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JASMINE; THE DISCIPLINE OF LIFE. BY CORA WILBURN.

CHAPTER XIL.

The Unvelling of the Serpout.

" Ob, colder than the wind that freezes Founts that but now in sunshine played Is that congealing pang that seizes The trusting bosom when betray'd."-MOORE.

For three days I saw nothing of Ralph, nor was I summoned to the drawing-room, or permitted to leave the house. During this time of imprisonment I had but one solace: the lated presence of Austin Catliffe was not thrust upon me. In my inmost heart I vowed never to pass my life with him, even if death were the only alternative. Miss Dean, by order of Mrs. Strong, kept almost incessant watch over me. I feared that Ruph would leave the Hall bafore I could say farewell and assure him of my nnswerving constancy. I chafed like a caged wild bird for the out-door freedom denied

southern hills. These had been my mother's rooms, but the one she had occupied as a chamber was locked and never dwelt in; only occasionally the housekeeper went in with the maid to sweep and dust, and then I saw the place once hallowed by her loveliness and goodness; but I asked no questions, and therefore received no allusions or remarks upon the subject of her life or death.

It was a dark night, starless, and portending storm. that, unable to sleep, I heard a cound as of footstops beneath on the gravel-path. A feeling that I could not define, of mingled curiosity, hope and dread, impelled me to step out upon the terrace. Throwing a dark shawl over my dress-for 1 had not sought my bed that looked up into my face with eyes of human sympathy. night-I called out softly:

"Who is there ?"

uttered the one word :

" Jasmino !"

It was my faithful, my devoted Ralph. Alas, alast I welcomed him with the abiding trust and joy of an range my tangled curis. I uttered a loud exclamation innocent heart. He was my worshiped ideal still.

He drew me to his heart, enfolded me in his strong embrace, and poured forth a torrent of rapturous love and sorrowful complaint. I had no thoughts of the ing. youthful Jasmine of yesterday.? danger he incurred, of the impropriety of that midnight meeting. 1 only thought of the joy of breathing in his dear presence once again. He whispered.

reigned paramount to all moral restraint and religious mandate. Shuddering, as with an eque fit, I withdrew from bis polluting touch, from the polson-vapors of his breath, from the subtle and evil magnetism of his being. I shrank as from a deadly foe, gdarded by the sacred intuitions of my awakened soul, impelled to immediate action by the sternly judging, imperative injunctions of the flod-implanted monitor within I

I fied to my chamber, snatched from my tollet table the small lamp of allver, and with it confronted the willful destroyer of my beart-rest, the invader of my sanctuary of love. I threw its full beams on his face, that defigured by evil intentions shone forth from the black setting of the night, like that of a handsome fiend, and with a voice that betrayed not one tithe of woman's weakness I addressed him to this import:

"I may be persecuted, driven to destruction and to death, but never, never into sin ! The sainted eyes of my mother are upon met I will not do this wrongnot for you nor all the leagued myrmidons of evil 1 I will walk purely in the eight of God; whatever becomes of me upon this weary earth. Her last dear mandate shall be obeyed by me. Leave me, Ralph Faulkland, and carry such designs into the worldbring them not into the seclusion of the innocent ! For this that you have done to me, enanared my young affections, robbed life of faith and trust, and the future of all joys, a ourse will light upon you | The retribution of the betrayer shall fall upon you; the sorrow you have inflicted shall haunt you forever 1 It shall be meeted out to you an hundred fold I"

I had not learned forgiveness then; from my full and outraged heart 1 poured upon him a whelming flood of Miss Dean slept in a room communicating with bitter reproaches, and invoked for him the vangeance mine: my windows overlooked a terrace fronting the of Almighty God ! Then I hastened within, shut and barred my window, and sat down with my unmeless anguish. A misanthrope in one hour, a being standing on the flowery threshold of life, with the ashes of desolation on hor head, the sackoloth of penitential grief upon her limbs, the seven swords of mortal agony transfixing the tortured heart !

