the less so because I recognized one of the act. ors-"Nehah !" To be sure, that was a common In dian name : there might be many Nehahs, and how could the woman whom I saw only a few weeks previous be the same who so kindly cared for Frank? And vet, improbable as it seemed, I was sure it was O'er the bosom of the deep, "Wwilight's soft hour the same woman. Those eyes that had such power over Frank were the same that I had encountered in our village post office. I sat long that night with my eleeping babe in my arms, pondering over the mystery. I knew that Frank's mother and Fanny's had been friends in their girthood, and united by the ties of the Spanish blood, of which they were both a little vain.

Sidney read the letter, but made no remark, save that he was glad that Frank had found friends among the Seminoles. The war would be long and bloody, for the Indians were becoming more savage, and the whites more desperate as the difficulty of reclaiming their slaves increased. "The poor runaway blacks find more indulgent masters among the Indians than on the plantations of Carolina and Georgia, and as many of them are only the descend ants of the original refuges, they feel unwilling to recognize the claims made for them. To tell the truth, Mary, our own officers feel the difficulty of their position in Florida. One of them in a late report says : ' Repeated aggressions, false promises. neglect and abuse have made them reckless, and the assurances of the whites are considered as worthless.

On the other hand, the smothered passions of fif teen years are now breaking out, and my heart sickens to hear of the horrible massacres which are perpetrated by the savages. They are wreaking their revenge on the helpless mothers and lanceent babes. The Government prohibited pow | That I knew she had come from bright realms above. der, arms, and lead. This was hard, for it deprived them of the means of gaining much of their food. In reply, Osceola says: "Am I a negro-a slave?" I am an Indian-a Seminole. The white man shall not make me black. I will make the white man red with blood, and then blacken him in the sun and Un my soul the light of her beauty did gleam? rain, where the wolf shall smell of his bones, and More shadowy soft than the poet can guess the buzzard live upon his flesh.'

His threats were soon put into execution. After professing friendship, he lay in wait with some of his tribe until General Thompson-a brave officer and noble man-should take his accustomed walk. Then those ambushed Indians fired, and the General and Lieutenant Smith fell, mortally wounded ; one

Written for the Banner of Light. THE VIBION. 7 23 22 23 BY ELIZA A. PITTSINGER.

There 's a high towering cliff tha looks over the main, Where low sighing breezes send mournful refrain These low-breathing strains bear a charm and a power. On this high towering cliff I stood all alone. And nought could I hear but the sad, dreary moan O'er the deep swelling ses, and nought could I trace My thoughts to molest in this low mystic place. The fair Queen of Night in her bright golden sheen Was sparkling with gems and with beauty serene; Her soft rays fell on me like a spell of delight, And my senses were wrapt in a halo of light.

This light o'er my being so radiant did beam That my soul seemed entranced-it was surely no dream ! For I saw far above me the star-gleaming dome, And heard all around me the sea's dreary moan; And long did I muse, deeply shrouded in thought, On Life's mystic page, and the lessons it taught --On the Past, in its sunlight, its shadows and gloom, In its desert autumnal-its gardens of bloom, I mused on its pleasures, its sorrows and tears-Its brightest delusions and soul-beaming cheers-Its dim rays of gladness peering out from the storm, In greetings of sunshine to keep the soul warma

And the longer I mused the more did I seem To be wrapt in the charm of a fanciful dream: And had it not been for the sound of the main I would surely have thought o'er the light of my brain A delusion had crept; I would surely have thought That a spell of enchantment my senses had caught, For lo and behold I floating out to my view, From the cystalline depths of etherial blue, Enwrapped in a cloud of silvery light, A being of beauty bewildered my sight-A maiden, so glowing with Wisdom and Love.

She approached me so near that I plainly could trace Each joy and emotion that glowed on her face-So near that the light of her soul in her eyes Seemed to gaze into mine with tender surprise: More bright than the poet can fanoy or dream Was the spell of enchantment that twined with her

tress ; ** More lovely and fair, more divine was the form, Arrayed in the light of its own mystic charm, Than the genius of romance bath ever portrayed. That glowed in the sunlight, or blushed in the shade;

More peerless and grand and mystic her mieu.

NOVEMBER 1, 1862,1

of a providential feast, a theological fast, or the dregs of the Davil's Panch Bowl. The elimax of the story is just this, however it mit. stat and sait

When the real earthly sun was shining high in the physical heaven, on a pertain Baster Bunday morning, whose date tradition has not recorded, "Peter," suddenly awaking, found himself lying in a clump of scrubby bushes; a very rusty gun by his side, a very dilapidated, threadbare suit of clothes on bis body, an extensive and very white beard streaming far adown his breast; s pair of coverings on his feet, which no human disorimination could deolde to be orystalized mud or leather, 'and'a shooking bad hat by his side.' Somewhat bungry, singularly weak and stiff in the joints, and yet more singularly confused in his mind, Peter arose, and rather by instinct than perception, made his way to the old homestead, where his forefathers dwelt, and where said Peter had (as he thought.) a legitimato title to follow their example. To save the trouble of writing a bad imitation of an inimitable legend, for the sequence, of Peter's history, please, read Washington Irying's Rip Van Winkle; transfer Sleepy Hollow to the Lincolnshire fens, and you have the whole thing in a nutshell.

In vain poor Peter asserted he was himself, though grown from twenty to seventy in a single nighttime beneath the spell of "a fairy dream." His own posterity (good Lord !) insisted that he had been lost fifty years ago, in the swamp; decently interred in mud and mystery; mourned in tears and bombazine ; and was to all intents and purposes dead, and it is not admitted by Spiritualism, and forms no if not buried, that was the fault of the proprietor of the Devil's Punch-Bowl. As a harmless, pious, and somewhat philosophic lunatic, poor Peter was permit- investigation of this character, historic, experimented to spend the remainder of his days, maintained in tal, and practical evidence should be taken on all peace at the public expense, but to the very last of his life, he persisted that in his Easter Sunday amongst dice be banished and the mind should be free to re-"the happy dead," he had learned that death is but ceive or reject, as the mass of evidence decides. I the gate of a brighter life ; the "Wildfires " of earthly swamps' radiations from the land of glory, and fifty years in paradise but as a troubled hour of lastly showi the antagonism existing between the mortal sleep. When at length the opening of the Spiritual Philesophy and Free Love. gates began to dawn upon his fading human eyes, he requested to be buried on the edge of the beloved saving thereby effected in sexton's fees, was religiously complied with.

specialties, that "The Wildfires" are particularly and instead of accepting the material and wholly unsatisfactory explanation concerning the swollen condition of these morasses under the influence of winter and spring rains, &c., we are well disposed to agree with the Lincolnites, that the radiant gatherings of Easter "Will-'o-the wisps" are the flashings panions issue from them to hold their Easter merrymaking once again on earth, mounted on bright horse-chestnut steeds, armed with speargrass, lighted by flashing sunflowers, and stars of Bethlehem, and guiding belated travelers to their eternal rest in Paradise.

. Written for the Banner of Light. FRANK AND LITTLE JIM.

BY COUSIN BENJA.

T was in the early Autumn-time, the birds had gone The leaves upon the maple boughs were turning red and gray; The flowers that bloomed beside the walks began to droop and fade.

Great patches of the sunlight shone where once the shadows played. . . .

scene. To think how soon the Autumn frost had changed the

• summer green: For every time a zephyr came, away the leaflets flew.

Till on the elm the robin's nest was left to public view.

Original Essays. SPIRITUALISM VS. FREE LOVE.

INTRODUCTION. North the Second The thoughts herein contained are the impressions have received in regard to the so-called "reform" in the marriage institution. Though claiming the mmediate authorship, the ideas are impressions received from a superior source, so far as they are true -so; far as they are acceptable - if they are not true, their source should not, and will not, preserve them from a just oblivion. It is the truth alone which will stand the test of ages, the attacks of error, The ideas here advanced, to my own mind, appear true; they may appear to another mind, differently constituted and differently educated, the extreme of error. We are all organized unlike each and every other, and hence believe entirely different, and view things in a widely varying light. None are to be blamed for their honest convictions. Let us not, therefore, shut out the light, but here, in the domain of rational and unprejudiced discussion, strive to arrive at the knowledge of the right and the true. With this sentiment ever prominent, this essay was indited, and it is hoped it will be perused in the same spirit.

I propose to investigate the doctrine of Free Love in all its bearings, and in the sequel, to prove that part of, and is not connected in the least with the philosophy developed by spiritual teachings. In an sides, and treated with equal kindness: all preiupropose, first, to consider the doctrine as held by its supporters, then the necessity of government, and

The necessity of Spiritualists speaking on this subject has become so great, and the obligation for swamp, a dying wish, which, in consideration of the them to take a decided stand so pressing, are the reasons for my inditing this essay. It was thought that a doctrine so radical, so revolutionary, bearing "Perhaps this legend may throw some light upon the marks of such inevitable destruction to the prethe assertion of the knowing ones in fen and bog sent order of society, would find few followers, and at length die out of itself; but this is not found abundant and brilliant about the season of Easter; true. The world has had experience enough in such matters to have learned better than such a judgment long ago. Not a novel scheme too novel, not a wild vision too wild, not a disordered brain too disordered, but will find followers to plead its cause, laud its merits, and, if the projector dies, to allot a martyr's fate to his miserable death. It has been thus with of the diamond-lighted gates, as Peter and his com- Shakerism. with Mormonism, and their kindred issues. who see in an Ann Lee, or a Joe Smith, martyrs to the cause of truth. "Has not all truth been persecuted in 'its infancy?" exclaim the fanatical supporters : " Let us suffer and die, that our names may become immortal." Yes, it is very true that truth is generally persecuted when first brought into the world; but it is not necessarily true that error always meets with a welcome. This, at least,

is no just standard to judge of the merits of any dostrine-its persecution or welcome on its advent. The only standard I recognize is nature and reason. and by these every doctrine must be judged. Do not quote the amount of persecution. Mahometanism and stealing have had any amount of it; orime, murder and robbery have been persecuted from time immemorial, and yet they never will become ennobled. Let us come out into the realm of facts and causes, and decide on this important subject by an-I sat me down by mother's door to muse upon the alogies of the laws of society-not by quoting and filmsy excuses of evidence. The persecution will come, be the cause good or bad; it will be slandered and derided, but it will not stand the test of the invincible facts of nature, if it is wrong. Let us measure it by these, and honorably decide who and A little child four years of age, with features fresh and what is right or wrong. I have no favorite theory Teir. With sunlight dancing in his eyes, and through his mind the arbiert in the truth alone. I have examined the subject in its different shades and hear ings, to arrive at the truth. I ask the reader simp. ly to follow me through, whether he may chance to agree or disagree with me, in the positions I have taken. But before proceeding further, let us inquire, What is Free Love ? The name is a fine sounding one. Who does not believe that love should be free? But there is a technical meaning attached to it, and that is what we desire to know. Free Love means something different to a free lover than it does to others. To the variety lover, it means promiscuity in the sexual And oh, he had the sweetest face, and such a winning relations; to the milder class, who retain the central idea of monogamic marriage relations, it means the right to marry and re-marry, until the right mate is found. Advocating as they do the doctrine of Individual Sovereignty in its unqualified form, it essential features, they agree in the following statement, drawn from different sources.

NEROFILLGHT, BAN

strongest sense. This society, still existing in New in common," and it is found necessary to take care. York, believe in having everything in absolute com- of them, because they are found incapable of caring mon. Every woman is the wile of every man in the for themselves without infringing upon the rights of society, and every man the husband of every wo- others. But the instinct of man has indicated to man. There is not the shadow of restraint, nor him that whenever a majority support a measure, even of public opinion. All formality and ceremony it was almost inevitably a good one. The minority is broken down and discarded, and on the ruln of has its rights, but the will of the majority is the the existing system, no other is oreated, but every- most salutary. This sometimes runs into despotism, body loves "everybody they please, and when they when by accident the minority get the power into please." There is untrained promisculty in all their own hands. But under a republican governthe relations of sex. The unity of the affections, ment a law is never passed without the consent of the eternity of love, the union of hearts-all are re- much the larger number of citizens, and if a code garded as fanoyings, and are burned up beneath the should be passed without this consent, it could never glow of the fires of sensuality. Its main idea is, be enforced. To say that government is a monstrous that men and women seek bariety in their love, not abuse, that it should be utterly abolished, is to say unity. There is no spirituality in love-nothing that there never should have been any government. sentimental or refined - it is all animal desire ; This class of "reformers" look at government as and this is to have free and unlicensed action ! Such is Free Love in its plain aspect. We have To them it stands outside of, and has nothing in stated it in all fairness, giving quotations from common with, his wants. It is always in the way of the best works on the subject. It is now our duty the progress of the race. It is made expressly to to trace out its. legitimate bearings, and point out bind, and fetter. It is always centuries behind the its inevitable results. To do so, we must traverse a demands of the age.

points, in order to condense within our narrow ing out of the immediate wants and necessities of limits, the statement of our position and facts, the governed, cannot otherwise than be on their This is rendered necessary by the grand aim which plane. Legislation does not make law. Let an enis taken by the doctrine under consideration. No actment be contrary to the will of the majority, and less than the entire subversion of all existing insti. it will be a dead letter. It is, however, affirmed tutions, governments, laws, and customs, and the that it can and does; while common sense forcibly total extinction of the laws of society. Nothing is affirms that government is the will of the great class to be left but universal ruin. Nor is any new order of the governed. This being the fact, how can govto grow out of the confusion. It is not to be a revo- ernment be otherwise than on the same level with hition, but destruction _ annihilation. The example those who gave it existence ? Let this fact be met; of this Red Republicanism is to be exceeded, and not by cant, but by argument; not by repetitions of the social system reared by the wants and necessi. the stereotyped phrases, "Government is a tyrannical ties of the race, is by one swoop to be swept away. usurpation; it is an instrument of despotism and 8. Free Love strikes a deadly blow at the basis of oppression ; there is no redeeming quality about it ; government. Government is founded on the family has nothing in common with man; it is dragged and its social relations. This is the source from after the advancing race; ever doing its utmost to whence it flows-Chinese, Jew, or Christian; this pull down those who advanced beyond prescribed must be acknowledged. But the family and its re- limits." This mass of assertions amounts to very lations are to be utterly destroyed, and hence govern- little in proving your position, and one fact is worth ment must fall. No right to govern is acknowl. a host of such. Community knows better than to edged. Every one is their own sovereign, to act as believe you. It knows that all this is false, and utthey please. If men murder or steal, society can- terly baseless. not protect itself against the oriminal, or offer any 5. Is marriage necessary? It is necessary, from resistance to the worst usurpations. Laws are made the constitution of the human mind. There is a instruments of oppression, and are to be totally distinct love, separate from all others ; it is different abolished, and humanity and inhumanity left to in its object; different in its action on the individual themselves. Says the work on Marriage, now before from all other affectional feelings-that love is the me, "To force a government on any man against conjugal. By a strange, juggler's trick the Socialists his will, is a simple usurpation." It is forged on mix up all the loves and refer them all to one source. the robber !

arbitrary institution, outside and independent of unnecessary to do more than assert its existence man? or does it originate in his wants and supply here. If there is a distinct faculty of conjugal love, his needs? Our answer is the latter. Wherever binding the mind to one, and one only, then the you find two individuals you will find government. whole fabric of "pivotal" love goes by the board. The stronger intellect will control the weaker, and The necessity of some marriage institution was the latter will yield obedience to that foresight which | early recognized in the progress of the race. Though he knows he does not himself possess. It has al. | we admit that many abuses have been sanctioned by ways been thus, that genius has made itself felt by it, yet it has always striven to carry out the intenits commanding position. In the lowest and most tions of this function of the mind. Though it failed debased savage we find little restraint from supe- in always preserving conjugal rights, it protected riors; but as soon as man arises from this position, them as far as possible. the intelligent and the bold guide the weaker.

In order to understand this subject, let us go back individuals, but to legalize the union already formed, in the world's history to the time when government and thus preserve the rights of property, etc., to the was first instituted, and see how it comes. Man wife and the offspring. There must be regulation was a savage, defenceless, and rude. He had a wild and order, and the legalization of the union effects world for his abode. The hand of art had not touch- this by defining the rights of all parties. 7. There are other objects sought. When two ined it, but it was in a state of untamed and unsubdued nature. An unarmed esvage, placed in a dividuals promise to unite their destinies, each wilderness, is the most defenceless of beings. The marks out a course of life, and make their plans animals of the forest are stronger and fleeter than with regard to the other. And those plans are he, and he stands a narrow chance of escaping star-vation, The only resource left him is to united to the other companion. Under that clans or tribes, that his weakness may be company to the is procured, offspring reared. All the sated by numbers. It is not thus where inventive plans of both parties have reference to the life-long talent has constructed the bow and arrow, and other constancy of the other. In this light it must be adoffensive weapons; but there is still a necessity of mitted that there are rights between a married pair collecting in tribes. In the beginning all would not found nowhere else, and if they are uncongenial. join the same clan, and different and numerous these rights are none the less obvious. There are tribes would be formed. Trained to war with wild the rights of the husband, of the wife, of the offbeasts, these clans could not live in harmony with spring. The marriage institution seeks to sustain each other. Rights would be trespassed; for it is these. It presupposes all those whom it unites as well known that individual rights are among the perfectly mated, throwing the responsibility of the first things recognized. There would be no more union on the parties themselves. peace than between the tribes of the western wilds. 8. Take, for example, a family. The/labor of the Feuds and jealousies would spring up, and the colli- husband and wife has procured a home, at the firesion between clans would consolidate each tribe into side of which gather a circle of children. Comfort the closest compact. The individuals of such tribes, and every facility for enjoyment gather there. Supforming a family, as it were, would soon discern in- pose, however, the parents cannot live perfectly har dividual rights due one from another, and the next monious-that they cannot always think alike. It is step after this, easily determined on, would be to at- said that compelling such to live together is tyranny. tach a penality to such an infringement to prevent They should separate. Marriage says : " No ; you its recurrence. A tribe would collect together, and have united your destinies; you have a family of the opinion of the majority adopted, and if officers dependent offspring looking to you for support, and were needed to enforce such regulations, they would it is best you remain together, if you possibly can, be chosen from among the best and noblest, such as for your children's sakes, if for no other reason." commanded the respect of their kindred. Such is the The wife cannot leave the husband, nor the husband is difficult to state precisely their dogmas, yet, in | rude, and hastily sketched outline of the infancy of the wife, unless for the greatest aggravation, without inflicting a wrong. The law recognizes this, and government. 4. A nation or a tribe is always composed of in- endeavors to guard against a separation without numerable grades of intelligence, from philosophers just cause. to idiots; A portion are never capable of taking 9. Of all proofs, however, of the benefit and naturalcare of themselves. The duty of the wiser portion ness of marriage, that derived from the constitution is plain, self-evident to supply the deficiencies of of mind itself is the most conclusive. It is suffithis class, so far as possible. This is not only phi- cient in itself to clearly decide the question. It is lanthrophy, but it is simple justice. We are here to organic and inherent in the human mind, to love help each other, not only physically, but spiritually, one and one only, and to dwell with delight on the mentally and morally. And this is acknowledged idea of constancy for life. It is not an artificially by the incompetent, who ask for a guide of conduct, formed feeling, but is spontaneous, and in the highwho wish others to think for them. They have not est order of intellect it becomes more ardent and irthe clear discrimination to recognize the right from | resistible-a conclusive proof that it belongs not to the wrong, and give willing obedience to those who any stage of development, but is constitutional. The can do this for them. To the men of thought, the natural desires of man or woman, are not for "vawiscest, and most clear.sighted, is consigned the riety" in the conjugal relations. Love is central, making of the laws-rules of conduct-which the and answered by one object. It is said "one woman mass willingly accept, well, knowing they could not will not answer the wants of one man." That senmake better rules. A law is never framed until tence unveils the entire subject. The advocates of needed., There were no laws against murder until this dogma prate much of " purity," of " living out some man, killed another, and thus drew the atten. | their higher life," " being true to their attractions," ion of society to the necessity of guarding against etc. Purity does not consist in talk, but in actions. similar, occurrences. There were no laws against For what idea can we form of men, who, while they theft, so long as the right of property remained une constantly talk of purity, holdly maintain docinjured. thin with the of this of the framed to guard a right; to protect, the prosoribed 110. It is objected to the foregoing idea of governagainst the turbulent. They effect not, in the least ment, that by government we have St. Bartholothose who obey them. To such it is as though they mew massacres, fugitive slave laws, and a host of did not exist. It is those who disobey who feel their other monstrous usurpations. But what do these force. The law against, robbery, is is, good to the prove ? They are exceptional cases, and it is the robbed, but, it streads only the robber, Thus it is worst of all fallacies to use such in argument. It is with laws in general. The majority force the robber said if " human nature cannot govern itself, how not to rob, by, confinement, or other means. The oan officers govern it, who are men ?. Is not human right of the majority to do this-to protect, itself- nature trusted, after all ?" To this I answer, the is questioned : "a government, forced an a man is a fubdamental ides of government, is, that there are simple usurpation," and it asonot be denied that it various grades of intellect in the world-various is forced on the thief and the robber. They do not grades of mental power, as in the family, and the the store of the Perfectionists. They are Free Lovies in the wish to be governed. They would have all things wishest bontrol the weaker, as the father controls the

inflicted on, not as growing out of, the mind of man.

wide field, and must deal briefly with essential Contrary to this, we hold that government, grow-

But so clear does phrenology demonstrate the exist-What is government? we may inquire. Is it an ence of a distinct faculty of conjugal love, that it is

.6. The object of the ceremony is not to unite two

child. Let it here be understood that all my arguments and inferences are drawn in reference to the present imperfect condition of man, and do not apply to the Utopian idea of perfection ; the complete domination of the moral over the animal. Man is progressing from barbarism, and each form of government is a gateway through which he enters a higher state. , see to b

13

11. The objections urged against the marriage institution are fully met by the foregoing reasoning. They are based on exceptional cases, and prove nothing but the weakness of the cause which calls them to its support. (

[CONCLUDED IN OUR NEXT.]