I had listoned to his retreating footseps, and bade farewell to all trust in man I

. . . . . I know that daylight came, and with it a tempest of wind and rain; that Miss Dean, coming into my room, was alarmed at my excessive pallor; that the good hound, Hector, stretched himself at my feet, and My governess had the breakfast brought up to us, but I could not touch a morsel; she insisted that I was ill.

There was a sound as of some one ascending a lad- and was urgent to send for a physician. I told her that der, but it was too dark to see: something moved along nothing alled me that the doctor's art could reach. the edge of the parapet; a voice that thrilled my being | Miss Dean was discreetly silent and did not arge the point.

At twelve o'clock I was summoned to the library. I bathed my face, and as I looked into the glass to arof surprise I Could this wan, pallid face, with its dimmed eyes swollen with unshed tears, those bloodless lips and pain-pinched features belong to the bloom-

I went down stairs with a dull, heavy, aching at my heart, with a reckless indifference as to what might next befall me. I found assembled in conclave there, ny father and step-mother, Mrs. Strong, Mrs. Fault. land and Ellinor, and near the mantel, veiling his face with one hands stood my recreant lover | For a moment my heart leaped with a wildly florce apring of hatred time until dawn, that the thick curtains excluded and indignation, of shame and defiance; then I hade sight and sound, that I had purposely let down the it still its throbbings by the force of a relentless will. crimson curtain after stepping out of the room. By I was no longer the weak and trembling girl, arraigned the feeble glimmer of my samp I could not discern the as a petty outprit. I was the stern, wronged and sorexpression of my lover's face, I only saw the outline row-stricken woman, proud in her conscious fanocence ! I was lospired with the martyr spirit in that momentous hour of my life.

shall not wear the willow for her fascinating brother. [ lands I The young gentleman's pretty speeches and worn-out fistteries were received by me as the correct coin of the world he deals with: although almost a and position. May I now return to my room, fath-

"I am glad to hear you speak so, and I admire your apirit, Jaamine," he said, with more warmth than he had ever exhibited to me before. ... Since you think so sensibly, and feel so rightly, you can return to all the privileges you have hitherto mjoyed. But I do not wish to see my daughter assume so much dignity that it severs of hanghtiness in the presence of our guests. Are you satisfied, Mrs. Fauikland, Miss Ellinor ?"

"Perfectly. I commend the young lady for her good sense. I had not expected this. I am much pleased," replied the proud mother.

" Miss Northrup is somewhat sarcastic in her re marks; but I agree with mama," said the unamiable Ellinor.

"I'did not expect it of ber! What a change !" barst forth Mrs. Strong, applying her vinsigrette to ber nose. The plastlo, non-committal Agatha sat ellent and

expressionless as a waxen doll, in an attitude of per-fect grace, faultlessly attired is a dark morning robo. with rose-colored trimmings. .

" Ralph, if you have anything to say. do so. If you wish to say fare well to Jasming, do so now. I wish you to remain friends."

" I have nothing to say, sir," replied a muffled voice: Miss Jasmine has said all that is needful."

I felt as if I could have strook bim, had he dared to approach me with extended hands | But he did not. Some lingering remnant of shame kept bim rooted to the spot. Unloving as my father was, would be not bave felled him to the earth had be known of the gross | exaitingly beautiful? And since I cannot claim my insuit offered to me beneath his roof? It was to be expected of the blood of the Northrups. Did not the cowering poltroon who valled his face from me, trem ble with an inward dread last I should there and then reveal the story of his treachery, and brand him him with the accusation before which even his haughty mother's cheek would blanch?