Correspondence,

Itinerant Etchings of U. Clark. The Spiritual Campaign—The Signs—Come to the Poin t —Negativiens—Calumnice—A Model Husband—Op-pressed Women—Labors in Michigan—Mrs. Cora L. V. Hatch—Adieu to the West.

The autumn and winter campaign of Spiritualism opens with signs as auspicious as those attending the cause of our country. The President's proclamation for emancipation, as only a part of the programme of the new spiritual era, inaugurating universal light and liberty, and deliverance from all civil, social and religious bondage. The old Union as it was is forever dissolved, but the eternal principles of true unity still live, and are to become the basis of a glorious reconstruction. Just so in every department. "Old things," or "old forms," "are passing away," in preparation for the new earth and the new heavens."

Signs once deemed most terrible and alarming, are now hailed with hope as the harbingers of a bet. ter era. Political parties are superseded by principles of patriotism, and humanity is rising over the ruins of sects and cliques.

For the present, my labors in Michigan are ended, and I am eastward bound. Since my last writing, I have visited Ypsilanti, Detroit, Pontine, Flushing, Flint, Byron, Conway, Corunna, Grand Rapids, Wayland, Gun Plains, Otsego, Breedsville, Osseo, Read. ng and Deerfield, and found an interest: in most of these places, beyond what might be expected during a season of unwonted excitement and suspense in re. gard to the condition of the country. But the publio seems in a state of spiritual need nover known before. All other hopes having failed, Spiritualism opens the light of heaven, and angel hosts come in response to the cry of the people. In most places, the churches seem comparatively descried; the clergy are suffering for their wonted support, and the people are seeking for something fresh from the fountains of a living inspiration. In many places, my audiences were said to be larger by half than the churches could rally on ordinary occasions.

One Sanday I had occasion to travel with a friend nearly all day through one of the richest sections of Michigan. During the whole journey we did not meet a single person, either going to or returning from church, and yet we traveled through a thickly settled, rich, and an intelligent country. I have made several stage-coach journeys in Michigan, and whenever the subject of Spiritualism came up in conversation, I found a large proportion of the passengers either believers or open to conviction, and when my name was mentioned, I found myself, among those who were familiar with either the old Spiritual Telegraph, the Spiritual Clarlon, or the Banner of Light: It is a cheering sign to find the BANNER in almost every family of Spiritualists where I stop, and it is regarded as the only paper affording the broadest and most reliable reports. We need just such a sheet, though I think the Spiritualist public could bear its editorials, if they were a little more pointed and less eclectic.

Fine generalizations are all very well in their place, but the people now and then need some pointed, practical principles, some leading landmarks some sharp, dogmatic, didactic thrusts, which will hit home and be felt. The editorials of the BANNER are among the very finest specimens of progressive iterature, but the critical spiritual reader might suggest something more, now and then, in the way of specific science, philosophy, religion, reform, and a constructive system of liberal theology in harmony with the past and present. We have been tearing down long enough. Many of our lecturers have seemed more ambitious to destroy than to build up; they have exhibited extraordinary feats as members of hook and ladder companies, tearing down churches and tearing up Bibles and creeds, then leaving the people to mend matters as best they could. This lecturing against things may be appropriate now and then, but never results in anything more than in exciting antagonisms and wranglings, and in driving certain sensitive minds beyond the reach of conviction. In this respect, the BANNER is not at fault, for it always maintains a fraternal spirit though its columns have not been entirely free from contributions of the merely icopoclast character. 'Spiritual reformers have something more to do than to deal in one-sided criticisms against Bibles and creeds. Let our opponents, or let Atheists, adopt. the same methods of criticism against modern Spiritualism, and not a vestige, of either ancient or modern, would remain as foundations on which to base hope for humanity. In one respect, the BANNER OF LIGHT stands preminent above all other journals; and that is, in the exercise of a fraternity and charity which never usurp the throne of judgment in condemnation of any mortals, unless the evidences of guilt are so open and overwhelming as to become palpable to all, and to demand exposure in behalf of public good. I trust you will ever be sustained in this noble, just and generous position. It is easy enough for anybody to find fault and scent out sin, but what fallible mortal is capable of judging the inmost secrets of the soul, and pronouncing sentence? If there are any in our midst whom we cannot commend, I know of no better course than for us to maintain silence, and let men and women be known by their fruits. Those who believe in the dogma of total depravity may suspect and condemn everybody, and to marvel that this dogma has had an influence toward destroying all confidence in humanity, and setting affoat all manner of slanders and suspicions. This dogma affords justification for all sorts of scandals against Spiritualists, especially against leaturers and mediums; and those who give currency to any of these scandals are just about as guilty as the authors themselves. the authors themselves. As an illustration of the slanders to which our public laborers are exposed, I have before me a printed circular, published by Matthew R. Birdsall. of Flushing, Mich., in which he charges his wife. Mary Maria Birdsall, of having become a medium in February, 1861, and of having subsequently dissp."

golden hair, Came running from a woodland path where oft he went to play,

And spent his hours among the flowers on many a summer day.

. Mother. I've had the sweetest time while playing "ineath the trees!

And once I heard a little song, and thought it was the leaves;

* And looking up to hear them sing, oh, mother I there I 800

Qur little darling angel, Jim, sat looking down at me i

W8y, I asked him to come down awhile and help me in my ent lplay iter a b

And then I took the chance, you know, to ask him of his home, And if he ran away from God, and did he come alone!

And then he fold me all about his home so bright and St?fair. Of all the little boys and girls that loved each other

there, And how they sang the sweetest songs of purity and

love,

And wanted me to go with him and live with them Interabove I 13 1

And, mother, could you see his hair, all curled with flowers so dear 1

'T was longer than it used to be; when little Jim was here:

And, then he wore a little frock, all pure and white, and like snow."

With little shoes of gold and green-oh, mother, may I 61018 go ?!!

The mother took her little boy, but oh, she could not "Hallo speak-

The tears that glistened in her eyes, now trickled down 1194 a her cheek, For, well she know an angel had revealed the truth to

eter Im the many in the state of the state

That mother's home, how dark it grew-it has no sun-

For little Frank grew sick and pale, the fever burned his brow,

Bo when the stars were going to sleep, and rosy light was dawning,

He breathed his little life away one pretty Autumn ew morning.

The Summer will come back and bring her flowers of every hue, and de antis shude House I - ant

The robin and the wren will come to build their nests anew; But that mother will not heed them, for her eyes are anew! Thatch Tottage, 1862,

1. Free Love despises the institution of Marriage. It is an agreement to live together for an indefinite time. Two persons agree to unite to-day, but agree perhaps to-morrow they have a better opportunity, and disengage themselves as easily, or rather much easier than from a common verbal contract.

2. The marriage institution is, according to its view. one of the greatest evils that ever oursed the earth. It is legalized bigamy, and a rotten mass of sensuality, without a single redeeming quality. It produces' antagonisms, selfishness, and the worst of evils. There is nothing good in it, and it must be destroyed, root and branch. In its place we must all'love whom we desire, and when we wish, and just as much as we please." 网络白色的 动脉

This is the sum total of Free Love. I presume the reader will wonder why the latter sentence is added. for it will be new to him that manking has And soon her darling Frank would go to live with little Bat the Free Lovers say; that they love not - That this not done in this manner for thousands of gears. love-power has been oramped, dwarfed, wrongly dlrested, and restrained by the evil institution of marriage. When it speaks of the marriage institution, it is always with rancor and bitterness. Bays a writer, whose work is the text of Free Love: " Marriage breeds coldness, distrust, and restraint everywhere, b Every man is afraid his neighbor will rob him of his right. " Having but one woman, and the legal right to but one, makes him stingy." The last elegant sentence'is followed by the There is no friend ship or freedom ; the moment the young are mar ried, they are unfill for society; marriage is the bane and destruction of society." Redn prails fan Ju Mag Bie son will go to live again with Frank and little of Free Love are to dellever us of the main tenets) and worked admirably ! WIt is bis of the main tanets)

BANNER OF LIGHT.

peared and gone to parts unknown, under circumstances of the most dark and suspicious nature. He has sent this infamous circular to various sheriffs in the Western States. The one I have was sent to the sheriff of Sandusky County, Fremont, Ohio, who handed it to one of our prominent friends in that place. The circular bears on its face the stamp of infamy. This Matthew R. Birdsall pretends to have great regard for his wife, pretends to be very anxious for her return to his home; and yet the suspicions and slanders he heaps on her head are of a character so damnable, he reveals a most diabolical spirit, seeking the utter disgrace and ruin of his wife; and he must know that no woman would ever return to live again with a man who could thus seek to cover her with such public infamy.

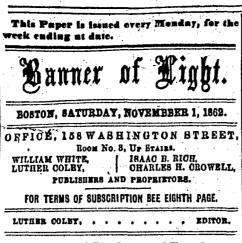
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While in Flushing I became well acquainted with the father and mother of Mrs. Birdsall, as well as her brother, of Detroit; and from their lips I learned the facts in the case. Birdsall, like some other fealous husbands, was opposed to his wife's becoming a medium, and rendered himself so obnox ious that Mrs. Birdsall was compelled to seek a change as the only hope of health, happiness, liberty and a true life. What should a delicate, sensitive, susceptible, puro, spiritual minded woman do in such a case? Who would dare insist on her sacrificing all the divinest instincts of her nature, and silencing all the inspirations of the angel-world calling on her to arise and go forth redeemed, and seeking to redeem others thus suffering in like awful bondage?

In'my travels I am constantly meeting with new laborers. In Flushing I found Charles Andrews, who in yet less than twenty years old, but has just begun as a speaking medium of remarkable promise. He reminds me, somewhat, of C. A. Hayden, the youthful apostle of Maine. Miss Louisa Ely, of the same place, has commenced as a speaker, and her superior social and spiritual nature gives hope of a bright and useful mission G. B. Manchester, of Wayland. Mich., occasionally takes the public platform as an able advocate of Spiritualism.

Dr. Mason, of Deerfield, Michigan, is lecturing, with good influences, in that place and vicinity; and in the same place and vicinity, Mrs. Fowler is making her mark as an inspirational speaker. Rev. E. Case, of Osseo, Michigan, has just returned from a year's service in the army, and is now prepared to take the lecturing field. His inspirational lectures are of the highest tone, and his original spiritual songs, accompanied by the guitar, render his labors peculiarly desirable and impressive. John McQucen. of Hillsdale, is doing a good work as a medium for remarkable physical manifestations, and is rapidly developing as a public trance speaker. Elias Berry. of Reading, has lately commenced as a healing medium, and has wrought some startling cures. - Mrs. Fannie Reed, of Breedsville, has become an acceptable trance speaker, and a woman of excellent gifts. Dr. Vincent, of the same place, has commenced the clairvoyant and reform practice with promising re suits.

Passing through Eikhart, Indiana, and spending the night, I enjoyed the opportunity of hearing Mrs. Cora L. V. Hatch. The subject given her by the audience, was-" The Present and Future as Regards our Country." I had not heard her in six years. Her style was faultless, with the exception of a sort of formality, preventing the case and treedom most effective in inspirational speakers. She scarcely changed her voice or position during the whole evening, but stood like an oracular goddess, rolling forth a perpetual strain of monotone eloquence. The subject was handled ably and beautifully, but not in a manner sufficiently clear, pointed, and snecific to satisfy the critical majority of the audience. But no criticisms can derogate from the beautiful and magnificent mission of Mrs. Hatch. The Spiritualists of Chicago have engaged her for six months, at the rate of fifty dollars per Sunday, and she will wield a wide influence in that city and in the West,



To Periodical Dealers and Purchasers of the Banner.

In two weeks from this date we shall fix the retail price of the BANNER at five cents per copy. We are compelled to adopt this course in consequence of an advance, owing to the war-tax, in the price of the paper on which the BANNER is printed. The friends of the cause, we feel assured, will raise no objection to this movement on our part to sustain our sheet. It is but a triffe for each one to pay, while to us, in the aggregate, it amounts to a con-

siderable sum. Many other weekly sheets, which are not as large as ours, already charge five or six cents per copy.

We are not paying current expenses at this timeowing in part to the expense attendant upon the free public circles we give at this office, which have been the means of doing much good, by convincing skeptics of the truths of Spiritualism. We therefore appeal to Spiritualists everywhere to come forward and sustain ns in the' mighty work in which, under the guid-

ance of the angel world, we are now engaged. We hope we shall not appeal in vain.

Misanthropy.

It is such an'easy matter, finding you are not likely to have your own way, to declare that you hate the world and all there is in it. But what sort. of good does that do? Is the world made any better by it-or you either? Does not this strain of misanthropic feeling react upon the nature of the person indulging it with fatal efficiency?

To fall out with others because one has not yet become acquainted with himself, is to publish the unwelcome fact that life is a burden, and all there is in it not worth the trouble. How often we hear a man judging everybody about him with all manner of freedom, and too often with what passes current for malignity, just because he is disatisfied with himself. The old Greek motto-"Know thyself "will never lose its importance. Self knowledge does effectually save a person from saying a great many hard things, and perchance from doing a great many bad ones. No wonder so much stress has been laid upon it as an essential part of a complete education. Show us a man who understands his own nature, through and through, and we will point to one who

never is misanthropic, and never can be. Carlyle is cross-grained, sour, and generally uncom fortable; and doubtless for a reason from which younger persons, and authors in particular, might take warning. He went off with his books and studies all by himself, when his nature was normal, sweet, and healthy, and buried himself in his studies of books away in the wilds of the North of England, in his heath solitude, known to the world by the name of Craigenputtoch. That was quise enough for souring him; for no man can live, even in the heart of Nature, with only his books to pasin the heart of Nature, with only his books to particular the beart of Nature, with only his books to particular the beart of Nature, with only his books to particular the beart of the business community continue to be greatly ings. But Carlyle sat down and, began to write an torics that could not but heighten the tendency to be growing better, it grows worse and worse. Here the lamentable malady. He studied the characters in Boston, the statute to the contrary notwithstandand career of the ugliest scoundrels who have ever

blurred the pages of history, and then spent the

An Able Document.

We advise all our friends to peruse Gov. Andrew's Letter scoepting his re-nomination for Governor of Massachusetta, which we print in another column. It portrays in a clear and succinot manner the progress and designs of the leaders of the rebellion. showing conclusively that their aim is "the dissolution of the Unlon, the subversion of Democracy. and the nationalization of Slavery. He says, as a humble citizen of the American Union, and a son of this ancient Commonwealth, "he is ready, not only day by day to renew his allegiance, but with proud and high defiance to proclaim the eternal fidelity of Massachusetts to the ideas of her origin, and the traditions of her history." He gives an earnest as. surance of the patriotism of the State in the following noble sentiment : "With an immortal faith in Right, and an undying hate of Wrong, Massachusetts will pursue her bright career; nor will rest,

nor be content, until the conspirators shall be overwhelmed, their armies conquered, their schemes forever frustrated, and the Union, Liberty and Democracy recetablished on sure foundations, defving all the shocks and snares of fate and time." And adds : "Peace, when it comes, will be secure. We shall hear no menaces of Disunion hereafter, to scare people out of their manhood."

He gives a cheering picture of prosperity all over the land, when the competition of slave labor against free labor shall be done away with. By all means

read the document, and then make up your mind to vote at the next election, which is close at hand, for JOHN A. ANDREW. The present orisis demands just such a man at the helm of the Old Bay State, and he will be reelected to the gubernatorial chair, without doubt, at the coming November election.

> Miss Emma Houston at Lyceum Hall. On Suuday, Oct. 19th, Miss Houston lectured afternoon and evening before the Lyceum Church to large audiences. We believe this was her first appearance as a lecturer in this city, although she has been many years a colaborer in the field, promulgating the truths of Immortal Life to those who were blind, but now see," and has won an enviable reputation as a lecturer, which she fully sustained on the above occasion. In personal appearance Miss H. is prepossessing, and gifted with a voice peculiarly adapted to her vocation; its clear, soft tones strike pleasantly upon the ear, articulating every word so full and distinct as to be easily heard in

large audiences. Her discourse in the afternoon was upon the apparent design of Nature in the construction of the organized world; beginning with the chaotic state of matter, she traced the course of progression down to the fluid and gaseous formations, through the solids, the vegetable, the animal, to the nobler oreation, Man, handling the subject in a very able manner.

In the evening her discourse was on the Historical Progress of Humanity, in which she spoke of the various growths and conditions of the vegetative and animal kingdoms, both in their retrogressive and progressive stages; of the growth of plants and trees in the various indigenous climates of the globe. and the influence climates exert in the formation of animals, as well as in the formation and development of man; pointing out the numerous angulariities of the human race, which would all harmonize under the law of Justice. Truth and Righteousness. Both discourses were listened to with evident gratification on the part of the audiences. The choir performed the music in a very acceptable manner.

Small Change.

ing, we pass from hand to hand the handsomelyprinted promises of well-known hotel keepers

Messages Verified.

We published in the BANNER of Dec. 2, 1861, s Trenton, Me. He says in the message that he was on a voyage from Turk's Island to Boston. went alofs on duty, and that was the last he knew; was thing after the 19th of November; supposed he missed his hold and fell, he do n't know how ; had no family, etc.

One of our subscribers, having the curiosity to know whether the statements in the communication referred to were correct, wrote to the postmaster at West Trenton, Me., for information. The postmaster, it seems, notified the father of the deceased that such inquiries had been made in reference to the deceased, the result of which was that the genite-

man who wrote to the postmaster received a letter from the father, corroborating the truth of the message in many particulars, viz: That George W. McFarland, his son, fell from aloft Nov. 21, 1861. while bound from Turk's Island to Boston, and was instantly killed, the time agreeing very nearly. The father also writes that his son's age was twenty. Trollope and Miss Muldoh continue their stories. eight years, and that he had no family.

Now we know positively that neither the medium, nor any other person employed in this office, knew, on The First Colonial Congress. "Buying Winter previous to the receipt of said communication, that any such person as George W. McFarland ever existed, and therefore could know nothing in regard to the manner of his death. If, then, he did not appear at our circle in his own person-his living, immortal spirit-we should be extremely obliged to

any one who would inform us how Mrs. Conant herself could give us the information she did. She has given similar facts in thousands of instances, before and since, of which she knew nothing previously. A correspondent writes from Providence, R. I., as follows. The letter is very explicit, and needs no comment from us:

In the BANNER of May 10, 1862, there is a commu nication in the Message Department, purporting to be from General Zollicoffer, late of the Southern army. I have known him long, intimately and well, having other reading. The Editors understand how to con-made his acquaintance in Columbia. Maury County, Tenn., twenty years ago or more. He edited a paper duct a first-class monthly magazine. at that place, and published it for many years; went to Florida as a volunteer on the breaking out of the Seminole War, as it was called; afterwards removed from there to Nashville, the capital of the State, and edited to great acceptance the "Nashville Banner." He was at one time "Comptroller of the Treasury of the State," and five years since was a Member of Congress from the Nashville district. He has been in public life for the last twenty-five years, and his name has been prominently before the public during the greater part of that time.