I left the room, sweeping over them all a triumphant glance, yet guarding my eye from resting on that dark- been fickle, heartless only. I could have striven to forened corner. With a firm tread and careless mein I walked through the long passage, ascended the wide stain and reached my obambon, there to undergo the suspecting faith. It was because envenomed tongues fearful reaction of the woors the Fendured with such a bad told him of my mother that he had dared to accost stolcal fortitude. Then I locked my doom, and throw ing myself apon the carpet at the foot of my home of anguished self reproach. I passed, is known alone to sbrine. I gave way to all the grief and fury, the misery him who reads aright his children's hearts. and terror, that possessed my soul. I had given my father no time to speak to me of Austin Catilife. I Hall went on the same. Only Rosita spoke words of could not despise him less; but henceforth life or comfort, and sometimes southed me loto dreamiess death, persecution or restitution of my liberty, all sleep. I avoided Mrs. Strong and Agatha. I seldom were alize to me. I had built my temple of happiness met with my father. I was not called into the draw. on a foundation of sand : the waves of destiny had ing room when company came. Austin Catliffe came swopt away its every vestige. I had trusted, and been and went. I knew; but I did not see him. I was left most cruelly deceived. From one false heart I judged andisturbed to my solitude. of all, and in the bitter, resisting mood of the untried

spirit, I wailed aloud, deeming my lot the darkest, my somehow been divested of all their former joyance. A

"Ob tell me-look into the fature for me. Tell me I am a Northrup, and they are proud as the Fault- If anywhere there is light on my dark path?" I en. treated.

" No, no, Miss Jassie. It is not right to ask of what is hid den. If it come, it is good, but it is wrong country girl, I know what is doe to my own dignity to seek the sight. fied, he knows what is best; and the blass ed angels will pro tect you. Try to sleep, my ismb: let me try to help you, poor child with-out a mother | I could, may-be, hold up my head, too, and tell some things-but never mind, the time will come. Hush, now, and cry no more. my darlin' I"

And the soft hands stroked my brow and smoothed my bair, and the deep, and eyes looked into mine with a power of peace and command. At last my head drooped on her shoulder, and I knew no more awhile of the gnawing pange of life.

CHAPTER XISI.

Desperation and Resolve. " What griefs that make no sign. That ask no aid but thine.

Father of Mercius, here before thes swell. As to the open sky, All their dark waters lie

To thee revealed, in each close bosom cell "" Mas. HEMANS. \*\* The star of the unconquered will is rising in my breast. Sereno, and resoluto, and still. And caim, and self-possessed.\*\*

LONOFELLOW.

I kept no account of time in those dark days. I wandered out into the fading woods, with laggard steps and a heart o'erfilled with bitterness. Oh, the cruel disenchantments of life1 How sorely, heavily, they weigh down the spirit's energies, and crush out the aspirations of the soull Oh dreams, dreams-exchanged for the bleak realities of being-why could 1 not have remained beneath that peace-spell of power so happiness, why may I not forget? Oblivion's draught were aweet, though drained in the cold arms of death. So I clamored wildly then, arraigning life and lifting up to heaven dim, accusing eyes of dry despair. The young heart suffers keenly in its first experiences of sorrow. To grief was added the humiliating pangs of

shame. My pure, deep, worshiping love had been all valuiv lavished on one unworthy of the gift. Had he give him, to forget; but he had wounded me to the soul in the insuit offered to my maiden parity, my unme thus. Through what agonies of grief and shame.

Meanwhile the first anow came. The life at Oakfast

Thus midwinter came. The Christmas festivities had modine sland of misfortune.

"I want no opposition in word or deed. I want your daughterly obedience; all your life you have inwarted me, now I demand and will enforce your subnistion."

Could that he a father speaking to an only child? gazed upon him through a gathering mist of tears.

Once more the hand of leve ewept aslide the inter. vening shadows that velled my beart from his; once again pride and defiance were put down, and my holpless youth appealed to him for sympathy. Low at his feet I knelt, and wopt and sobbed my penitence for aught of wrong inflicted by my waywardness upon him. And I besought him as he valued heaven and peace, leave to me the freedom of the dear old Ball. I even promised obedience to my tormenture, docility toward all he loved, that I might be permitted to remain and devote my days to bim. I prayed with an earnestness that must have touched his heart. For I naw a slight spasm of pain convulse his herate face; a aulck fuch mount to bis brow; then his lip compressed. his features hardened, and I know there was no hope for me.

" You will do as I bld you. or be no child of mine i" And I thought of the great, blenk, unknown world into which a father's releaties hand would thrust me. and in view of poverty and toll, danger and starva. tion, I, the tenderly nurtured girl, shuddered where I stood. But I wavered not; deeply graves us momory's tablet were the warning words of the departed. Never, never, for aught of earth would I perjure my soul and bind my breaking heart in loveless chains of marriage 1

Bu I told him, and he only smiled in derivion and pointed to the door. I know not how I regained my chamber. Bitter was the angul-h added to my un spoken trial-pange. I read again and again the last words of my beloved one, and vowed that no force of persuasion should compel me to forget her dying inmacilons.

Bo the gloomy winter days sped on, and Mark Catliffo was a frequent guest at our house, and his son remained there for weeks at a time. I was obliged to receive him-to reply to his vapid compliments, to endure his fulsome admiration. I answered him coldly : I repelled all his declarations; I spake accordully. haughtly, and I roused him nigh to frenzy, and then in my secret heart 1 exulted, and hoped he would tearn to hate me. But it was not so. Home strong infatuation, or bidden design urged him on. At one moment aremingly stunned by my unrencealed aversion, he would appear overwhelmed with grief, or excited to ungovernable anger; the next. he was all smiles, all pleasantry and apparent devotion.

But one day he taunted me with sorrow for the abence of Ralph Faulkland, with successing allusions to my unrequited love. I retorted in such a manner as to make him throw o' completely his mask of self-control. He was perfectly forlows, then; and when he threatened, with choking speech and clenched fists. that for all this J should pay bim in the fatore, ] only laughed, and scoffing, left the room.

I cannot enumerate the tortures I endured from all aldes : My father's repeated storn commands, and Mrs. Strong's petty exuitation in my eltent misory; Agatha's surcestic looks and significant smiles I had int one friend in my own home, the feithful homebu Rosits. In quick, startled whispers, she hade me wever do that wick ed thing-never marry that Catliffe of a man."

fondly: " Is your dragon of a governess asleep ? Will not the rave of your night-lamp discover us?'

I assured him that Miss Dean slept soundly from bedof his manly form.

"Oh, what have I suffered these three long days !" I cried.

"And I. Jasmine? I have been tortaged beyond comparison. Your father, I hear, is determined to answered by the sudden. healthful leap of my pulses. marry you to a fellow who keeps hovering around the by the surging of the life tide through my veins. neighborhood, who, it seems, watched us at Cak Since midnight, loy chains of numbuess had fettered ble; he is the most filnty hearted parent I ever eaw. awalted me at the end; but I was glad to feel that my to reason. My sister Ellinor is worse still. I am in said, in a voice that faltered not in the least: despair; there is but one road left to us. I cannot lose you; you love mot Let us leave Oakfast Hall together."

about to be released from tyranny and surveillance. My Strong lean over to Agatha, and whisper in her ear; father had no right to compel me into a hated union; I all faces were resolved and stern. After the first owed no duty to the rest. I would brave poverty and giance I did not again look toward Ralph. Privation, toil and obscurity, with a cheerful spirit, \_... I have called for you, Jasmine." suid my father, In the companionship of my own chosen hushand. I "as our guests leave us as soon as the storm clears up. would labor if need be, until fortune favored us.

uncongenial home, and with me you will be happy ?"

and then I will come and fulfill a daughter's duty."

60 often ?"

need society, the whole aim of my life shall be to em- Hall." bellich yours." -

I cannot give his reply upon this page; I cannot him. reader into words again the death speech of my bright ... Thank you, air, for the tropble you have taken on

"Give me strength, oh God I Assist me, oh. my mother !" I inly implored, and I felt the prayer was Grove. Your stepmother and Madame Strong will my limbs; there was a hazy mist before my eyes, toruse every means in their power to rid themselves of por weighed upon my faculties; now all was clear, was you. Be sure of that, and Mr. Northrop is inexora- felt, was understood. I knew of the sharp panga that My lady mother is exasperated-all the work of those cheeks orimsoned with pride, my figure held itself two women. I strove to convince her of my love for erect in dignity, my eye flashed forth its more than you, of your leveliness and merita. She is insensible would fire. I bowed my head to the company, and

" What is your pleasure, my father ?"