The communication referred to is perfectly characteristic of the man; as much so as the editorials he used to be in the habit of penning for his papers, or as eral Schools of the University, are also given. though it had been written out by his own hand pre vious to his passing away and left upon record for fu ture reference, as can easily be established by hundreds of his former acquaintances in Tennessee that he has left behind him, and just such an one as might be expected from the man.

When I heard of his death upon the battle field, I mourned over his fall with the same feeling that I have been called upon repeatedly to do, during the past year, for other valued friends, relatives and acquaintances belonging to the Northern army. Most truly yours, A. S. La A. S. LANGLEY.

ferring to the manusoript of our reporter, we ascertained it was correctly given-the error having been made by the printer,

What the History of Spiritualism Should Be!

The Revue Spirite for October, published in Paris, contains some very interesting itoms, from which we take the following:

In regard to this history, of which we have spoken comprised, and have sent us, to this effect, accounts of many physical manifestations.

Now to those who have looked upon these manifestations as a great feature of Spiritualiém, we Washington street, Boston.

NOVEMBER 1, 1862

New Publications. da zasti THE ATLANTIO MONTHLY for November comes in message given through, Mrs. Conant, purporting to season; with its first paper from Thoreau, on "Wild come from George W. McFarland, who hailed from Apples.". Three who have read his papers on "Walking," and "Autumnal. Tints," or any one of his books, will need no urging. Miss Peabody explains "Kindergarten." Major Winthrop writes of " Life twenty-eight years old; had no recollection of any- in the Open Air." Prof. Agassis contributes another paper on the Study of Natural History. There are many other articles, some of them pertaining pointedly to the present state of the country and to the war. The Atlantic is always vigorous and readable,

and compels a man to rub his eyes and, wake up his ideas when reading it. C. C. Hazewell's "Man of the Hour " is worth more to such a Magazine than even the Editors think for. His pen is apparently a permanent attachment to the ATLANTIC.

HABPER'S MONTHLY for November has illustrated papers on Poland Over-ground and Under-ground, a Notable Congress, (of all the specimens of the nation of Fly,) and The Last of the Dandies. All the articles are highly interesting. "Our Cousins from Boston," is to the point, and a good one. Anthony The Editorial Variety is as able and sparkling and genial as ever. There is one very interesting paper Things " is in season, and worth reading.

For sale by A. Williams & Co., 100 Washington street.

THE CONTINENTAL MONTHLY for November shows plainly into what sort of hands it has fallen. The political articles to be found in it are worthy of remark. . Such experienced public men as Hon. Robert J. Walker and Hon. Fred. P. Stanton control this department, which could not be other than able. . The Lelands are out strong, one of them holding the post of literary editor. Horace Greeley, Richard B. Kimball, and John Neal, likewise furnish papers to the present number. If anything, the CONTINENTAL is more vigorously and decidedly political than the ATLANTIC. The Editor's Table is a feast, and finely relieves the

A CATALOGUE OF THE OFFICERS AND STUDENTS OF HARVARD UNIVERSITY, for the academical year 1862-1863. First Term. Cambridge: Seaver & Francis. A handsomely printed and neatly bound catalogue of the present undergraduates of Old Harvard, with their officers, including the new President-which is of prime interest to the parents and relatives of the students as well as to the friends of the University. The courses followed, or studies pursued, in the sev-

BOARDMAN'S DISCOURSES ON THE PRINCIPLES AND PHILOSOPHY OF THE UNIVERSE, delivered at Dickinson Hall, Waukegan, Ill., Dec. 19th, 20th and 21st_1861. " Eternity has revolutions of expression, and returns, and re-returns to repeat itself." Chicago : F. Fulton & Co., 1862.

The title of these handsomely published Discourses will sufficiently explain their meaning and value. The only mietake in the message was in the mid- We have not read them, but can mention them fadle name. H. being used instead of K. ; but on re- vorably from hastily running through their pages.

Answering Scaled Letters.

For the reason that mediums for answering sealed letters are continually changing their residences. thus subjecting those who desire in this way to communicate with their spirit friends to much trouble and uncertainty, we have made arrangements with a COMPETENT MEDIUM to answer letters of this class. The terms are one dollar for each letter so answered, including three red postage stamps, to prepay return before, many persons have asked, of what it was letters. Whenever the conditions are such that a spirit addressed cannot respond, the money and leter sent to us will be returned within two weeks ofter its receipt. Address "BANNER OF LIGHT," 158

and fill a place no other public speaker can occupy.

Eastward bound, I bid a temporary farewell to Michigan. The warm hearts and heroic souls with whom I have cooperated, will remain cherished in holy memory, and will rank among the first pioneers now rallying for the glorious millennial warfare of the ninetcenth century.

Toledo, Ohio, Ocl. 14, 1862.

Senator Sumner's Speech.

We subjoin the editorial remarks of the National Intelligencer on Senator Sumner's great Speech on the Conduct of the War, delivered recently in Fanenil Hall, Boston. It shows in what estimation Mr. Sumner is held at Washington :

"This oration, like all that proceeds from the learned and eloquent speaker, will command the attention of readers as well by the felicity of its style, as by the impassioned ardor which betrays the strength of his convictions on the subject he undertakes to di cass. His present discourse naturally derives its chief inspiration from the recent proclamation of the Presi-dent respecting the relations of slavery to the pending war. Upon this theme we know of none so competent to treat as the distinguished Senator whose remarks we have placed before our readers, not only in tribute to the surpassing eloquence of the speaker, but also in a mple recognition of bis right to expound and enforce a war policy which he was, we believe, the earliest to esponse, as he has subsequently been its most learned and earnest champion. It is in mere historical retrospect, and not at all

in self dattery, that Senator Summer, in reviewing the political stops which the Government has made during the last year, is able to say that the ideas embodied in the laws and the policy now adopted by the Executive, in the conduct of the war are the ideas and the policy which he was the first to develop, and which he has constantly enforced on the rostrum of popular debate and in the halls of the National Legislature. His right to explain a policy which he has been so preëm-inent in commending to the favor of the Government as well as of a large portion of the American people can accordingly be disputed by none any more than the ability which he brings to the exposition of his views.

And if this policy shall accomplish the beneficent results promised in its name, the country should not forget its obligations to him who was the first to dis-corn and recommend the path in which its steps havo been finally placed by President Lincoln, and which, if not in all respects a way of pleasantness,' shall

if not in all respects a way of pleasantness, such be, it is said, the path of peace.' Our own views on this head are already known to our readers, but this cannot prevent us from express-ing the hope that the boons anticipated by Senator Summer and the Government in adopting his views may be more than realized."

Announcements.

Frank L. Wadsworth will lecture in Boston next Bunday; Miss Lizzie Doten in Marblehead; N. Frank White in Springfield; Warren Chase in Quinoy; Mrs. M. M. Wood in Lowell; H. B. Storer in Taunton; Mrs. Laura DeForce Gordon in Portland, Me.; Mrs. M. S. Townsend in Providence, R. I.; Mrs. E. A. Kingsbury in Bomers, Conn.; Miss Emma Hardinge in Phil-/sdelphia; Chas. A. Hayden in Dover, Me.; 'Mrs. S. A. Horton in Williston, Vt.

Mrs. A. P. Thompson has removed to Charlestown, Mass., where she may be addressed hereafter.

Mrs. A. M. Middlassoon has resumed her labors in the lecturing field. Those wishing to engage her services will please address Box 422, Bridgeport, Ct.

be otherwise? And, to-day, we have Carlyle the sour-souled genius, whose heart ought to run over continually with the genuine milk of human kind. ness. Had he even kept himself open and receptive to humane and heavenly influences, to the common, living sympathies that have free and abundant outlets all about him-if he had done it by merely studying some branch of natural history, as of the

birds around his lonely dwelling, he would have been a happier man to-day. This is but an illustration, readily occurring. They can be produced without end. No person, let his occupation be what it may, if he really desires self-culture and genuine development above all things else, can afford to become so thoroughly absorbed in his own plans, as to shut the door in the face of these silent heavenly vistors, called influences. They fall like the dews of evening upon the nature that so needs them, and they are not to be excluded from the performance of their necessary offices. The moment we discover that business, or selfishness, or eagerness for more of a thing than

really belongs to us, because it no longer aids our growth, tends to develop us on one side, or to dry up and cause to wither certain faculties which ought to be allowed the widest room and the most generous sustenauce-we should give attention to making provision for overcoming an evil that, unless overcome, will in due time master and destroy us.

No doubt much is to be allowed for temperament in persons; but, all that allowed, our happiness is pretty much in our own hands. When we nurse such a dislike to, or prejudice against, others as that it assumes the form of hatred, then we are chiefly the sufferers ourselves. We can do nothing but stand in our own light, when we set up that we will despise and shun the world. We agree that a great

many specimens of human nature are anything but attractive or lovely, yet it is better far to shun than to hate even those; we may be doing ourselves the only wrong it is possible to do any one.

We are running short of the first number of the present volume of the BANNER. Should any of our subscribers who do not file the paper, feel disposed to return the number referred to. we shall esteem

it an especial favor. We ordered a sufficient number printed to meet all contingencies; but some mistake occurred in the press-room, in counting out the paper previous to printing, which mistake prevents us from supplying those who desire to keep a file of the paper. We refer only to those who have just subscribed and ask for back numbers.

The population of the Sandwich Islands has shrunk from 150,000, in 1828, to 67,000 now.

in portraying them to the world as heroes. In good pay over fractional parts of dollars-and it is made to work very well. Postage stamps go just as fast characters which he was treating of with all the as such peaky sticky things can be got off the finekill and power of his practised pen. How could it gers and thumbs; but even these cannot be had at the office in larger quantities than by the dollar's worth, which makes the matter still more provoking. The old-fashioned silver change is going out of sight very rapidly, and the small brokers are guilty of demanding a truly enormous premium for it. In some of our stores, five cent pieces are taken for six and a quarter cents-ten cents for weive and a halfquarters for thirty cents-and half dollars for sixty. And even at that style of rates, the coin is held on to by the owners, as if their very lives depended upon it. The market is soon expected to be flooded with shinplasters. Such a time was never known before.

Three Regiments.

We had three full regiments, fully officered, uniformed and equipped, march through the streets of Boston from camp, on the same day last week, and within a few hours of one another. Such a sight stirred the military ardor of our citizens as it has scarcely been stirred since the first great uprising of the people against the armed assaults of wicked Rebellion. The streets were thronged. The troops were marched to the wharves, whence they proceed. ed to embark on board the iron steamships Mississippi and Merrimao, relatives and friends standing orowded on the wharves and throwing adleus after them until the noble vessels had dropped so far down the stream as to be out of hearing. Boston was really waked up. There was visible on the counte. nances of the crowds that witnessed the march and departure, a silent expression of sad sympathy, not unqualified by admiration, with the brave fellows who were going so far, many of them never to return.

Spirit Photographs.

In another column we publish an interesting statement from our friend Dr. A. B. Child, particularizing this new phase of Spiritual Manifestations. We, also, have had the matter under consideration during the past week, as have bundreds of others in this city. We have been assured for months by our spirit friends that in due time the mundane world would be startled by this new phase of spirit power; but we were not prepared to receive it so soon, and are yet in doubt that the manifestation is entirely legitimate. We shall investigate further ere we give a decided opinion in the matter. Be it understood. when we say this, that we would do no injustice to any parties interested. We merely caution our friends not to become too enthusiastic, but to sorutinize thoroughly the modus operandi by which these photographs are produced. In the meantime we shall keep our readers duly informed of what trauspires in this direction hereafter.

The 78d Illinois Begiment is commanded Shroughout by Methodist Preachers.

must say, although without any disrespect to them that there is something truer, deeper in Spiritualism, than a simple catalogue of Spiritual-manifestations which are found in many works on the subiect.

of the struggles which it shall have undergone; of particulars see notice in another column. the impediments which shall have been placed in its way: of its progressive march through the whole world.

Its true merit is modesty ; it does not seek to glorify itself. Posterity should know the names of its pioneers; of those whose devotion and self-denial in the good work merit that their names and places of residence should be inscribed in its annals : of those who have suffered for the cause, (praise be to them,) and of those who have not; in a word, of its true friends, and of its avowed and concealed enmies. It is not necessary that intrigue or ambition ocum Hall, next Sunday, afternoon and evening, should claim a position not belonging to them, or a Mr. W is well known as an able advocate of the recognition or honors not due to them. If there are Judases, they should be unmasked. The part which shall give all the successive revelations of this new ers, and the events of every description which shall accompany it, will not be the least interesting.

To those who shall find this work presumptuous, we shall say that our only motive is, in possessing some papers which no other person possesses, and which puts aside all uncertainty to the fact. That Spiritualism shall unquestionably play a great part in the world's history, it is very important that this part should not be misrepresented as opposing an subscribers in your place, and ask us to be more authentic, history to the apocryphal histories which personal interests shall have made.

When will it appear ? It will not be at present, and perhaps not in our lives, for it is not destined to satisfy the curiosity of the moment. If we speak in anticipation, it is not that persons should mistake the purpose and make data of ou : intention.

Moreover, Spiritualism is near its debut; but many things will take place between this time and will communicate, directly with this establishment, that ; and it is also necessary to wait until all have as we need a'l their aid at this particular time, when we taken their places, either for good or for evil.

A New Spiritual Phase.

Three photographs have just been exhibited to me with a distinct likeness of well-known Spiritualist friends in the form on each, and the shadowy like. ness, entirely different from the others, apparently of a spirit, in the background of each. It is affirm. ed that neither the sitters nor the stist saw or knew of any object whose reflection could have produced the second likeness on each photograph, but that both are fully convinced that they were the acurther on the subject next week. A. B. C. redemption as soon as practicable.

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Union Sociables.

Every one who visited these sociable re-unions last winter, will be pleased to ascertain that they are to be resumed on Wednesday evening, Nov. 5th. Before the truths of Spiritualism are recorded in at Lyceum Hall, to be continued every Wednesday the annals of humanity, it will be interesting for evening through the season. Competent managers the future generations to know by what means they have the matter in charge, and we have no doubt were established. This will then be a history of the but that these assemblies will be fully attended. events which shall have signalized its first steps; Bond's fine Quadrille Band has been engaged. For

> Mediums go where Ministers cannot. Preaching, by all sectarian preachers, has recently been prohibited in the Capitol Yard, Washington. by the President ; but by some unexplained means Mr. Chauncy Barnes, a Spiritualist Medium, well known at the North, gained access, and spoke one hour to one thousand people on the subject of the religious bearing of this rebellion.

F. L. Wadsworth

Lectures before the Society of Spiritualists, in Ly-Spiritual Philosophy.

Our Public Scances

Will not be holden the present week. On Monday of next week they will be resumed, as usual. They are free to everybody.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. T. MILTON, MEDUSA, N. Y .- You say that the BANNER IS not . received , with much regularity by particular in future. We have looked over our books, and do not find your name thereon, consequently the papers are not sent from this office. We cannot be responsible for missing numbers, when parties do not remit directly to us. We have authorised no person to receive subscriptions and mail the paper on their own scoount. We hope and trust that all persons who desire to promote our interests are sinking money dally.

O. D. G., CLEVELAND, OHIO .- Than's you for the kind interest you take in the success of the BANNER. We should be pleased to hear from you often:

" A PHERNOLOGICAL STUDENT," ST. LOUIS, MO.-WO have no knowledge of the receipt of the article you refer to, Think it must have miscarried.

Dr. C. S. W., TROY, N. Y .- Your essay is on file for nublication. It will be reached soon.

The Third Assistant Post Master states that while the Post Office Department cannot apthorise the use tual likenesses of spirits; We shall take pains to of soiled, defaced, or torn postage stamps mon fetters examine this yery interesting phenomene, and speak to be sent by mail, yet measures will be taken for their

18.20

NOVEMBER I, 1862.1

BANNER OF LIGHT.

Governor Andrew's Acceptance of his in charge to my children, if, when I tasts of death, **it shall remain unscomplished consistent of no fear it shall remain unscomplished consistent of no fear but the fear of God-1** deer to stand in my lot. **Woncestran Soft 13, 1862 My Dear Siri As the presiding officer of the State Convention held in this city on the tenth instant agreeably to a call addressed by the Bepublican State for the spublicans and all others who support for the ensuing year**. **Very truly and respectfully yours**. **Very truly and respectfully yours**. **But within the limitations of whatever power I may**

for the ensuing year. Very truly and respectfully yours. A. H. BULLOCK. To the Honorable John A. Andrew, Boston?

Boston, October 18, 1862.

Hon. A. H. Bullock, President of the Republican State

Concention. My Dear Sir: I am reminded that until now I have left unanswered your letter of September 12, appris-ing me of my nomination for reflection, by the Re-publican State Convention held on September 10, at Worcester. This delay I am sure you will pardon, sipce the subject matter is so far personal to myself that I felt entitled to place it on the file of those things which, in the pressure of contending cares mignt which, in the pressure of contending cares, might stand deformed with the least inconvenience to others. Meanwhile, silence was, in itself, an acceptance of the nomination.

And now I beg leave, my dear sir, to avail myself of this opportunity to present, through you, my sincere soknowledgments for this repeated assurance of favor, and to express my hearty gratitude for the generous consideration with which the People of Massachusetta have received and seconded my humble efforts in their service.

Called, two years ago, to occupy the chair of Chief Executive Magistrate of the Commonwealth_unin. structed by any experience of office save that of one year's service in the lower branch of the Legislature-I early found myself charged by the course of national events with duties novel, sudden, vast, and admit al events with duties novel, sudden, vast, and admit-ting no delays, without a precedent for my guide, and with no similar previous experience of any other per-son to assist me. Having long studied the character of that peculiar organization of society which dis-tinguishes the rebel States, I was not surprised by the portents of the winter of 1860-61. In addition to the public manifestations making clear to my own mind the desperate atrocity contem-plated by the rebel leaders. I had already been dis-tinctly warned by the private conversation of one of the eldest and most distinguished of their number, that the elayeholding States had reached a settled de-

that the slaveholding States had reached a settled determination not to remain longer in political rela-tions with our own, and having once seceded there from, not to return until the principle of majority govfrom, not to return until the principle of majority gov-ernment should be changed by a new distribution of political power, nor until the New England States should repeal a'l laws by which slavery was forbidden within their own borders. It seemed already plain. therefore, long before the fall of Sumter, that the Federal Union was to be assailed, the Government itself overthrown, and war to the bitter end levied and maintained against Democratic Republican Liberty and the constitutional forms under which it was defined and Constitutional forms under which it was defined and preserved. The scheme involved a dissolution of the "Union as the first fact to be accompliabed to be follow-ed by a re-construction on the basis of a new distribu-tion of political power. It involved, as the scould fact to be accomplished.

It involved, as the second fact to be accomplished, the majority principle in our Government, or in other and plainer words, the subversion of Democracy. And finally, it involved the legal establishment of slavery in all the States now free. The Dissolution of the Union, the Subversion of Democracy, and the Nationaliza. tion of Slavery—these are the three acts in this damna-ble drama of treason and rebellion, included in the original conspiracy, of which new and cumulative evi-dence is found in the words of Mr. Van Buren, Te dence is found in the words of Mr. Van Buren, re-cently spoken in New York, in support of the election of Mr. Seymour, counseling a voluntary dismissal of the rebel States, read in connection with the words of Mr. Petit, of Indiana, spoken on a similar occa-ion, declaring the universal establishment of slavery, in all the States, to be the appropriate means of ending the rebellion.