I thought he looked at me with astonishment; per haps he expected to find me humbled and melancholy My heart gave one great bound of gladness | I was from the past three days' confinement. I saw Mrs.

told him so with tears of joy. His mother, too, was, in their presence to acquaint you once more with the despotio, his eleter a fashionablo, heartless girl; why decision I have arrived at concerning the disposal of should he bend hencath their barab decrees ? We your hand. You are very young yet, and incapable of sound judgment; as your father it behooves me to take "I have sufficient for our immediate wants," he care of your welfare. You imagine that Mr. Faulkreplied; ... and I have friends I can borrow money of if land here has formed a serious attachment for yon; need be. You can have no scruples at leaving such an you are mistaken, my child. You only are too romantio and visionary. as girls of your age are sometimes; you "No. I leave nothing to regret; I had hoped to gain are unsophisticated, and have mistaken a few silly my father's love some day, but I have given up that compliments for evidences of an affection that was to hope forever. His heart is closed against me. Per- end in marriage. Italph had no such intentions, baps sometime in his old age, if ever sickness or sor- neither did he intend to win your love. It was a row should overtake him, he may call for Jasmine, freak of girlish imprudence in you to meet him as you did; it was thoughtlessness in him, of which he has "And are you willing, quite willing to live alone repeated. He has bonorably declared himself to me. for me, apart from the world, in some picturesque and I am satisfied. With this explanation, and that little cottage far away from those who have ever known you may indulge in no foolish expectations, unbecomue, living that poetical dream-life we have spoken of log a daughter of mine, I have foldiled my duty toward these friends and yourself. What passes here "As your wife I can be happy anywhere. I do not will not be mentioned outside the gates of Uakfast

My father took a seat. I remained standing before

est hopes; I cannot repeat the honey sweet and gilded my account." I unbesitatingly replied, bowing my Phrases with which that base, designing man, so bead in soknowledgment, "Mrs. Faulkland," and I young in years, so old in the world's iniquitous ways. turned toward that lady with a lofty air, and a withalrove to lead me from the abeltering fanes of purity ering smile of contempt on my lip, " need be under and prace ! Ob. God of love I he did not assk me for no apprehensions as regards my peace of mind, which the life companionship of a sacred sont union. ratified her soble and most corrby son has utterly failed to disbefore the world. 'He only sought me for the fleeting turb. Miss Ellinor." I favored that young lady with grauffection of the passional nature that in him a look that made her quail, "may rest assured that I isongs of the spir-its of the good.".

nistortunes un ing bearts.

Alas I my prayers were impions invocations of re venge; my grief was overpowering selfishness; my stealthy approach of some overwhelming ill in those tears were rebellious floods of bitterness that welled up nights I awoke from fearful visions, and cried alond in In impotent madness against the immutable consequences of my own short-sightedness. I could see no my birth-place, to seek obsewhere for an atmosphere of healthy life. reason why such andering should be indicted upon me.

why such an accumulated load of trouble should rest ... Ope morning I was summoned to my father's presupon my aching head and heart. What had I done to merit such punishment ? I queried. Why, when thou. fall, but I braced my trembling nerves with the strong sands were born to lives of affection and gladness, was effort of an unconquered will, and with a pale but destined to walk analded over such thoray paths ? composed face, entered the painfally familiar library. This childlike petulance of interrogation I indulged in He was sitting in the old antique arm chair, shading fully, demanding of the overruling Providence the real his thoughtfully vexed brow with one hand. The rest sons of its seemingly unjust decrees. Every human of his face was impassive as over. I knew before he beart, ere it has learned the value of its illositudice, had spoken a word that some inflexible purpose was in bas questioned thus, in its finite blindness, the infinite bis mind, that thrilled me with a vague terror, as J and all-pervading good.

Toward night (I had fested all the day) Rosita came in, though I denied admittance even to her at first. attention. The command of his eye was upon me. She took me in her arms, and careased me as she would "You have induiged long enough in melancholy and a sick and suffering babe. She passed her hands, so solitude. It is time for you to srouse yourself, and cool and grateful, over my heated forehead and tear meet the duties of life, and my wishes. You cannot swollen eyes. Bbe could not charm away the flery live in harmony with Mrs. Northrap and her mother. pange that rent my heart, but she stilled the load and It is best that a change be effected, and that speedly. frantic outbursts of my sorrow. She caused my tears You must become the wife of Austin Catline." to flow in a softer mood. She spoke to me for the first time of her own life's past experiences.