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the repetition. Meanwhile, a body of political Bourbons, such as are found in every people, who cannot forget, and who will not learn—play half-consciously into the hands of the conspirators, by crying down every earnest, de-voted and zealous public servant, civil or military,

on whose rocky foundations are the earliest Revoluon whose rocky, foundations are the earliest Revolu-tionary battle-grounds where that Liberty was the prize for which our fathers periled or laid down their lives.—I am ready not only day by day to renew my own allegiance, but with proud and bigh defiance to proclaim the eternal fidelity of Massachusetts to the ideas of her origin, and the traditions of her history. With an immortal faith in Bight and an undying

nor will rest, nor be content until the conspi defying all the shocks and snares of fate and time. But, whether at an earlier or a later day, the brave endurance of our heroes on the field, and the patient hearts of their people toiling at home, will finally reap nearts of their people tolling at nome, will infaily reap a rich and enduring roward. Peace, when it comes, will be secure. We shall hear no menaces or Dis-union hereafter, to scare people out of their man-is the beginning of wisdom. The industry and inge-nuity of a free people will not hereafter be confronted by the brutal and devastating influences of slavery contending for the master of can't over in the start of slavery is the start of can't over in the start of slavery is the start of can't over in the start of slavery is the brutal and devastating influences of slavery is the start of slavery is the start of can't over in the start of slavery is the brutal and devastating influences of slavery is the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver is the start of slaver in the start of slaver in the start of slaver is the slaver is the slaver in the slaver in the start of slaver is the slaver is the start of slaver is the ontending for the mastery of capital over labor in the new lands and virgin soil of the nation. Immigration of free white laborers, carrying with them the humble gains of their industry, will be pos-sible into States from which slavery has hitherto ban. labed even, their own sons, driven by that monopoly of land which slavery oreates, away from fields, and mines, and waterfalls, and a thousand natural sources of wealth denied to them and unimproved by their possessors. The States which now hold slaves, never possessors. And States which now note shares, never yet cultivating more than a sixth part of their cotton land, nor one-fiftieth part of their whole soil, will beeken back to the shores of the Guif, to their natural climate and its attractions, social and industrial, the poor refagees from slavery now among us, who, with an instinct of their destiny, as pligrims and strangers in the North, seldom purchase land or strike root deep down into Northern soil. A competition of colored labor from the South a competitor of colored mass. From the south sgainst the laborers of the North Here at home, will be forever prevented by the only means by which it can ever be rendered impossible—by rendering it possible for the colored man to live as a freeman in his own home, instead of being driven out, as he now is, to seek refuge in a climate from which he always retires when he can, to warmer latitudes. The hitreds and prejudices of race will melt away when consciousness of injustice shall cease to engender, them, and when the freedom to migrate according to natural attrac-tions, the instincts of race and the interests of individuals, shall render possible the separation of all those who may be mutually repugnant. When society in, two thirds of the States this side of the Bocky Mountains shall cease to be swayed and demoralized by speculators in lands, slaves and politics, then man-unoturing New England, with her ingenious and un- They still remain at war with the Union, then let the Government and the Yeopi set of the Borne the sole state, then let the first ago of Jannary find they play the rebel States, then let the first ago of Jannary find they play the rebel States, then let the first ago of Jannary find they peaked be they state of the Constantion of the Yeopi set of their warges. They still remain at war with the Union, then let the Government and the Yeopi set of their servants. The greater relation of the States the "Borned they subject to the Government and the Yeopi set of the States, then let the first ago of Jannary find they still remain at war with the Union, then let the Government and the Yeopi set of their servants. The greater relation of the States the "Borned they set of the that rebel mass, the obsci ago of the Correct the Correct the States, who is a the subject to the Government, owing the suprement with the States to the States the subject of the States of a State States to the States the subject of the States of a State States to the States the subject of the States of a State State State States of a State State State States of a State State State State States of a Sta tiring artisans whose intelligent labor has made New England so rich and great, will find new markets for

But within the limitations of whatever power I may But within the limitations of whatever power I may possess, and in the light of the experience of the past, it will be my happiness and pride, as it is now my too great honor, to devote my humble efforts to the duties of the place I occupy. And may God grant that the lengthening shadows of the next declining year may softly veil the sorrows of a people penitent, hopeful, and serents and st the reminiscences of the trials through which they shall have passed and in the con-templation of peace, honor and happiness restored. I am, faithfully, Your friend and servant,

Your friend and servant. JOHN A. ANDREW.

ALL SORTS OF PARAGRAPHS.

"A' MEDIUM" misinforms the readers of the Investipator by stating that we are the medium through whom the Spirit-Messages in the BANNEB are given. Every message printed under the beading. .. Message Department," is given through Mrs. Conant, exclusively, and has been since the paper was established. All others show the source from whence they originate.

An important paper, entitled "Rights belonging to National Citizenship," by Horace Dresser. LL. D., of New York, will appear in our forthcoming issue. It is addressed to Secretary Seward.

We publish on the eighth page a continuation of the discourse by Dr. Freeland, which we printed in our last issue, viz., "The New Religion" or "New Revelation." We understand the author intends printing it in pamphlet form, as we suggested.

EBBATUM .- In our last issue a bungling typographical error occurs on the sixth page. fifth column. in the message of Richard Aldrich, last paragraph, which should read Bull Run, instead of "Bun Run," as printed.

Literary pirates possess the least conscience of any set of depredators we wot of. The Crawfordsville (Ind.) Weekly Review of Oct. 11th comes to us with one of our stories in its columns _... The Bride groom of Death," written expressly for the BANNER by our esteemed correspondent, HUDSON TUTTLE, Esq.-without giving us due credit therefor. We have not the least objection to our cotemporaries copying our. "good things;" but they certainly should have honor enough to acknowledge the source from which such matter emanates.

the least imagine, that Digby meant any reflection on the "Committee of One Hundred and Fifty." Oh no l

TOUGH CONSCRIPTION .- Every white male person between fifteen and fifty-five years of age are impressed into the rebel service.

It is best not to see a case in all its bearings, if we must act with promptness and decision.

THE ALABAMA AND THE " 290." - Capt. Gifford, late of the barque Elisha Danbar, burnt by the pirate Alabama, expreses the opinion that the Alabama and voted and zealous public servant, civil or military. who delivers a telling blow against the public enemy, and by opposing every positive act or deeree which weakens his power—substantially begging of Jefferson Davis and his confederates to name the terms of our concession and humilistion on which they will con-sent to return and govern the country without substa-tating a new name and a new figs. Now—for one humble citizen of the American Union, for one son of the ancient Commonwealth which guards the ashes of the Pilgrims, which ober-ishes the venerable oradle of our infant Liberty, and on whose rocky, foundations are the earliest Revolu

If one could be conscious of all that is said of him in his absence, he would probably become a very modest man indeed.

According to the Richmond Despatch, the President's Proclamation does not make any change in the With an immortal faith in Right, and an undying war's character. The war, says that journal, has been hate of Wrong, Massachusetta will pursue her bright an abolition contest from the beginning. This is a war's character. The war, says that journal, has been rators shall be overwhelmed, their armies conquered, cold bath for the Democrats, who claim that their par-their schemes forever frustrated, and the Union, Lib- ty has furnished most of the northern soldiers, and cold bath for the Democrats, who claim that their parerty and Democracy recetablished on sure foundations, done most of the Federal fighting. Are they not trying on the compromise dodge a little too late? "How is this ?" said an old friend of Colonel Blank

THE SPIRIT MINSTREL A COLLECTION OF

HYMNS AND MUSIC YOR THE USE OF

SPIRITUALISTS IN THEIR CIRCLES AND

PUBLIC MEETINGS.

By J. B., Packard and J. S. Loveland.

EXTRACT FROM THE PREFACE.

EXTRACT FROM STEP PREFACE. Spiritualism, as an element of social influence, has become a fixel hact. Nothing can copycal the truth that a wider. deeper and more poient influence is exerted by it than by any other principle merely moral. Circles most in almost every community-Bunday meetings are held in various pisces.-State Conventions are called, and boo s, pamphlets, and weekly and monthly periodicals are fisued. The friends of Spiritualism will not wish to see that influence diminish-ed, but extended. And nothing more powerfully contributes to such a result than the fuscination of music and song. We conceive the true idea of a book for popular use to include both music and poetry, and have made our book according-ly. We have endeavored to bolled the best of the popular mudic, with what of poetry was adapted to the use of Spirit-ualits, which, with what is original, will reader our Minatrel, we truet, a welcome visitant to many an aspiring soul and we trust, a welcome visitant to many an aspiring soul and

INDEX OF TUNES.

circle, 🛉

To show how beautifully the Hymns and Music are adapted to the Spiritualists' worship, we give the following Index of Tunes:

of Tunes: After life's eventful mision; Angel Footsteps; Arnon; I Assembled, at the closing hour; Assurance; Awake the song that gave to earth; Balerma; Beauty of the Spirit-t Land; Better Land; Blits; Boyleton; Brattle Bireet; Cam-bridge; Circle; Come, ye disconsolate; Coronation; Day is breaking; Dream Land; Keden of lov; Edinburg; Km-mons; Evening; Yairest blossom, thou art fading; Yaith, hope and love; Fellowship; Sorget not the loved; For the right; Freedom; Friendship; Gone home; Greenville; Guardian; Heaven; Hebron; Hedron; Hope; How shall I know thee; I can see these forms Lamilar; t'm a pilgrim; I'm but a pilgrim here; In the land where I am going; I saw thy form in youthful prime; Jersey; Jerusalem; Joyfolly; Land of bliss; Lei me kisa bim fur his mother; Light; Lone-ly I wander here; Love; Love divine; Love is a bird of eong; Love never sleeps; Memory; Millennial dawn; Morning thoughte; No bliter tears for her be shed; No want shall I know; O ffy to.-their bowers; Oft in the stilly night; O loving and forgiving; Ortonville; Fer-peual pialse; Prayer; Progres; Prospect; Rest; Rocking-ham; Beoret Prayer; Shelmes; Blitts bright are ever nigh; Boirti visits; The Angel's Welcome; The Guardian Angel; I The Lord's Prayer; The love of Augels; There fan and Spirit visits; The Angel's Welcome; The Guardian Angel; The Lord's Prayer; The love of Augels; The morn of truth; The peace of Heaven; The Spirit's Address; There is an hour of peaceful rest; The work of Augels; The world is teautival; This world's not all a fleeting show; Trenton; Triumphant Song: Truro; Yictory in death; Vision; Wait-ing at the gate; Wanderer, hasten home; Ward; Ware; Wesley; What countless hosts of Spirits bright; When shall we meet again; Yonder's my home; Zophyr. The book will be sent from this office at the low price of 25 cents per copy, paper binding; or 38 cents, in board. Ad-dress, RANNER of LIGHT, 158 Washington street, Boston,

Маля. Nov. 1.

UNION SOCIABLES AT LYCEUM HALL.

THE BECOND COURSE OF UNION BOCIABLES will commence at Lyceum Hall, on WEDNEEDAY EVEN. NG, November 5th, and continue every Wednesday even-ng through the season. ng through ind season. Paokage of six tickets, \$5; single tickets, 75 cents. Mu-sic by Bond's Quadrille Band. Dancing to commence at 7 8-4 o'clock. 8m Nov. 1.

MRS. H. S. DENHAM has removed from 75 Beach street, and taken a larger and more commodious house at No. 96 Hudson street, Boston, and can now entertain a few more permanent or transient boarders. Swo Nov. 1.

TEST, BUSINESS AND PROPRIETIO MEDIUM, having returned from Europe, has engaged rooms at 75 Beach street, where he can be consulted as usual. Scaled lotters also answered by post 4t Oct. 11.

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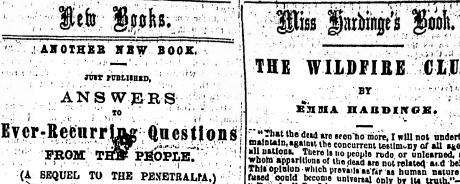
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troduce it into his family, to aid in the proper enlightenmen

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free government. What corrupt men have bitherto kept back in relation to pure political science, this book brings to the light. It ex-poses the bribery, corruption, tyranuy, and coarse ignorance of our boasted modern system, and shows how we may all at length emerge from it, a purcer, freer, and better people. The style is in no seuse rhetorical; but the writer goes to bis subject with a business directness that no prijudice can rosist. He cares nothing for indicting pain, if thereby the people seeking to know for themselves are really informed. In fine, this little book—which is the noble fruit of a noble minu-is destined to make a way for itself, and especially for the cause it rdvocates, that is permitted to but few publicafor sale, price 50 cents, postage 10 cents, at the "Banner of Light" Office, 158 Washington street, Boston. Aug. 16.



5

"" "That the dead are seen ho more, I will not undertake to maintain, against the concurrent testimeny of all skes, and all nations. There is no people rude or unlearned, among whom appartions of the dead are not related as.d belleved. This opialion which prevails as far as human nature is dif-fased could become universal only by its truth."-[Vide "Raiselas," Dr. Johnson.

⁴⁴ Spirit is like the thread whereon are strung The beads or works of life. It may be here It may be there that I shall live again ; But live again I shall where'er I be.-[Festus.

CONTENTS:

The Princess: A Vision of Royalty in the Spheres. The Monomaniac, or the Spirit Bride,

The Haunted Grange, or The Last Tenant : Being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood.

Life: A Fragment. Margaret Infelix, or a Narrative concerning a Haunted Man,

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The Witch of Lowenthal. The Phantom Mother, or The Story of a Recinse. Haunted Houses. No. 1: The Picture Spectres.

Haunted Houses. No. 2: The Sanford Ghost. Obristmas Stories. No. 1: The Stranger Guest-An Incident founded on Fact.

Christmas Stories. No. 2: Faith; or, Mary Macdonald. The Wildfire Club: A Tale founded on Fact. Note. "Children and fools speak the Truth."

EXTRACTS FROM THE BOOK.

The following extracts are taken from the different storie "I am not in heaven, nor in hell, Geraldine ; only in the spheres / I have made my own sphere; it is that of the sen-"I am not in heaven, nor in hell, Goraldine; only in the spheres! I have made my own sphere; it is that of the sen-sualist, a spirit-home for human souls with animal propensi-lies. Every vice has its sphere, Geraldine; lust, avarice, passion, pride, muider. The hyporrite is in them all! All sinners are hypocrites! They ou not dread to commit vice; they only fear to have it known. O, could they but appear on earth as they do in the spheres, they would not dare to make themselves the loathsome things they must become! On earth, Geraldine, you look upon mankind as they do not dreat to On earth, Geraldine, you look upon mankind as they appear; in the spheres, as they are; and as they are, so is their heav-en or hell. Did ye mark that monstrous brutish thing that led the "brawls" yonder "-dancing with a woman more abject, low, and vite than the gutters of your most degraded citles could send forth. That monstrous image once wore a *royal crown*, and bore the sceptre of England's virtuous royal crown, and bore the aceptre of England's virtuous

"O that I could awake from this dreadful dream !' I eried; this is too horrible! Lot me awake! O, let me wake!

error; this is too normoler here no awake. O, no here here awake? "Thou art not dreaming, my child,' answered the sad volce; 'and to prove to thee the truth of this most momen-tous hour, know that by this time to-morrow night, a fresh partner will lead out the Princess A. in her midnight "brawd." You know him as a man, Genaldine; behold birm now as a spirit!" $\Theta = \Theta$ "That night, at one o'clock, I sat by bis cold corpse, pondering on the fearful revelation of the preceding night; the fatally fulfilled prediction, and the pos-sible condition of the spirit of the ducing tellied by the hus-band of a woman whom ho had seduced." The Princess.

Just then a sweet, soft, unusual air seemed to spring up-not around or away from him, but just upon his cheek; it seemed, as he often described it, "liku as if a bird, with seemed, as he often described it, "liku as if a bird, with sweedly perfumed wings, were gently famming him, or as if fragmant flowers were waved in his face." There was a sound, too—one to which he used to any all description was inadequate. It was most like a long chord of music, con-taining an infinite variety of harmonice, but all of a ringing, glassy sound, struck in the air, but so far off—O, so far—that, although seeming plain to him, it must be an echo from thou-sands of loagues away in space, and ever from above! • • • What followed, he often used to say, was indeed the moment " when his sout was born." Ho knew he had lived before; but it was only as a body; his epirit was born on that memo-rable night—in that hour of bitter agony and lonclinese. He heard distinctly the chord of music 1 have mentioned sounding in the air, and then came a sweet, low, founde voice, snying, "Tom—dear Tom !"—The Spirit Bride.

Noticely in the sit, and then came a sweet, low, female voice, snying, "Tom-dest Tom I"-The Spirit Bride. That drear night it was tenanted alone by the one ghostly, dead form of the hapless William Rookwood. Alone and uu-watched, he isy on his bloody bier, while a hand of shadowy but gigantic proportions seemed to fill the empty space around with huge letters, which, seen by the unthinking children of life and revelry, might read, "Thou fool, this night thy soul shall be required of these." $\circ \circ \circ$ The Spi-happy Hannah had, throughout the trial, conducted herself in a manner which rather teneed to confirm than dispel the supposition of her guilt. $\circ \circ \circ$ The proceedings of this remarkable trial were characterized, we are told, by divers singular noises, camating, as it would seem, from stationary benches and han imate articles, where no human contact could account for the mystery of their sound. Sometimes the table and clairs used by the learned genilemen of the law would be violently shaken, and if unoccupied, quite over-turned; yes all this without any visible egency to account for the same, except the weird reputation which the female prisoner was known to possess "The genileman of the long what startled, by these mystic signs of an unaccountable in-telligence; for intelligence it cortainly was, since the noises (resembling in sound and force the heavy drumming of a stick) would seem to emphasize various sentences spoken, and especially any in favor of the prioners, when a most in-decorous number of loud knocks, in the form of applause,

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Obituary Notices.

The angel of death folded his wings over our house-hold in Westbrook, Me., Sept. 16, 1862, and bore to a brighter clime, MARY FRANCES, wife of Melville G. Cram, whose age had numbered 29 years 1 month.

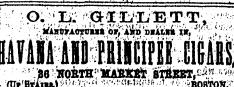
Though her years on earth were few, her sufferings were great; but as it is through suffering the spirit is perfected, we doubt not she was fitted both by her snf-

perfected, we doubt not she was nitted both by her shi-fering and by the many amiable qualities which she possessed, for the higher joys of spirit life. Her bereaved husband, who is heavily bowed with grief by the loss of the dear partner of his life journey, the fond mother of his three little children, has meaning which which ended received such unmistakable evidence of her continued presence in spirit form that robs death of half its

sting. The funeral services were performed by Rev. Mr. Ashby, who; though the beloved pastor of a Congre-gational church, is neither afraid nor schamed to ac-knowledge the conviction of his heart, that spirits do The writer of this notice, those they loved on earth. . The writer of this notice, though prostrate upon a bed of sickness, and her weak frame almost exhausted by the weight of grief which oppressed her heart, was controlled by the invisible ones at the close of the services, and a prayer offered through her organism for the consolation of the bereaved husband and mourning friends, by which her own heart was comforted and made strong. A. ESTES.

Sept. 15th, 1862, Sister ANNA HURLBUTT passed to the better land, at the advanced age of 78. MBS. A. P. THOMPSON.

Oharlestown, Mass., Oct. 22d, 1862.



Terreties Distantial to hat here

colicited and promptly attended to. For sale at the office of the Banner of Light, Boston, Mass WILLIAM WHITE & CO., Publishers. June 14. - - **U** JUST PUBLISHED, AN EXTRAORDINARY AND THRILLING WORK والمرورية مستعجب DEALINGS WITH THE DEAD!

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Saturna Change

and especially any in favor of the prionners, when a most in-decorous number of loud knocks, in the form of applause, would invariably startic the astonished listeners from their propriety, and cui Haunted Grange. , and curdle their blood with very terror .- The

"Take all--iske everything--ihe hand of a peeress--the weath of a millionaire-bouses, lands, rank, station--only rave our lives!" shirked the despairing passengers, while the sullen and dirgusted crow turned away to make their peace with God and prepare for entrance into that kingdom where rank and wealth have beither name nor place. O = OA low strain of music, affart so distant that it sounded like an echo from another world, but growing nearer until it filled the whole chamber with delicious melody, rept over the listening ear, and stilled the mourners into silent trans-port. And now revolving mists float-d around, first dimly shadowing every object to their view, then forming into a gauzy medium, in which they saw reflected a diorama of a secone more fair than mortal eyes had over beheld before. • • • • • Moving here and there were forms of light and joy-ous faces zeen, whom each remembered to have perished in the storm.-Life. "Take all-take everything-the hand of a peeress-the

the storm.—Life. "And do you mean to say that you, in calm possession of your senses, will deny that you saw her to-day—saw her in the very centre of the aisle, standing the whole time, as it has ever been her custom to do, dressed as she has been accus-tomed to dress for the last eight months, in shining while silk, with a black instead of a white vell, and that for the first time since her dreadful persecution began she spoke to me? My God, why do I ark this Y You must have seen it; you sat close by; you might almost have heard her spoak. Every one sees and hearr us whenever we appear. All must have seen in-seen me, too, as I returned an answer to her."—The Haunted Man.

Hannes Man. "I know I was half dreaming; for, strange to say, I never questioned her'or sought to know who or whence she was. I knew she was a spirit, blest and true; and this was all. I never know when first we met, or how; nor can I recollect my mountain home or early life without her. She told me of the future; and I speaking of her words again I knew not why, except I could not help it—they called me Seer and Prophet."—Torn Leaves.

"Good God !" he cried, "it is that fatal girl! She is a witch—these spectres her companions—these sounds their dreadful Sabbath rites performed within our hearing nightly."-The Witch of Lowenthal.

"'One ray of light alone seemed to penetrate the thick gloom of my self created hell-1 might yet return to carth, gloom of my self created held-1 might yet return to carin, and warn my children-the neglected human soulds commit-ted to my charge-tell them that not in the church, in the pulpit, in snother's merit, or unpractical faith, but in their own acts and decds, in every storp into they make, in every word they speak, in every storp they take, or leave undone-do they create the heaven or hell to which their spirits are as infailibly tending, as is their mortal frame to the clod of the earth i' "-The Phantom Mother.

No one asked the stranger guest her name; but she sat in their midst like the bright, calm moon liking the blue vault of the midnight sky, and an unknown, silent joy pervaded that bappy circle, such as they had never known in their life's experience before.— Christmas Stories.

Ere I left the stops, I saw-I am sure I cannot be mistaken -1 save the alderman himself come out, pass me wolfly, and beckening me to follow, was lost in the snow drift! Oould in really have been ho? Or was its spirit?-Faith.

"She comes | she comes | Room for the wretched dove, "Sho comes i she comes i Room for the wretched dove, with broken pinlon, ruffed plumes, and solied i Behold her-dragged along by vassal hands, to piay her part enforced in this foul scene i O God, why beats my heart? My feebla-knees, why do they bend and toitor 'neath my weight? My eyebails are on firel . O, how they burn I i'm blind again f i'm blind i Ah mei all's dark i O God i in meroy, one short moment more suppend the doom, and let me see ber, face!" 9,9.9. "Hark I what a bhrick i-a cry of human woe f i is raised by fourteen-drowning mortals' cries i 'They sink they sink i O, save them if you can i Thirlean most multy-souls are periable; but that poor maid, that sinless violing, savoi O, anatch her from the dreadhi rubing thiel i In vain, in vain i Inguiphed beneath the flood, the victim and destroyers all are still "-The Widfire Cime.

Sent to any part of the United States, postage free, on receipt of \$1. For sale at the Banner of Light office, 158 Wash ington street, Boston. Address BANNER OF LIGHT, BOSTON. Ool. 18. 11

W. Mithele Harris

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BANNER OF LIGHT.

NOVEMBER 1, 1862.

Message Department.

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. Covawr, 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

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

Our Seances .- The Beances at which these communi cations are given are hold at the BANNER of LIGHT UPICE, No. 158 WASHINGTON STRANT, Room No. 3. (up stairs,) every MONDAY, TUESDAY and THURSDAY afternoon, 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.

Monday Oct. 6.—Invocation: Questions and Answers; Banuel H. Price, to J. Matilds Price, of Montgomery, Ala.; Malvina Davis, to her father, Orlando Davis, of SL Louis, Mo.; Philip Ouinon, late a m mber of Co. 1, 10th Mass. Reg., to his wife and children in Boston. Threaday, Oct. 7.—Invocation: Questions and Answers; Dr. Luther V. Bell, hate Superintendent of the Somerville In-sance Asylum; Philip of Narraganeett; Gen. Lander, of Ba-lars, Mass.

Jam, Mass. Zhursday, Oct 9.—Invocation; Questions and Answors; General Reno; Lieut. Jacob Buckingham, of Charleston, South Carolina, the bis friends; Adele Delanoy, of Chicago, to her father, Liout. George Delanoy; John H. Garrick, private in the loth Wiscoustn Regiment, Company J, to his friends with the tother and the second second

in the luth Wisconsin Regiment, Company J, to his friends in Rockville, Wis. Minday, Oct 13.-Invocation; Questiona and Answers; Col. Alexander Harris, of Kentucky, to Austin Conrad, of Enterprise; Ky.; Sarah -Ellen Bennett, of Gueeinnati, Ohio, to her brother, Richaid Bennett, of Memphia, Tenn.; Emily E. Yaulwasser, of West Needham, Mass, to her rolatives. Twesday, Oct 14.-Invocation; John C. Cghloun of South 1 Carolina; Benjamin Frazer, of the 10th Maine Regiment, killed in the battle of South Mountain; Barah Elizabeth Vaughan. of Beston, Mass., to her mother in New Hamp-shire, and brothers in this city; Theodore H. Frice, of Nima's Battery, who died In New Orleans; Minnie Jarvis, to her mother.

Thursday, Oct. 16 .- Invocation ; Questions and Answers ; Founday, oct. 10.—Invocation; Questions and Answers; William Cottland Prentice, for of George D. Prentice, editor of the Louisville Journal; Colonel Thomas H. Forrest, of Portsmouth, Virginis; Lizzle Buck, of Bucksville, Alabama, to her uncle, George Buck, now a prisoner within the Fede-ral lines.

day, Oct. 20,-Invocation; Henry Clay, of Hanover County, Virginia; Margaret Yurratt, of BL Louis, Missiouri, to Thomas V. Tucker, of Now York Cl y; Mores F. Tate-of-il.e 20th Mass. Regiment, to his friends; Joseph L. Sawyer, of Wisconsin, to his friends in Perryaville, Wisconsin; Charotto Olivia Barron, of Richmond, Virginia, to her father

Jotto Olivia Barron, of Richmond, Virginia, to her latter, Rev. Christopher Barron. Tuesday, Oct. 21.—Invocation; Miscellancous Questions answered by Abnor Kneeland; General Whiting, of the Con-federate Army, to his family, and to General Lee; General Beauregard; Coniclia Hunter, to her mother. In New York; Lucy Anu Herrick, to her husband, Major Herrick, of New York State.

Invocation.

Father Divine, the light of thy most holy countenance beams through the darkness of the external world. Though the world seems sobbing out a requiem for thy departure, yet it makes haste to adore thee. Oh. Father, we would fall at thy feet and adore thee. Our Father and Mother, the darkness of death is around us, yet through all the darkness, in the midst of the shadow that is like unto midnight, we would lift our voice unto thee who art behind the cloud, and recognizing thee, we would feel safe at all times, we would journey with thee to the eternal city, thy dwelling place. Oh, our Fath-er, we would ask thee to accept the thoughts, the de-sires, the aspirations of thy children gathered here. Ob, take them within thy holy temple, and give them whatever seemest best for their good, and thy children here will honor thee therefor. Our Father, unto thee now, as at all times, we would render all homage, all praise, throughout eternity. Amen.

Oct. 2.

Earthly Treasures.

" "Lay not up for yourselves treasures upon earth." -Matthew, 6: 19.

We have been requested to make a few remarks upon this subject this afternoon. Our questioner desires to know if it is absolutely wrong for man to gather such of God's carthly gifts to himself, as are necessawy to his comfort and happiness. Man ever seeks for happiness; ever seeks to attain a state of contentment and peace. Whether in or out of the body, the spirit domands and seeks for happiness. It is the great aim of all, under all circumstances and through all conditions of life. And it is right to seek for happiness ; and in doing so, man only obeys the laws of his being, which are the laws of God.

But you must remember that you hav. been livlong time not so much in the natural as which your soul sighs. Oh, our questioner, turn to to thank God for one thing, and that was that he sending out your inquiry to us of the angel-world, that are not easily severed. when God stands ready to answer your question.

Oh, turn within the closet of your own soul, and reason with yourself, and he will lead you not astray, but in paths of peace and truth. Our Divine brother, Jesus of Nazareth, whose example is worthy our imitation, once said that he had not taken that amount from him, he should it were well to go out into the world without scrip not have been nearly so well off in the spirit-land as ir purse, rather than gather to ourselves those mil-

Oh ye who profess to live near God, turn within yourselves and weigh in the balance your spiritual life, and see if you are not yet wanting in Godliness longer in relation to that matter, which proved to be and truth. Oh, we come to lift you above the material world, and, it may be to open for yon the gates his wife and children have wanted even for the com of the Eternal City. Why ask us, then, to give you forts of life, yet he cannot help thanking God for the the key that shall lead you to death and damnation, poverty which they have experienced as well as instead of future happiness?

Come, our questioner, seek to know the right, for straight is the way and narrow is the road that leadeth to eternal life, and a fool need not err therein. Believe us, this same God who has lived in spirit all these years will guide you aright; but be sure you desires my mother to make use of the means which ask the God of Spirit, and not Mammon. Oct. 2. God has placed within her reach to commune with

Questions and Answers. QUES .- Do spirits have clothing, and of what does

it consist? Axs .- It consists in the different states or conditions of being of the individual spirit. For instance: power, or producing these manifestations for the you, while living in the natural world, are a threefold being. You are body, spirit, and divine. When you shall have cast off this outer covering, the body, you are then a two-fold being: you are spirit and read this Bible until they learn the alphabet. Fare-divine. The Divine, or God Principle, is that which well, sir. Oct. 2. is immortal, that which is destined to live through all the past, present and future. That immor

al part must have a covering, and the nature of that covering depends upon the peculiar con-ditions and surroundings of the divine being. We may call it a magnetic halo, that is inhaled by it from its conditions in the external, and wholly unable to use the laws which enable me to re-exhaled from it by its conditions in the internal turn to earth. They are new to me, but the ties Sometimes that clothing takes one color, sometimes that draw me home are strong, and I feel no sense another. It depends entirely upon the magnetic of contentment here in the spirit-land, and I wish to halo that is inhaled from the external world, and commune with my friends with the view of improvthat is exhaled from the internal world. You have ing my own condition. [Are your friends acquaintbeen told that spirits wear garments, or clothing, like mortals. This is true, so far as the principle, or internal, is concerned; but so far as the external is concerned it is not true, because you must of necessity, as a spirit, be subject to change and continual progression. 'The present alone is yours: the future you may hope for, but you cannot grasp it. Therefore the condition of the spirit is not to-

morrow what it is to day, for the spirit is subject to a vast variety of changes in the spirit-land. Q -- My ideas upon the subject of spirit-clothing have always been similar to those you have just expressed. The question was suggested by the remarks of Andrew Jackson Davis upon that subject, who asserts that the clothing of the spirit is similar

to that worn by the body. A .- Your own good sense must teach you that there could be no such condition of life with the spirit that is subject to continual change, and such an idea must have been born through perverted imagination, and never could have sprung from reason. We are aware that there are quite as many materialists in the world of spirit, as in the world mortal, and also that they have a way of projecting their ideas upon the minds of many in the external world with such a semblance of truth as to excite belief upon the part of their credulous victims. Do you suppose there are houses of brick, wood and stone in the spirit-land? They are not necessary. get over it. Do you suppose it is necessary for spirits to clothe

themselves after the fashion of the inhabitants of the earth-spheres? The clothing of the spirit is in- as they say in the spirit-land; and , I want to tell haled from the outward surroundings, and exhaled from the internal. It is a magnetic body, which is spiritual way, as I was in a material way, and it. attracted to it by the laws of spirit, as you inhale the atmosphere, and with as little consciousness, too, and come here a little sooner. They tell me if will upon their part.

land? and? A.—There are, most certainly. These are the you?] I expect he did.

conditions of Nature, and those conditions or manifestions are not without a spirit. You have the here? [That you may obtain the privilege of commaterial here, and we have fruits, flowers, trees, musing with your mother and sister ?] Yes, my hills, valleys, rivers, and all things that belong to sister is an invalid. She has some disease of the the kingdom of Nature in the spirit-land, as well as spine, I think it is, that she's had this ten years or you upon the earth. But you will readily see that more. They were pretty nigh dependent upon me, pirits have no need of houses built after the fast on of those erected by man upon the earth. -Are there temples there ? A .- The temple of the scul is the only tomple we now here in the spirit-world. There are no mate | they'll only give me the smallest kind of a chance rial structures, not one of the earth-pattern, but to help them, I think I can employ it to the best adhere are many temples of the soul in the land of pirit. Q.-How is it that the spirits have mansions ? A .- Your spirit, although it is cased in a mansion f flesh while upon the earth, is likewise surrounded by a mansion in the spirit-land, and that mansion made up of your good or bad deeds performed while in the fiesh. Therefore it becomes you, as ond one, mortals, to build for yourselves mansions in the pirit-land while upon the earth, which you will not e ashamed to inhabit when stripped of your mortality.

the God within you for counsel and help. He will died a poor man; for in so doing he stood a far bet-decide for you whether you are living in the right ter change of attaining spiritual happiness than if or the wrong, and will, weigh your wants in the bal- the had been rich; as he had not gold or sliver to atance of Eternal Justice. There is no need of your tract him to earth and bind him there by chains

My father wishes me to say to one C----- W--of New York, for him, that although he is conscious of his having taken some six, eight or ten thousand dollars from him during his earth life, yet he would have him oonsole himself with this message; for if he is at the present time. And he thanks him from lions, which will sooner or later drag us to perdition. his soul for practising fraud upon him when he was upon the earth, so he wishes that he would give himself no further uncasiness or suffer remorse a blessing rather than a curse to him. And though prosperty; for the one condition admits them to heaven after death, the other closes the gate against them

My father desires earnestly to come into a condition where he can commune with his friends, and he him. She will be better for it, he will be better for it, I shall be better for it.

I was a medium for what is termed physical manifestations. My relatives attributed this power to the devil, and my mother forbade my using the that the physical manifestations are the alphabet of God's Bible, and there are many souls who cannot

Lieutenant Albert Bragg.

Be kind enough to say through your paper that Lieutenant Albert Bragg, of Raleigh, North Carolina, desires to commune with his friends on earth. I am a child in spirit, and feel myself almost ed with the phenomena?] To no great extent. I am aware, sir, that I stand within the lines of

the enemy. I am aware also that you profess to deal with us as friends ; but whether you do so in reality, I cannet say. I shall leave it to your honor. I am not so foolish as to suppose there is no honor among Yankees, for long years' dealing with them has taught me to the contrary. And although fought against you, I did so because I believed I was right, for I believed I fought for the independence of future generations and the welfare of those in the present. Therefore if I have made a mistake, I am accountable to God, and do not ask pardon of you. Good day. Oct. 2.

Henry A. Kingsbury.

One word ; I have an invalid sister and mother in Dayton, Ohio. They to-day mourn my loss and think of me as dead. I've lost my body, I know, but that 's a small. part, when compared with what 1 've got left. I find it hard to come here. I can't tell why.

My name was Henry A. Kingsbury, and I was twen-ty-oue years of age when I died. I belonged to the loth Ohio Regiment. I was wounded in the morning and stayed here on earth till some time in the night, and somehow the thoughts are pretty real that take me back to that time. Never mind, I 'll

I want to say to my mother and sister that I'm dead, as folks say have on the earth, and alive, them that I can be of as much aid to them in a wont matter much if they do suffer a little more, be all right. That man that spoke last killed me. Q .- Are there not rivers and trees in the spirit and somebody else killed him. I find no fault with

> You'll understand Mr. Chairman, why I come but it's no use, stranger, in orying for what can't be helped, is it? [None at all.] Then just say as much as that to my mother and sister. Tears wont bring me back to earth, nor nothing else, and if vantage. They were told that I was wounded and taken prisoner. That was n't true. I was wounded and laid on the field and died there. So you'll please rectify the mistake, for it's given my mother a good deal of trouble. Farewell to you, stranger. [What battle were you wounded in ?] Bull Run, the sec-Oct. 2.

Mr. Epiron-I send you' another message, purporting to come from the spirit of John C. Calhoun, which may awaken some active thoughts in behalf of a more determined and less timid and hesitating course on the part of our excellent and well-meaning President, and those who would cluster about him, both in and out of the body. I doubt not that this' message is truly from our departed brother, whose heart was probably always right, and who so recently came to ask the world's forgiveness for his misguided efforts in behalf of "Southern Rights," for it was given with much earnestness and sincerity. But, aside from this, the medium has had other evidences: he has seen him several times, and each time he wore the air of one sorrowing, yet earnestly seeking to overcome, in energetic action, the mistakes and misdirections of the past. On one occasion the medium saw a hand with a black spot upon it, and was at once impressed that Mr. Calboun had presented it to him, and he was, at the same time, reminded of the vision Mr. C. had, in which Washington appeared to him, some time prior to his departure for spirit-land.

These things, to me, are great evidences in proof of our departed brother's identity, as well as earnest efforts for and anxiety as to the final success. safety, and perpetuity of the Union ; and if what is presented in the following message be all true, (and we are taught that the growth of the mind has much to do with its general action, which is evidently true enough.) there is certainly a broad field opened here for reflective thought. Two things, however, To that beautiful shore where the loved ones are going, should always stand foremost in our conduct and actions. The first is, that, however exalted in station we may be, we are yet but mortal men-but parts of the great body ; and the second, that none of us are infallible.

The elements of this sanguinary struggle contain wast incongruities in their every relation. It is a search for gold. The pits are dug, the shafts lowered, and the diggers are delving in the subterranean retreat, with lamps and lighted candles, for the precious metal, and when they chance to excavate a nugget, lol it is all crusted over-its surface is all dirt. If dur good brother, the President, was sufficiently developed to look clearly abroad over the land, to see and contemplate his shadowy yet tangible surroundings, he would probably have ere this exercised a broader and more glorious will. But my prayer shall be that he become a seer-that he may look deep and far into the needs of the landthat he may at once act, at once draw the line, and remove forever the dark spot from off our native land-to the end that we may enjoy that righteous peace and good will which the great Infinite Mind. in his love and wisdom, must feel to overshadow and extend to ALL the nations of earth.

Of Ephraim of old it is inscribed that he was ioined to his idols.' Let it not be written that, on the continent of America, in the nineteenth century, beneath the very sanctuary of inspirational truth and intellectual greatness, the land had 'to be drenched in blood through the channels of a rebellious sea, in order to compel a decision and action that was necessary to the safety and welfare of all mankind, in the overthrow and destruction of a festering evil. No; let us never behold this inscribed upon the tablets of the future, to-be read with sorrow and regret by the billions of bright spirits and

But let us return to the message of our departed brother, who speaks with prophetic encouragement. Let us read with care and weigh it well. New Orleans, La., Sept. 30, 1862.

THE MESSAGE.

SOME THOUGHTS FROM MR. OALHOUN, atter inability to rule in their peculiar state, are beginning torfield as desire for inore decisive work, and the result must be a change into a new and broader channel of sotion, and the slaves and colored broader channel of sotion, and the slaves and colored people generally, being permitted and called into no-tive service by the Government, as they will be, is a short period, with their general liberation through out the land, the President, with this mighty addition through the start of the service start of the start of the land. tional strength; will at once, wield an irresistible power over the rebellious element of the Republic, and the war will then flow away into a Freedom as broad

and boundless as the Ocean of Life. In spirit, John C. Calhoun. New Orleane, Sept. 27, 1862.

Written for the Banner of Light. THE BEAUTIFUL SHORE.

1. 1. BT MRS. O. S. MATTESON.

There 's beautiful shore where the loved ones are gone Mid the flowers decked in evergreen bloom, And we know they have crossed o'er the dark death, WAYe.

And they dwell in that bright angel home; 1:10-1 They have fought the good fight, and the faith have

kept; And they join in the angel throng,

vii! And the soft melting notes of the chorus above In beauty is borne along.

Oh, that beautiful shore where the loved ones are gone, And the flowers and the evergreen trees. We shall see when the death-damp is on our brow, And the breath faintly dies on the breezet We shall meet the loved ones who have gone before, And have bloomed in the world of souls, Well ylight When our spirits shall pass to that bright, happy shore Our bodies, the tomb below. MIN UN Miler

To the flowers and the overgreen glade. : divala We shall one day pass, like the brave of yore. 1. 1 1 West And bask in the beautiful shade. We must bear the good part, must not skrink from toll,' Till the pilot shall bear us o'er 11.196.11 To the union of hearts in the land of the blest. Where parting shall come no more. .11 13:12 Hunter's Lodge: 1862.

> THE ANGEL OF PATIENCE. BY FLORENCE PERCY.

Beside the toilsome way,

Lonely and dark, by fruits and flowers unblest, Which my worn feet tread sadly, day by day, Longing in vain for rest. 21.61

.

An angel softly walks, With pale, sweet face, and eyes cast meekly down, The while from withered leaves and flowerless stalks

She weaves my fitting crown. A sweet and patient grace,

A look of firm endurance, true and tried, Of suffering meekly borne, rests on her face. So pure—so glorified. And when my fainting heart

Desponds and murmurs at its adverse fate, Then quietly the angel's bright lips part, Murmuring softly, "Wait."

"Patience I" she sweetly saith-"The Father's mercies never come too late : Gird thee with patient strength and trusting faith

Angel, behold, I wait, Wearing the thorny crown through all life's hours Wait till thy hand shall ope the eternal gate, And change the thorns to flowers.

Father Izaak.

All love to read of streams and fields, where anglers pursue their gentle vocation, whether they are in the habit of wetting a line themselves or not. beating hearts yet to come upon the stage of mortale read and hear about her, think her shadowy scorets are the dearest of all secrets, and 'dream-idly and iddistinctly, it may be-of the some time when we can go and have our fill of her without money and without price. Father Izaak Walton-the good old' man and excellent angler, who caught fish and. strolled in the meadows until he was ninety-is the patron saint of all lovers of fishing, of streams and

in the artificial, and that your spiritual happiness has been sacrificed to that of the body, or physical. There are monuments of artificial life all around you. Let us turn whichever way we may, we shall find that you are living more in the artificial, than in the natural; and in this senso, you are living away from God, and in that which will bring you the most amount of happiness in the shortest space of time. But are you to blame for the artificial life you have so long indulged yourself in at the utter expense of your spiritual happiness hereafter? In oue sense, we think you are to hame, in another you are not. "Is it absolutely wrong to gather to one's self

enough of this world's goods to make one happy ?" That depends upon the individual, upon the immedi-ate surroundings of that individual. Now, how shall you decide when you have enough of this world's goods, when you are living in the wrong, rather than the right?

We answer, by weighing your surroundings, your desires, your wants, in the great scales of spiritual life, instead of throwing them into the scales of mate rial life; and by worshiping Mammon less, and God more. For the God of spirit will teach you that you do not need much of this world's goods while upon the earth, and that your happiness hereafter depends upon your spiritual wealth, rather than upon any earthly riches which you may have gathered to

Jourself while in the body. The Divine Teacher of centuries ago told his disciples that it was far easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Did he speak a lie or the trath? Verily, we tell you he spoke the truth. In all our experiences in spirit-life, we have not seen one who was possessed of a great amount of earthly riches, that was not proportionately unbappy in the world of spirit. Years are passed in misery and woe in the spirit-land, in consequence of gathering too much of this world's goods to one's own personal keeping. By loving this world too much, you detract much from your happiness in spirit-life; you rob your mansion in heavon, to farnish and adorn your earthly dwelling. You are anthief, a robber, and are accountable to God for the theft committed. far more than the highwayman who stops you upon the road and demands your purse.

We know that the world tells you differently, but it is an artificial world that leans too much upon Mammon; and the artificial life you have lead for so long a period has closed your eyes to the truth. Ever we are questioned in regard to the affairs of this mundane world, What shall I do to make my. self rich in wordly possessions? and how may I become successful in the affairs of business? Oh, do you know what you ask for? Do you realize that you call upon us who have left earth and its follies far behind, to enter your temples dedicated to Mammon, to leave the temple of the true God, and minister to your vices?

Gh. pause and reflect! Do you feel that you have. wandered from God and his holy laws? If you do not, it is high time that you should be informed of the factors Bat there is a vast difference between enough; and more than enough ; between misery and happiness ; a vast difference in seeing in the light, and groping your way along through the darkness of night. Oh, we would counsel you to strip off your purple and fine, linen. We would advise that you cast your gold and silver to the winds, retaining only so much of this world's goods as are absolutely necossary, is your bodily comfort, and in so doing out the string that binds you to earth, and gather to, yourself those bright gems of truth and wisdom for.

0::. 15.

MOTION, THOIT TO MANALA 11 Q-Do infants grow in stature in the spirit land ? A .- They do. Q .- Do they have guardians there as upon the

arth? A .- They do. The tender budg of spirit-life are watched over and trained with untiring care.

Q .- Do those infants, when taken away from arth young, draw sustenance from their mothers still in the earth-life ? A.--They do, ofttimes. That depends, however

pon the spiritual condition of the mother. If the eachers or guides of infants in the spirit-land see hat the mothers of such children are spiritually capable of sustaining and strengthening their young, they allow them to do so, that they may better failitate the progress of the child in the spirit life. Q.—Is it not a great loss to such infants to have lost the probation of this life ?

A,-It is, for they must gain the experiences of the earth, sooner or later, and if not upon earth, in the spirit-land.

Q .- Can that loss in any way be made up to them ? A .- Yes, by their being brought into rapport with aterial conditions.

Q .- Do spirits have any forms of government ? A .- They do; but those pertain to the spirit, and not to the material; or, in other words, they are in no way like the laws of the material government. Q.-Is there, then, no sympathy between spirite

and the laws of the material world? A .- There is with a certain class of spirits a deep sympathy, and that will exist until their mission in

that particular direction is finished. -Does space divide spirits from their friends 0. only?

A .- No, it does not. In reality there is no such thing known as space to the disembodied spirit. Oct. 2.

Fidelia Wellman.

I have only lived without my body little more than six weeks. My name was Fidelia Wellman. . I was fifteen years of age when I died, and lived in New York City, where my mother still lives. I have two brothers and a sister also upon the earth. They said I died suddenly of heart disease, but I know not of that.

Thirteen years ago my father was a prosperous merchant in New York, but sickness and losses by fire and fraud made him poor and insane. Eight deep ravine, a fissure; caves even the black mark years ago he died, and was insane at the time, and across the shoulders of the ass, serve to hang a sube wishes me, to say that, he attributes all his sor-pergatural story, upon, and pannot be suffered to re-row not to the loss of his money, but to the posses- main unexplained i anything with weat minds, is he wishes me, to say case, no antitudes all his sol-row not to the loss of his money, but to the posses- main unexplained i anything with west minds, is sion of it; for if, he had never gained it he would preferable to saknowledging they do not know the not have lost it, and then he would have been far cause ... It is characteristic of mankind ever to sub.

Andrew N. Godfrey.

I was somewhat proficient in the art of Mesmerism, or Psychology, before death, and I find that knowledge is of great use to me, inasmuch as we make use of the same means to make ourselves known to our friends. I was a physician, and lived in Portsmouth, Virginia. I practiced medicine there more or less for the last ten or eleven years of my life upon earth. About six months since I offered my services as surgeon, and went on to the battlefield to do whatever I could to relieve the suffering of the soldiers. Two weeks ago I was acting in the capacity of a surgeon, when I received a wound which resulted in death in about twenty-four hours. I am with you to-day as a friend, and not as an enemy. I do not profess to have ever stood upon the enemy's grounds, so far as you are concerned, for I never took up arms against the Government, and would have relieved the suffering on the one side as well as on the other. I've nothing to say in regard to the war, for I've not made up my mind yet which

side is the most at fault in regard to that matter. I have a brother living in Tennessee who is overwhelmed with rebellious principles. I've nothing to say to him on that subject here, but I would solicit a private interview with him for the sake of my family. He must make himself acquainted with the way and manner it would be best for me to return and commune with him, and I will do all in my power to make myself understood by him.

I am a stranger, sir, to your method of receiving these messages. May I ask, is there anything else absolutely necessary for me to give in my case?

[Your age, and such facts as no one who knows you can doubt.] I was in my fifty-second year when I died. I do not know as it is absolutely necessary for me to give any particulars of a family nature. think I can do that better when speaking with those who know me. Did I give you my name, madam ? [L believe not, sir.] I thought not. Andrew N. Godfrey of Portsmouth, Virginia. I wish to make special communication, if possible, with Samuel T. Godfrey, of Memphis, Tennessee. You understand me, sir. [Yes, and will direct a paper to him, if it is your wish.] As you please. Oct. 2.

LEGENDS .-- Until mankind shall overcome the repugnance to saying I do not know ?- we shall be infested with false, foolish, and misguided theories. The ignorant are over ready to oredit legends connected with any remarkable physical fact. The position of a large stone; a peculiarly shaped rock, a happier upon the earth. But he has never ceased stitute errors for facts of which they are ignorant. We is the function of trains (in sec. Barts , Marin A. C. 33.

11

The war is to be prosecuted, in the fature, on rivers, and of quiot strolls along the banks. He another plan or polloy. The slaves are to become quotes from his poetical friends the following verses soldiers. This has just, within a few days past, been into his inimitable book : decided upon by the Government. It has not yet " I care not to fish in seasbeen made public, has it ?] No-nor as I now see Fresh rivers best my mind do please, Whose sweet, calm course I contemplate, And seek in life to imitate."

will it be, until the coming month. When slavery is done away with, then will the slaves be put in a condi-tion to become HUNN. [Do you think the slaves ought, after the hardships, abuses and sufferings they have undergone in raising cotton, the sugar-cane, etc., and tilling the soil for the enrichment and traffic in various ways, not only of the country at large, but thousands, yes, millions of individuals, at the sacrifice of even being permitted to obtain the rudiments of a common school education, to be ejected from the land, and sent off to regions like that of Central America, where the volcances still send forth their hazards the condition, and loses the virtues of a fiery eruptions, and other conditions equally unpleasant, abounds more or less in all its parts ?] To this, I would answer No, nor will they thus be treated by the Government, or individuals. It would the bondage of debtor. ... Debt is to man what the serbe the highest injustice thus for a moment to con- pent is to the bird ; its eye fascinates, its breath template sacrificing the happiness of the slave, to the selfish indifference and want of humanity of any. people or Government, and I will say that upon the future welfare and happiness of the colored people of this Republic, more especially the slave portion, as a nation, depends, in a high degree the safety and harmonious growth of the people and Government jaunty step; the path is facile---paths to Avernus

[Do you think the present form of Government will be superceded by another and more exalted one, before these troubles are fully ended ?] Yes, there will be a new and more complete superstructure-a Government that will stand upon the broad basis of Human Liberty, and under its beautiful and beneficent columns, the people of every part of America will unite anew, and move on majestically toward in the spirit, are endeavoring to consummate this much will yet have to be gone through with ere that 80 miles; mean depth, 200 feet; height above the seal period shall arrive; there will be many bloody bat-555 feet; area; 6,000 miles. Lake Untarlo-length tles fought before that day shall send forth its bleswhen the hour comes to propose, this new fabric, many will say pay. But the edifice will be reared. and those who would stand in the way of its successful construction, will mock at their own folly and want of wisdom when 'it shall become a living reality.

Do over-timid and hesitating, which has measurably is accordown in passing worker is the state of the President's mind, with a vision as yet but little expanded, and a wision equally small. A Danish writer, speaks of thus, so miserabley they have greatly related and fruitsized history, that is the inter which way touchil, and so kept tion in behalf of the slave, thereby boologing that standing. "This is like the imal that had so kept way and a wision work and greatly have been been as the standing of the slave, thereby boologing that standing." This is like the imal that had not know what such as a complexity new policies and great and great and so kept to the slave, thereby boologing that standing. "This is like the imal that had not know what see and causing necessarily new policies and great and great and so like the did not know what er efforts. But they, unhappy, minds seeing their to die of, and so lived on the state the did not know of the state of the slave of the state of

Reep Clear of Debt. Balwer advises young men first of all things, to keep out of debt, no matter what the temptation to embark on that tempestuous and shoreless sea. Personal liberty, he declares, is the paramount essential to human dignity and human happiness. Man freeman, in proportion as he accustoms his thoughts to view, without anguish and shame, his lapse into:

poisons, its coil crushes sinew and hope, its jaw is the pitiless grave. If you mock my illustration, if you sneer at the truth it embodies, give yourself no further trouble to learn how to manage your money. Consider yourself doomed ; pass on your way with a

always are. 1.3 . 14.14

The late government survey of the great lakes gives the following exact measurements:' Lake Superior greatest length, 355 miles; greatest breadth, 160 miles; mean depth, 988 feet;, height above the sea, 627 feet; area, 32:000 square miles. 'Lake Michigan_greatest! length, 360 miles; greatest breadth, 108 miles; mean the goal of a blissful harmony. [In what year depth, 900 feet: height above the sea, 587, feet: area, will this new order of things take place?] We, 20,000 miles. Lake Huron-greatest length, 200 20,000 miles. Lake Huron -- greatest length, 200 miles; greatest width, 160 miles; mean depth, 800 fest great work of reconstruction upon this new and height above the sea, 574 feet: area, 20,000 mleng, more beautiful basis, about the fall of 1864; but Lake Erle-greatest length, 250 miles; greatest water in sings to a distracted and sorrowing people; and 180 miles; mean breadth, 65 miles; mean depth, 500 feet; height above the sea, 262 feet; area, 0,000 square, miles. Total length: of five lakes, 1,845 miles; total area, 84,000 square miles.

A casual word) mere sounding breath, how light its import seems I how "big with fate" it often proves you think the President to blame for not Not alone words that are the voice of dally thoughts .. abolishing slavery before this?] We, in spirit, shall but words that are only the utterance of a transient: not sit in judgment upon the President, though, had he emotion, forgotten as soon as felt: words that are but not sit in judgment upon the President, though, had he declared universal Freedom in this, your country, he would not now be witnessing the carnege he does. and the war would have assumed a different aspect months ago. He is controlled, in a great degree by minds in the third sphere, many of whom are those who see only destruction and misery to the slave, if set at instantaneous liberation. Many of the many set at instantaneous liberation. Many of the many set at instantaneous liberation. Many of the many between the stantaneous liberation and misery to the slave, if set at instantaneous liberation. Many of the many between the stantaneous liberation in the bare the stantaneous liberation and misery to the slave, if set at instantaneous liberation. Many of the many between stantaneous liberation in the bare the stantaneous liberation in the selves, and who have kinsmen yet dwelling in the lance the of the theory of the stantaneous liberation between the stantaneous liberation in the selves, and who have kinsmen yet dwelling in the lance the data for the stantaneous liberation is the stantaneous liberation in the stantaneous liberation in the stantaneous liberation is the stantaneous liberation in the stantaneous liberation in the stantaneous liberation is the stantaneous liberation in the stantaneous liberation is the stantaneous liberatis is the stantane fiesb, who possess slaves, or are surrounded by such planied, bring forth grapes or thistles." Biessed are conditions in the South. These influences being thus they whose paths on earth may be tracked by the good over-timid and hesitating. Which is measurably seed sown in passing words. I tracked by the sold of the set

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To trung to Hollig. ENIGMA. analibu (1. mit) allen millionth. God made Adam ont of disk, a single status Bus thought it best to make me first; a single status Bo I was made before the man. To answer God's most hely plan. As 200 km My body he did make complete: But without legs or arms of feek. I fight a My ways and actions did control. But ashloned me without a soul, A living creatore. I became. And Adam soon gave me my name: Then from his presence I withdraw; Nor obser scale man. Adam knew. of safe of (01 e)E-(0) 19 1464 R. LANE t, no prist 12:20 \$2.00

NOVEMBER 1, 1862

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And Adam soon gave me my name; Then from his presence I withdrew; Nor e'er again man Adam knew. I did my Maker's laws oby; From them I never went astrar. Thousands of miles I run, in fear, But seldom on the earth appear. The Lord-for so it was to be Once put a living soul in me. That soul of mine my Gdd did claim, And when from me with an simi And oble it from me, with an simi And when from me has soul had fied, I was the same as when first made; Bo, without hands, of feet, or soul, I travel on from pole to pole. And abor hard both day and night, To give frail man a little light. Thousauds of people, young and old, Will, when I die, my light behold. No fear of death doth trouble me, Far Hell of Heaven I ne'er shall see. into to

For Holl of Heavon I ne'er shall see.

LIST OF LEOTUREES.

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

MISS EMMA HARDINGS will lecture in Philadelphia in Nov.: in BpringGold, Mass., in January. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.: Letters will be forwarded.

H. B. STORER, inspirational speaker, will lecture in Taun-ton, Nov. 2 and 9. His service may be secured for other Sun-days in this vicinity, by addressing him at 75 Beach street,

Miss Lizzis Dorsz will lecture in Marblehead, Nov. 2, 9 and 16; in Boston, Nov. 33 and 30; in Philadelphia through Doc. Address, care of Banner of Light.

F. L. WADSWORTH will lecture in Boston, Nov. S and 9: in Taunton, Nov. 10, 23 and 30. Address accordingly. He will answer calls to locture in the east.

MRS. M. S. TOWNSEND will speak in Providence, R. I., dur-ing Nov.; in Marbiebead, Dec. 21 and 28; in Philadelphia, Pa., in May.

N. FRANK WHITE will speak in Springfield, the five Bun-days of Nov; in Marblehead. Dec. 7 and 14; in Guiney, Dec. 21 and 28; in Taunton, Jan. 4 and 11; Pulnam, Conn., during Feb. : Philadelphia in March.

WAREN CHASE speaks in Quinoy, first four Bundays in Nov ;; in Taunton, four Bundays in Dec.; In Providence, R L; during January. He will receive subscriptions for the Banner of Light.

DR. JANES COOPER, of Bellefontaine, Ohio, will visit Kan-Sas, by the way of Haunibal and St. Josephs Ealfroad and Leavenworth, starting about the Soth of October. He will answer calls to lecture on his return. Letters before Octo-ber 30, should be addressed to Bellefontaine, Ohio; after that date to Rudis, Anderson County, Kansas.

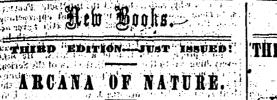
date to Budis, Anderson County, Kansaa. ORANLES A. HAYDER will speak in Dover, Me., Nov. 2; in Troy, the second Sunday in Nov.; in Eouth Newburgh Nov. 15; in Slockton, Nov. 25; in Buckspott, Nov. 30; in Brad-ley, Dec. 7 and 14. Address as above or Livermore Falls, Me. J. S. LOVELAND, will speak in Boston, Dec. 7 and 14 Address for the present, care of Beln Marsh, 14 Bromfield treet Boston.

. MRS. M. M. Wood (formerly Mrs. Macumber.) will lecture

in Lowell, in November. Address, West Killingly, Com. Mas. E. A. KINGSBURY will speak in Somers, Com., th first four Sundays in Nov; in Providence, B. I., during Dec Conn., the Mas. LAURA DESodos GORDON will lecture in Portland Me., during Nov. Will receive calls to lecture in New Eng-land until Sebruary. Please address immediately, as above. 4.J. M. ALLEN, N. W. Bridgowater, Mass., Inspirational Speaker, will answer calls to lecture in Plymouth and ad-

L. K. COONLEY, trance speaker, will locture in Toledo, 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 even-ings in vicinity of Sunday appointments. Address accord ingly.

- Rev. E. CASE may be addressed at Osseo, Hillsdale Co., Mich., for lectures on Spiritual and Religious topics. Astron-omy, Geology, Music, Poetry, Wits and Humor, and the usual subjects and topics of popular lectures. He will also attend Marriage and Funoral Services. He may be also atdressed, care of Mrs. James Lawrenco, Cleveland, Ohio.



CAREFULLY REVISED AND CORRECTED BY THE AUTHOR.

BY HUDSON TUTTLE.

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Contentas PART I.

PART I. Chapter 1. A general Survey of Matter. Chapter 2. The Origin of Worlds. Nebular Theory of the Creation of the Universe; Geological Testimony; Increase of Temperature; The Gentral Ocean of Fire; Volcanoes sympathetically related; Earthquakes; Torridity of Olimate of the Anchent Eras; Figure of the Earth and Planets; Geo-graphy of the Moou; Lunar, Volcanoes; Physical Constitu-tion of the Sun; Rings of Fatura; The Asteroids; Intimate Palation batween the Members of the Planetars Sustem; graphy of the Bun; Rings of Fatura: The Asteroids; Initiat Ometida-tion of the Bun; Rings of Fatura: The Asteroids; Initiato Relation, between the Members of the Planetary System; Bize; Distance: Density; Direction of Revolution and Rota-tion; Eccentricity and Obliquity of Orbit; Planetary Laws; Comté's Calculations; Nebulæ; Herschel's Conclusions; Ee-futation of the prevailing Theory; Nebulæ of Andromeda, Argo, and Orion-change of Form in-distance tof-consti-uution of; Magellanic Clouds, Constitution of. A Review of the Heavens, and conclusions. Dhapter 8. The Theory and Origin of Worlds. Compary, vspor; Primodial Nature of Nebulous vapor; Origin of Oomets; Production of Planetary Zones; Experiment; Cause of Bevolution and Hots ion; Form and Size of a Stellar Sys-tem-Centro of-Motions of; Special Designa, &c. Chapter 4. History of the Earth, from the Gascous Ocean to the Cambrian. It becomes liquid; Law of cooling Bodies; Oreation of Water; Deposition of the Medals; Scenery, &c.

PART II.

Obaptor 5. Life and Organization; Relations of Life to the physical World; Impenetrability and Extension; Elas-ticity; Gravity; Electricity; Heat; Light; Affinity; Ab-sorption; Capillary Attraction; Endosmosis; Gatalysis; Cause of the Ascension of Sap; Of the circulation of Blood; Secretion; Bespiration; Nervous Power; Digestion; Grea-tion of Life by Electric Currents; Author's Experiments; Oonclusion.

 Conclusion.
 Chapter 6. Plan of Organic Beings. Blending of all organic Beings in the Cell; Vegetable and animal Lines of Advance; Rubryonic Growth; Your Archetynes of Creation;
 Your Types of the Vertabrata; The Plan of Lying 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;

Plants: Influence of Conditions; Of Dumestic; Of Natural; Design and Structure. Chapter 8. Dawn of Life: Gestation' of the Globe; Difference of the great Divisions: Progress of Life; Preser-vation of Organic Remains; Tracos of; Mingling of the Ex-tremes of . Olasses; Permanency of Type; Beyroduction of. Onapter 9. The History of Life through the Silurian For-mation: The Age of Mollusca; Conformity of all living Be-lings to one Archetype; Bilurian Life; Bea of the; Grapto-ilites; Polypes; Corallines; Crinodinas; Lify Encrinica; Mollusks; Oeph-lopods; Orustaceaus; Trilobites; Nautilus; Vertebrata; Bilurian Beenery. Chapter 10. The Old Bed Sandstone Series. Biending of the Formations; Defin ilon of term Period; Duration of; Dis-appearance of Species; Beign af Fishes; Ganoids; Cephalaa-pis; Pterychthys; Coccoctous; Placoidians; Life. Devoian Scenery; The Law of Progress.

pis; Ftorychthys; Coccoccous; Placoidians; Devonian Scenery; The Law of Progress. Chapter 11. "Caric niferous or Coal Formation. Conditions of; Origin of the Coal; Lepidodendron; Stigmaria; Arbor-escent Ferns; Calamites; Norfolk Island Pin-; Carbonier-ous Scenery; Luxuriance of Vegetation; Islands of the South Boa represent the Coal Era; The Marine Depths; Fucoids; Orthoceras; Caphalopods; Terebratula; Productus; Am-monitos; Fishes; Ganoids; Bharks; Sauroids; Terrestrial Rentiles.

Chapter 12. Permian and Trias Periods. Changes of Condition; Fermian Flora; Magnesian Limestone; Flohes; Beptillan Fishes; Plants; The Bes; Grand Convuisions, and Change of Lavel; Inference and Proof; Confirmed by the Trins; Licas of Perfection; Mollueks, Sauroide; Petrilled Bea Benches; Office of the Ocean; Sand Rook of the Con-nectiout Valley; Nature ever the same; Clicionians; Birds; Depitherburghers; Johnston Hong, Sauroider, Birds;

joining counties. MER. SARAH HELEM MATHEWS, of Lowell, Mass., will re-ceive calls to lecture in towns in the Western part of New Hampebiro, or Southern and Contral Vermont. Address East Westmoroland, N: H. S. FUELFS LELAND. Brionds desiring loctures on Geology or General Reform, in the West, should write soon, as en-gagements are being made for the winter. Address, Cleve-land, O. GEO. A. PERCE, of Dover, Me., Trance Medium, will speak to the friends of Epibliculism, 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, Trance speaker, will locture in Toledo, L. K. COONLEY, Trance speaker, will locture in Toledo, MER. SALAH HELEM MATHEWS, of Lowell, Mass., will re-solute is the Massion and Contral Vermont. Address East to the friends of Epibliculism, 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, Trance speaker, will locture in Toledo, L. K. COONLEY, Trance Speaker, will locture in Toledo, L. K. COONLEY, Trance Speaker, will locture in Toledo, L. K. COONLEY, Trance Speaker, will locture in Toledo, L. K. COONLEY, Trance Speaker, will locture in Toledo, L. K. Coonley, Speaker, Massion Company, Speaker, Manson Company, Speaker, Status, Speaker, Speaker, Will Speaker, Speaker,

Mammals in the Marsupials; The Baurian Age; Scenery of this Era. Obspior 14. The Greinceous or Chalk Period. A Tran-sition Age; Existence of Species; Origin of Chalk—Now form-ing; Of Filuts; Birds like the Albatross; The Polyphych-don; Mososaurus; Ichthyosaurus. Ohspiter 18. The Tertiary. Eccene; Miocene; Pilocene; Drift; Cilmatic Changes; Zones of Temperature; Origin of Flors and Fauna; Eccene Fauna; Lophicdon; Palmotheriom; Rpincoerco; Anspiotherium; Gradils; Cetaceans; Zeiglo-don; Scener; Anspiotherium; Gradils; Cetaceans; Zeiglo-don; Scener; Anspiotherium; Gradils; Cetaceans; Zeigloomy, Geology, Musia, Poetry, Wit and Humor, and the usual subjects and topics of popular lectures. He will also attend Marriage and Foueral Services. He may be also atdressed, Mastodon; Mammoth; Dinotherium; Grachis; Oetaceans; Zeuglodon; Seenery; Approach to the Present; European Faena; Giguarte Biothes: Mastodon; Mammoth; Dinotherium, &c.; Indian Fauna; Giguarte Biothes: Mastodon; Mastadon; Giyptodon, &c.; Theory of Drift; Gaues of Genoral Reform, anywhere in Pennsylvania or New York. Also, attend funerals, if desired. Address, Kimira, N. Y., care of Wm. B. Hatch, or Conneaut, Ohio, care of Asa Hickox.
Mas. S. E. WARNER will answer calls to lecture abroad two Sundays in each month. Is engaged the remainder of the Sundays in each month. Is engaged the remainder of the Sundays in each month. Is engaged the remainder of the Sundays in each month.





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plainly written, and state sex and sgo. Ter Medicines carefully packed and sout by Express. A liberal discount made to the trade.

23 Remember! DR. CHARLES MAIN, No. 7 Davis street. Boston, Mass. and Merices : Sept. 18.

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Burns, Sprains, or Freat Wounds. N. B. He will also visit the Sluk at their homes, if request-od, and attend funorals. Besidence, No. 3 Emission stroot, Somerville. 8m Oct. 11.

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No. 4 Jefferson Place, from South Bennett street, Boston. Smos.º Aug. 9 A. TUCKER, CLAIBVOYANT PHYBICIAN

A. TUCKER, OLAIBVOYANT PHYBICIAN. H. of Foxboro, Mass., will be at bis Office 30 Pleasant at-BUSTON, on Wednesday of each Week, from 1 to 6 P. M. At TAUNTON on Thursday, at 13 Porter street, from 1 to 5 and 7 to 9 P. M. At PRUVIDENCE, on Friday, at 85 Carpeu-ter street, from 2 to 6 o'clock P. M. Private examinations if desired. tf July 26.

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MIRS. S. J. YOUNG, CLAIRVOYANT AND INSPIBATIONAL READER --Of-fice 30 Pleasant street Hours from 9 o'clock, A. M. to 12 M, and from 9 to 5 P.M. Circles overy Wednesday evening at 7 1-2 o'clock. Smo Aug. 9.

MRB. M. W. HERRICK, Clairvoyant and Traince Medium at No. 13 Dix Pisce, (opposite Harvard stretet) Boston. Hours from 9to 12 and 2 to 6, Wednesdays excepted. Oct 12. MISS E. D. STARK WEATHER, Rapping. Writing, and Test Medium, No. 6 Indiana street. Torms moderate, Hours from 9 A. M. to 6 p. M. tf Sept. 27.

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A Discourse delivered in the New Catholic Church, New York City, on Sunday, Oct. 19th, 1862.

BY'THE PASTOR, EDWARD B. FREELAND.

In a preceding discourse I called attention to the faculty of intuition, a department of the mind as yet not generally recognized, and but little understood by those who are aware of its existence. I explained the nature of this faculty; its relation to the intellect and its method of appreheading truth; pointed out that it preceded the Intellect in the order of mental development, and that to it we are indebted for those mystical and magnificent conceptions of past and future events, which characterize, in an especial manner, the literature of the early ages. It was also shown that to the intuition we owed the religions of the past, their ideas in relation to the Deity, and their exposi-tion of the nature and destiny of man; that these retion of the nature and destiny of man; that toese re-ligions, as expressed in their several Borlpures or Ba-cred Books, like all mysical writings, are based upon fundamental truths, the *spirit of which*, rather than the precise character, the intuition apprehended and made known; and that to a clear and exact under-standing of the actual nature of these basic verities, a new faculty was essential, the Intellect. I shall endeavor new to show the method of intellectual opera-tion and its peculiar mode of revelation, as compared with that of the Intuition, and as interpretative of this latter.

The Intuition, as we have seen, was developed at the infancy of the race, before the activities of life were monotonous, uninterrupted seclusion, unaccompanied. to any extent, by intellectual reflection, was the uni-form method of existence. The observation of the phenomens of Nature, in any exact way, or to any considerable degree, was not then thought of; while the deduction of laws from such observations was a work of centuries then still in the distant future. Books there were none; and the communication of whatever sentiments the individual possessed was con-

fined to personal conversation. It was mainly in this contemplative epoch, when the mind was at rest, and passive to the influences of Na. ture and to the impressions which she conveyed to it. that the intuition came into the cognition of these great, magnificent truths which comprise the religious great, magnineent trains which comprise the religious systems of the past. We have already seen that this faculty arrived at the spirit of the particular percep-tion, and not at the exact nature of it, nor at its rela-tions to other facts, nor the law which correlated these in space and time. The truths discovered, there-fore, through the Intuition, being in their character vague, indefinite and inexact, their expression and embodiment, in speech first, and afterwards in writing, were necessarily mystical and incoherent. Тье universe, the Word of God, conveyed through this firstly developed of mental faculties, broad, all-em-bracing, spirit grasping in its action, though unde-monstrutive, diffusive, loose in its mode of conception and statement, was and is necessarily capable of vari-ous understandings, and ot manifold interpretations, the eract reduce of each of which can only be determined by the application to these broad generalizations of definite and exact prioriples, revealed through a new and precise mental faculty. The intuition, apprehend-ing, as was shown in the previous discourse, the *spirit* or essence of things, which easence or meaning, as typified by principles, was constantly repeated in differ spheres or departments, under divers forms, with vary. ing degrees of modification, it was imperative that the correct shade of meanings intended in any special statement should be doubtful, until the Law of Analogy, which traced out this degree of modification, in all its ramifications, should be discovered and understood.

This Law of Analogy is now, for the first time, un-folded by the Science of Universology, which has grasped the Principles that underlie all Sciences and all realms of thought and action, and demonstrated the method by which they are repeated in all depart-ments of the Universe. Prior to this discovery, owing to the uncertain nature of the intuitional Word of God Revelation through the Intuition, the real meaning of the Bible could not be obtained, with any degree of certitude; and so there arose numerous sects the Christian Church, each sect differing from the others by virtue of their different understandings of the statements of the Word of God. This, however, was the work of a later period, when the race had advanced out of its first infantile stage of mental growth; and was beginning to act under the impulse of a higher stage of mind-power, the intellectual. For the time came, as the race progressed from infancy to manhood, when the child-like faculty of intuition began to dis-appear and a new mental force came into play. As the pastoral, nomadic, solitary mode of life was grad-ually merged into the more active, bastling, commercial, community method of existence, the observational and reflective faculties came into operation, and the Intuitional, which are more allied to quiet and contemplation, which are note attied to quiet and con-templation, which are receptive rather than projective, passive than active, which are inflowed by truth and out to sieze it, after the manner of the in-anywhere or at any time. As for example: in the most infantile age of the race, in the most purely intnitional Era, there was still a small measure of obsernantly intellectual Ago there was still a minor degree of intaitional Power, as seen in the Mystics. Second-Sightests, Quakers, etc. But, as a generally recog-The Lord spake no more to his people by the months of the Prophets; appeared no more on mountain top or in burning bush. The record of his dealings with man was supposed to be complete, until the end of the world and the final judgment. In other words, the profound intuitional experiences, which brought the mind into conjunction with the creative energy per-valing the Universe, which men called God, and which bore in upon it stupendous an i overpowering concepbore in upon it stupendous an i overpowering concep-tions of truth, which they called his voice, ceased to occur. Having yet no knowledge of the Intellectual faculties, of another method of acquiring truth, it was supposed that the communications of the Lord were ended; that those man already had were sufficient to guide him aright, and that no more of the will of the reator would be revealed to the inhabitants of earth. Buch, however, was not the fact. So far from a complete revelation, a definite statement of God's will concerning man, the Intuitional Word was but an infantile unfoldment of the truth, adapted to the child like faculties of the age. Another communication of the Will of God, another rev. lation, exact, clear, definite and unmistakable, was to be given-one which should interpret the former one, and blazon into its uncertain imagery the light and lucidity of the noonday sun. Buch a revelation has come in the Science of Universology, surpassingly accorate, and interpreting, with marvelous precision, the Laws of the Universe, the thought and word of God, as written everywhere in creation. The nature of this revelation will be bet-er understood after a brief statement of the Law of Development which governs the evolutions of the Universe It is one of the most important demonstrations of It is one of the most important demonstrations of Universology, that every creation, material or mental, proceeds through a three-fold stage of progression prior to reaching its completion. The first, a stage in its nature, indistinct, undefined, confared, in which soexpression vague and mystical, in which the inherent forces are all present, but in an interblended, indistin-guishable conglomerate state. In the career of an individual, this stage of progression is represented in the child-life. A second stage succeeds to this, which is its exact opposite or counterpart. As that was in stinctual, this is reflective; as that was confused and commingled in its methods, this is clear, definite and precise; that was a period of impressionability, im-pulsive action and thoughtlessness. So far as it has re-Jation to the human carefic the is a time of projection, cool decision and reflection. The first relates generi cally, in all ways, to agglomeration, conjunction, to-getherness in all its various forms; the second to separation, division, disjunction, apariness, in its numer-ous methods of manifestation. Each of these stages or states has an importance peculiarly its own, which cannot be here explained; and each of them is imperthe state of these but which is arrived at by an inte-tion any perfect harmony. We shall discover these two stages or states artistically joined or matched, so as to produce a condition which is neither the one nor the other of these, but which is arrived at by an integration or blending into one, of these totally opposite drifts, in mon's way as to preserve the escape of condrive, in such a way as to preserve the essence of con-fusion, conjunction, togetherness; which is Unity, Unism, and at the same time of retaining the vpirit of disjunction, separation, division, which is Individuali-ity, Dulam, a nice perception of the relations of parts. hus we arrive, through two steps of progression, at a

third, Trinism, which recombines in itself the elements of the preceding ones, and results in composite har. mony, variety in unity. The first step, Unism, gives all minds, which conclusions are derived from self. us wholeness, but of s vague, uncertain, unapprecias ble character. The second, Duism, gives us the nature such as, for instance : The whole is greater than any of the object, the relations of its parts and the char-acter of its constituents, but has destroyed its whole-ness in the operation of analysis; the third. Triniam. belong exclusively to the Mathematics, which alone, in the strict genue of the term, are considered Exact unity, hased however upon the knowledge of its con-stituent parts, revealed by the second step. Thus a new unity is formed, differing in kind from the first, but preserving its principle and harmonizing it with its opposing antagonism, neutralizing the defects which result from either working alone or from both acting uncoöperatively, and securing the benefits of their conjunctive sctivity. The terms Unism, Duism, trinism, from the Latin Unus, one; Duo, two; Tres. of the tracts of growth, because the fideas therein three; are used to express the Principles represented in these stages of growth, because the fideas therein embodied are these of lifts approximation of which there is, nevertheless, no complete certainty ; whose conclusions are not based upon universally un-methelide are those of lifts approximation the strict who are not the section the interseling the sections of a provention of the section the interview of the section of the provention of the section the section the interview of the section of the conductive sectivity. The terms unism, Duism, three; are used to express the Principles represented in these stages of growth, because the lideas therein embodied are thouse of lifts approximation of the section are not based upon universally un-methelide are those of lifts approximation of the section are not based upon universally un-

in these stages of growth, because the ideas therein embodied are those of Unity, symbolized by one; of Individuality, typified by two, as indicative of all variety, the opposite of unity; and of the combina-tion of variety in unity, the one and the two integrated in three. The Intuition we have seen to be the Unismal stage

of mental development, and the traths apprehended through this faculty to be the Uniemal Revelation. or Word of God. To avoid misconception, let me define. Some term is essential to express whatever conception we may obtain of the cause of creation. Various minds conceive this in different ways. Some believe in a personal God, all wise, all powerful, beneficent, existing in the Universe and a part of it, who yet is

inherent: constructive energy existing in Nature, this Thought, and its conclusions must therefore cover the is true: that the Universe is the embodiment, in mani-fold forms, of fixed and definite laws, in accordance But in probable reasoning the case is different. guiding word to man. partakes, necessarily, of the naguiding word to man, partakes, necessarily, of the ha-ture of the faculties which are employed in its discov-ery or icception. The intuition, as has been repeat-edly reiterated, being of the Unismal growth, the characteristics of which are broad generalizations, the Universe, partook of the same general, indisinet nature. Hence, the Revelation of God's Laws or Will in the Intuitional Word, was incomplete; and, as man required and received, in the progress of develop-ment, a new set of faculties, the intellectual, for the purpose of enabling hint to be more exact and solen-tific in his discovery of the nature of the Principles of Truth, as written in the universe by the finger of God, so from these new faculties it was inevitable that a new revelation should come, containing a more precise, accurate, and plain statement of the Word or Will of the Deity. With this explanation of the use of the terms God or Deity, Word. Will or Revelation, I shall use these words, without further comment, meaning by the one, any possible conception of the creative energy, and by the other, every possible discovery of truth. While the Intuition was gradually developing, cul-minating, and finally becoming inactive, the second stage of mental growth was slowly ripening into use. The mind, instead of being influxed by vast waves of thought, borne in upon its quiescence, began to as-to thought. borne in upon its quiescence, began to as-to the end through a dire the conclusion. Such reasons may

that it is so; that which convinces us is not necessa-rily demonstration. The first step in knowledge is the perception of our want of it, and the door of Science never opens, save to those who knock in the spirit of Truth and of Humility. Universology is an Exact Science. Its starting point of proof is in the most basic and fundamental concep-tions of thought, in axiomatic truths, so patent and universal, that they cannot be conceived of as being otherwise than they are, any more than it is possible to imagine a half which should be greater than its whole. From these irresistible, self-evident truths, its Demonstrations proceed by equally irresistible inforthought, borne in upon its quiescence, began to as tions, till we reach the conclusion. Such reasons may sume the offensive, and to go out in search of truth, be sufficient to incline the mind to a particular conobserving facts, comparing them, weighing them with clusion, as against those which tend to any other con-caution and deliberation, and by slow and laborious clusion; but they are never quite sufficient to necessitate processes deducing the laws of their relationship; probing the exact nature of things, and testing the validity of appearances. Now, first, science began to the conclusion, and render any other impossible." Precisely what is said here in reference to the existence of the soul after desith, and the obligations of moral arise. Now a new authority began to announce it. self; men began to reason about phenomena, and to arer that such and such was the truth, not because God said so through priest or prophet, but because it could not, in the nature of things, be otherwise; be-seder, means of the method of curing and preventing Di-ter the method o seare, to what constitutes Morality, to the correct mode of Government and of organization of all kinds, to Sociology; in the Astronomical, Chemical, Botanicause, by the constitution of the human mind, by the mode of Government and of organization of all kinds, inevitable laws of thought, the contrary was impossi-ble. For example: When Euclid demonstrated that cal. Zoological Sciences, ... we find no definite notion all the angles of a triangle are equal to two right to start with, ss in Mathematics, which really contains angles, he did so, not by a dogmatic assertion of the the conclusion in itself, and which can be developed face, nor by an appeal to the intuitions for conformal to the end through a series of necessary judgments. fundamental truths, clearly perceived and irresistible, up to the particular truth in question. The Exact Sciences of the past, have, as we have seen, been confined to the Mathematics. Outside of not by any possibility be equal to anything else bat its mathematical side. In which Demonstration is pos two right angles. He did not call this truth a revela. sible. Astronomy, for instance, might almost be dethese, and of the purely observational sphere, then tion from God, through a new method of communica. In the pipication of the Laws of Mathematics to tion or inspiration, because the nature of the intellect. the movements of the heavenly bodies, so largely do has been, there is now, no undeniable certainty. In many things there is high probability; in many, probthese laws enter into its domain. Each department has also its observational side, the facts of which are of truth, and of the modes of its reception, were then ability amounting to firm conviction, almost as strong as Demonstration; but in most departments of thought and action, in those which are of the greatest importlittle understood, and because the Intuition, being the first faculty developed for the discovery of truth, had come to be considered as the only method by which alike perceived by all; and when reasoning is confined to such facts and their obvious results, we arrive at and action, in those which are of the greatest impor-ance to the welfare of man, (if any be of greater im-portance than others.) we still remain in the regions of doubt. Questions of Health, questions of Bocial Well-being, of Government, of Religion, questions of God communicated with man or, in other words, which which truth could be obtained. It is only at our day, the same conclusions. It is when we begin to draw in ferences from facts, which inferences are not perceptible which train could be obtained. It is only at our day, and among a very few even of our day, that the twin revelations are seen to be equally God's. The Reli-gionists are still assuming the superiority of the In-tuitional Revelation over that of Science; while the or acceptable to all, and to reason from these, that diver gence appears, and *Demonstration* ceases. We then gome into the region of Probabilities and Possibilities. Morality and of Destiny, have remained in the realm Morality and of Destiny, have remained in the realm of Opinion merely, with scarcely the suspicion that they were amenable to the Laws of Science. In the absence of any guide or criterion to truth in these matters, the world has staggered on until now, with its load of disease and social degradation; cursed by tyranny on the one hand, or by anarchy on the other; blinded by bigotry; steeped in poverty; ruined for want of spirituality at one extreme, and ruinéd by a false and annexulture apririality at the other; every and incline to believe or disbelieve, accordingly as the thing seems plausible or otherwise. The proofs of va-rious medical systems, of various moral codes, of po-Scientists have become, to a great extent, infidel to that, without as yet having obtained a complete and valid guide of their own. litical dogmas, of astronomical theories, of cosmical hypotheses, rest upon this basis of probability or pos-libility, and upon no higher. Yet here again we must be careful. For, as in Nature there are no straight lines, as it is impossible to tell precisely where the valley The first product of the Duismal or Intellectual stage of mental development was the science of Mathe-matics. This science is almost purely deductive, being based upon truths or axioms, which require no proof. false and supercilious spirituality at the other; every-thing inverted, everything in turmoil; each man be lieving his own opinions correct and every one's else. erroneous. In this maze, truth and error are indisbut are self evident, and deducing from these, by an irresistible chain of logic, the laws which pervade the various branches of which the science is composed. ends and the mountain begins, though valley and mountain are very distinct and distinguishable things. to it is not possible to draw the precise line between the convincements of high probability and those of in-After the discovery of Mathematics, a mixed stage in-tervened before the development of the applied and tinguishable, and no one can separate one from the other. Hence the antagonism, the opposition, the de-struction; the war of words and of blows which everyevitable necessity. In the one case we are convinced! inexact sciences, a bastard epoch; in which Intuition and Intellect strove for the mastery, and compromised in scholasticism and speculative philosophy, attempts to apply the methods of the Intellect in the exact solbecause, by the laws of thinking, we know such must be a truth; in the other, because by the unanimous there pervades. Into this confusion comes a New Revelation, pro and concurrent testimony of every thing we see, we are led to believe, and the belief amounts in our minds claiming a New Word of God, a sure guide to the peo-ple out of the darkness which encompasses them. A to certainty. Of this latter nature are such things as ution of problems, which admitted only the vague apthese: We are certain the sun will rise to morrow, if the world continues in existence. Yet this belief is proximations of the Intuition. To this period suc Revelation which uncovers the secrets of the Universe, and lays open the very mind and thought of God. A proximations of the interiord. Age, commencing in the six-ceeded the Intellectual Age, commencing in the six-teenth century, and giving birth, in rapid succession, to the sciences, culminating in that of Universology. founded, not upon a law of thought, which renders it impossible that we should conceive it otherwise, as Word which interprets, so plainly that they cannot be misunderstood, the hieroglyphs of the Universe, the Laws of Order and of Harmony existant in Creation, and points to man the method of securing in his own Creations, in Government, in Social Arrangements, in Beligious Organizations, in Commercial Systems, in all the works of Nature around him. In this Revelation he graspe the key of his own destiny, and stands the arbitr of his own fate. It nots him in God stands the arbitr of his own fate. Word which interprets, so plainly that they cannot be to the sciences, culminating in that of Universology. During this Intellectnal progress, the method of as in the case of twice two, which always hinks four, but pecting trath became exactly the reverse of that which prevalled in the intuitional or Unismal stage. Men prevalled in the intuitional or Unismal stage. Men to rise, but upon the fact that the sun never has failed to rise, and we come to rest in the belief that he never to raise mother example. The Law of Gravita-the grasps the key of his own destiny, and stands the arbiter of his own fate. It puts him in God's stead, and bids him to a higher work than the Lord of the past has achieved—the upbuilding of a divinely beau itfol Social Order, in which the clash of opinion shall fee before the light of scientific knowledge, and hus manify shall advance in perfect unison to the glories of a life in which poverty shall be unknowne disease abolished, contention stified, death vanquished; and to whose enjoyments endless ages shall minister. It is for us to decide whether we will cease to spec-ulate, cease to argue; will lay aside all prejudices and preconceived notions, and devote ourselves with earne-lestness to the discovery of truth and to its annihister. All Banness Letters must be addressed "BANNEB OF Lorders, Borrow, MASS." connor comparatively inactive, ceased to be recognized vacuation is batter. This before is founded upon which are servited of facts, which are everywhere so that which had been acquired through it in the past, became, first an object of suspicion, then of investiga-tion, and finally of repudiation by the Intellectualists, so that the world became divided into two great classes—those who still held to the Intuitional or the supporters of Pholgiston, in order to organize throw their averments, that it was not affected by this who refer that the misister counded to be the supporters of Pholgiston, in order to organize throw their averments, that it was not affected by this who refer that the misister counded to be the supporters of Pholgiston. The error was soon shown. But classes-those who still held to the infutitoral or Unismal Revelation as the criterion of truth, and those who, rejecting or doubting this, held the truth discov-ered through the Intellect or demonstrable to it, as the only reliable verity. In this state we stand at this day : the Solentists spurning the religious beliefs of the world, as the offspring of a puerile and ignorant sge ; the Religionists abboring the diota of science as an implous attempt to deny or gainsay the revealed will of the Almighty. Neither party has yet come to a recognition of the fact, that each is representative of one stage of development only, and embodies one half of the truth : but each deems its own side to be the sole repository of fact, and in superclous and igno-rant arrogance despises its counterpart. It is, the of-face of Universology to bring to the knowledge of both parties a new revelation, which teaches them the na-ture of their own side of truth and of their opponents, which will show them that the Word of God through the Intuition, stands upon the eame footing as that the Intuition, stands upon the eame footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the the char-tor or the intuition stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same footing as that the Intuition, stands upon the same preconceived notions, and devote ourseives with earn-estness to the discovery of truth and to its application for the weifare of the world. It is in our power to lay hold on the hidden secrets of the Infinite, and lift this sorrow.stricken world, which, from the beginning until now, groaneth and travaileth in pain, to bliss sorrow.stricken world, which, from the beginning until now, groaneth and travelleth in pain, to bliss beyond conception and unspeakable joy. But there is no way known under Heaven, whereby men can be saved, except through the New Revelation, the Word of God, as revealed through the Science of Universol-ogy. By means of this Science only are we able to of living, the true order of life, and to secure among individuals. a harmony of thought and a concert of action, which shall render a new Social Order possible. The conflict of opinion must endure so long as any de-partment of the Universe shall be without the range of Exact Science. While this conflict lasts, any copper-tive social action other than the misserble action. the Intuition, stands upon the same footing as that profound minds are now in possession of. Swedenborg through the Intellect; that this last is essential to the understood the Science of Correspondences or Analo the intuition, stands upon the essme noting as that through the intellect; that this last is essential to the completeness of the first, and interpretative of it; and that the real findled is the man in the Church or out of it, who denies either of the revelations by which God has made known his desire to man; while the true Religionists, the real doer of the will of the Lord, is be, who, in honest simplicity and sincerity of purpose, seeks, by all methods, to discover and learn the Laws of Being, God's Word, written in Creation. and to live according to them. The nature of this New Rev-elation will now be explained. The Sciences, which, as we have seen, had their origin in the commencement of the Intellectual cevel-ow divided into two classes—the Exact and the Infar. act. The Exact Sciences are those whose laws-or. He failed about Correspondences and Analogies, mirm-The conflict of opinion must endure so long as any de-partment of the Universe shall be without the range of Exact Science. While this conflict lasts, any coopera-tive social action other than the miserable scramble which now environs us, is impossible; and the combate will only and when man while any interview. will only end when men shall see principles and laws of truth alike. This will be when Science shall dome to them with its demonstrations, and they shall be taken from regions of mere individual opinion into those of irreslatible conviction, where the truth will be unfolded to all, and all seeing it clearly, shall arres. agree. So comes to them now the New Bevelation, the latest and last Word of God, and his complete soleme of Order and Harmony. All that man ever can know of the Universe in which he lives, he may discover by he hay discov or the day have been as a "在这些你是你的问题。" u . under die Maaren verste and der in die unter volgeneren eren einen die ster S vi 16. ÷. ; 6

which there is, nevertheless, no complete certainty; whose conclusions are not based upon universally undeniable axloms, or are not themselves irresistible to the human mind. For example : Geologists affirm that the highest mountain ranges were upheaved after the smaller; and they bring to bear upon this state-

ment various apparent proofs, but still such as are not by their nature evidently undeniable. Hence, while there is a strong probability of the truth of the moun-tain hypothesis, there is no Demonstration; and it is possible that the advancement of Science may reveal errors in their réasonings, or in their assumed basis, which will modify or explode their conclusions. This kind of intellectual process is called Probable Reason-

ing. The same mental method is pursued in both kinds of in a personal God, and may and a part of it, who yet is existing in the Universe and a part of it, who yet is the creator of this Universe and its personal super-visor. Others believe in the same God, with this dif-ference: that to them he is entirely distinct from the Universe itself. Others regard God as a spiritually diffused substance, permeating and vivifying all na-ture, rejecting the idea of his personality; while others still conceive him as the Law of Being, creating au-tomatically or intelligently the universe of Matter and of Mind. Others, again, entertain yet other ideas of the first Great Cause, least understood. It is not necesthe first Great Gause, least understood. It is not neces. prededuce alike by all and at all times." The axiom-rary for me here to affirm, nor to deny the truth of any or of all of these conceptions. Whether any one of them or all of these conceptions. Whether any one of them that which I am stating. Whether the Creator of the Universe be a personal, supervising Deity, or the merely chubers to a personal, supervising Deity, or the merely chubers to and its possible must therefore cover the

entire ground and become Demonstration. But in probable reasoning the case is different. Here the object to be reasoned about is not fixed and fold forms, of fixed and definite laws, in accordance with which God-giving to that term any interpreta-tion which satisfies your conception of the creative cause-constructed, built up, evolved the world of Matter and of Mind. This also is true, that these Laws or Principles, as written in creation, are discoverable by man, and when so discovered by any method or faculties, are the rerelations of God to him-God's Word given by God himself. This revelation, this word given by God himself. This revelation, this which the whole solution would be materially modi-ted. It is just at this point where the most numerons which the whole solution would be materially modi-fied. It is just at this point where the most numerous errors occur. Bases or starting points of thought are assumed as correct. and as covering all the ground of the case, and conclusions are reached, by a process of reasoning perfectly irresistible, which, if the premises had been true and exhaustive, must have conveyed to magnificent outlines, basic truths, but of a vague and inaccurate nature, its revelation, its discoveries of truth, its apprehension of the Principles, or Laws of the Universe, partook of the same general, indistinct nature. Hence, the Revelation of God's Laws or Will of scientific culture, are continually befogging them.

ing that a horse corresponded with wisdom, a man the use of this key. As the student possesses in his with thought, and a woman with affection, but offered grammar and dictionary the means of mastering an un - no reason why, satisfactory to the intellect. Fourier, known tongue, or the mathematician, by addition, with more show of giving reasons, and approaching subtraction, multiplication and division, is able to even the methods of Inexact Boience, still never at make any calculation which numbers are adequate to; with more show of giving reasons, and approaching is noticed, and pression, and pression, and pression, and pression, and pression and pressin and pression and pression and pression and pression and p

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It is one thing to believe that there is Analogy in the Universe between all spheres, and an entirely different thing to know the Law which guides Analogies. This is what neither Swedenborg nor Fourier knew, nor any human being yet knows, save as it has been revealed by the Science of Universology, through which it has been discovered. The Mystics talked nor any human being yet knows, save as it has been of virtues and of goodness. But the stern realities of revealed by the Science of Universology, through existence have made it impossible that they should which it has been discovered. The Mystics talked about analogy; people reason from it, and attempt to prove by it; but Science has always rejected and feared this kind of proof, and will not admit it, save in cer. eighteen hundred years of heart-cultivation, the whole tain circumscribed and limited spheres, where it is clearly defined; because for want of a Law of Analogy, is the right, and all fioundering in the darkness of a store that is the barging a correct or an clearly defined; because for which of a Law of A halogy, is the right, and an houndering in the darkness of no one can tell whether he be using a correct or an erroneous analogy; whether he be using truth or false-hood. It is this Law of Analogy which points out the precise Correspondence in every sphere, and renders reasoning by analogy possible without danger of error, a haw entirely new in discovery, and to be acquired a haw entirely new in discovery, and to be acquired tellectual and Spiritual salvation delay for material only by study and investigation, which constitutes salvation. They should go hand in hand. To teach the feature of Universology and makes it a Science. men to do right, while not knowing what is right, to This law will be Demonstrated to the Scientific World, and not by their leave, (for Science is imperative); will become the future guide of all investigations, in all departments whatsoever. Universology will take its place as the great scientific discovery of the Ages, and the future guide of all investigations in all departments whatsoever. Universology will take to all departments of the scientific discovery of the Ages, and the bound of a new ore for the table and the bound of the scientific discovery of the Ages.

Its place as the great scientific discovery of the Ages, another's injury, is noble endeavor indeed, but isoks and the heraid of a new era for humanity. Let any one who has such an idea, lay aside the clement of practicality, which is essential to suc-impression that this new Scientific discovery is one of the many theories afloat looking toward a new society, knowledge of what is right, and Love and Wisdom, linked on a par with the vague feelings of mediumistic folks hand in hand, shall be able to lift the burden from the or the scheme's of thinkers; a something which all people, which neither. Love nor Wisdom, Science nor advanced people have, a contribution toward ameliora. Religion, slone, could move. tion. Cease to associate the discovery of the Laws of Universal Analogy with the mere general impression that there is such an analogy. To know that there is a Science of Astronomy, is an entirely different thing from knowing the Science itself and its Laws. The one is a merely superficial knowledge, which does not guide yon to the investigations of the heavenly bodies, and plances you its description of the heavenly bodies. and plunges you into deeper ignorance, if you meddle with the problems which relate to them; the other with the problems which relate to them; the other God concerning man. The wide Universe holds no se-opens to you the secrets of the stars, and gives you cret which will not open to its knock; the heart pants dmission to the realms of space.

To know that there is a science of Universal Analogy, is good, if it lead to a careful study of its laws and to their application for the parpose of inlaws and to their application for the purpose of in-vestigating the nature of the Universe; but to merely know that there is such ascience, gives no acquaint ance with its Laws, and they who think contrariwise. fall into error, mistaking the shadow for the sub-stance, and will learn by repeated blunders that a lit-tle knowledge is indeed a dangerous thing. The birth of a great Science is a great epoch in the history of the world, not to be confounded with the vaporings of ignorant egotism, nor the scheme's of well-meaning, hort equally ignorant philanthronby. It is well to exbut equally ignorant philanthrophy. It is well to examine ourselves to see how much we really know. Because we believe something to be so, it does not follow that it is so; that which convinces us is not necessa-

Demonstrations proceed by equally irresistible infer-ences, in a definite series or chain, to conclusions which are, from the nature of the human mind, inevitable. It thus falills in every respect the strictest re-quirements of scientific demonstration. For Exect Science is a system or series of truths relating to the whole Universe, or to some department of it, consecutively and necessarily resulting from, and dependent upon, each other, in a definite chain or series, and resting primarily, upon some fundamental truth or truths, so simple and self-evident, that, when clearly stated, all men must, by the nat-ural constitution of the human mind, perceive them and re-cognize them as true. Demonstration is the pointing out of the definite chein or series by which we are from of the definite chain or series by which we go from

INOVEMBER 1, 1862.

It is through the amalgamation of the practical and it is through the amalgamation of the practical and theoretical sides, of life that the grandest results of the fature will be achieved. The precepts of Beligion have instilled into the hearts of men the love of truth, of virtue, and of goodness. But the stern realities of evistonce have merce have instilled into the stern realities of perilous conjecture. To love men, and to be able to show that love in practice, which alone is real love;

the culminating and final announcement of the will of oret which will hot open to its knock; the hear pants after nothing which this will not grant to him that searcheth diligently. The purpose of man's creation and his destiny stand clearly unfolded before him in this final communication, which God gives as his guide in the magnificent and endless career which stretches before him. The instruments of the Creator are placed in this grass. His places are lationen to are placed in his grasp. His plans are laid open to man's eyes, and he is bidden forth to the establish-ment of those harmonic institutions in human society. which are in consonance with the Principles of Di-vine Order, as displayed in the Universe around him. In obedience to this mandate, in compliance with this Revelation, the New Catholic Church is inaugurated, to promulgate the New Gospel; the gospel of plenty to the poor; of healing to the sick; of comfort to those who mourn: of release to the afflicted in body, or in spirit; of resurrection to the dead; of life to the'liv-

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CONTRIBUTORS. PROFESSOR S. B BRITTAN, of New York City, HORAGE DRESSER, LL.D., of New York, HON. WARREN ORASE, of Battle Creek, Mich. HON. WARREN GRASE, of Battle Creek, Mioh. HUDSON TUTTLE, ESQ., of Borlin Heights, Ohlo. GEORGE BTEARES, ESQ., of West Acton, Mass. A. B. CHILD, M. D., of Boston. REV. FRED. L. H. WILLIS, of Coldwator, Mich. PROP. PATTON BFENCE, M. D., of New York City. URIAN CLARE. Of AUDURD, N. Y. W. W. H MCOURDY, of Ohlo. MISS EMMA HARDINGS, of Boston. MISS CORA WILBURE, of Philadelpula, PA. MISS. A. M. BFENCE, MO. Solva, FA. MISS BELLE BUSS, Norristow, FA. MISS BELLE BUSH, Norristown, Pa. MRS. ENMA TUTTLE, of Berlin Heights, Ohio, nd many other writers of note. Terms of Subscription !

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