"I was a slave, Miss Jassie; and you never know what that mean. My mother and my gran-mother be. answered calmiy, but with a concentrated force of resfore me. all my people, was slaves, and we had the love olution: of freedom in our hearts-oh yes. Miss Jassie, honey. just as strong as the white folks have it; but they can speak it out, and we must keep it hush, hushed in our earts, for fear of our masters. I had a husband, the answer that rose to my lips, ... Because I do not child; and he was taken from me, and sold off far away. love him." I replied. That was in the beau-ti-ful land I came from, where ". That is not all." he folly resumed. . You gave you have never been. There the earth is dressed in another reason some months ago.' You have learned but man is wicked, and buys and solls his brother man. of your own peace of mind. You are foolishiy preju-Some of them splendid islands is free now; then, when diced. Mr. Catliffe is worthy of your hand. No other I was young, all was slaves. I had children, my dar. will ever wed you : you know too well the reason why. lings I I thanked God when they died, for I know Such secrets are never wholly kept. In this way only they was froe then. But when they was taken to be can you ensure your future peace and happiness." sold from my bosom, then I went mad, every time, "I will never marry Austin Catilife, the son of my and cried and prayed to the blassed saints and the mother's encuy-never, so help me God | Sooner dear Virgin to let me die. And then the mas ter and would I bog, or starvo, or die !" the mistress beat me, be cause I had a mother's heart; ] was no longer afraid of my father, or of aught beand they think a color ed mother have no feeling for neath the heavens. ber own, for the dear ones of her sould Oh, darlin' ... Consider well your words. Either you consent to child, you have heart trouble, Rosits knows, and your receive Mr. Austin as your accepted suitor, or you are young life is very, very and. But look at me, dear, henceforth no daughter of mine !" and thank the Lord, who did n't make you a slave I Again the olden tenderness, the filial yearning, pos-In dreams of the night I see sometimes my poor little eased my soul. I cast upon him pleading looks, and boys and girls, as they was taken from me, and they was about to clasp his knees. Ho waved me back with smile in my face, and point up to heaven 1 It is so a stern. Imperious gesture. I did not utter the immany years ago ... I am free now; but the shadow of ploring ory of my desolate heart, " Will you not love the past is on me, and will never - nev er leave. Many me, oh my father?" yet weep and groan under neath the lash of, the bad It would have been so sweet to have rested on that master. Some times, Niss Jausie, I seem to look into father-breast; to have felt the clasp of his strong, proan other world, and I hear voices, and they tell me to teoling arms; the boly kiss of reconciliation upon my be comforted, that the day of liberity will come for forehead. I should have been restored to the hope of

Rosita felt it, and deep in my prescient heart, half

numbed by bitter sorrow. I. too, felt the solemn, the darkness, and an impulse was upon me to flee from

ence. I knew then that the thunderbolt was about to half guessed its import.

"Jasmine !" The firm, cold tones arrested all my

The tears I had shed, the misery I had endured, the blighting sorrow I still bore with me, had extinguished to some extent the impetuous speech and temper. I

"I will never marry him I"

"Why not?" asked my father coldly.

I looked him in the face, but I dared not yet give

ammer all the year, an I God smiles in the equisition. what you never ought to have been told for the sake

all. My mother had sights like that, and heard the life, to the buoyancy of youth, the joy of affection; but it was not to be.

Sorely proceed on all sides, with a beart burdened by its first mighty diseachantment. I had no place of refuge; for also, in the bitterness and intensity of my grief. I sought not God, knowing not where to find

Mark Catliffe and his ron held a lengthy conversa tion one day, of which I was the subject, as I knew by their stealthy glances when I entered unexpectedly. Then both had a conference with my father, and once again I was summoned before idm. and told that I was to decide at once between his bleming, alluence, and honor, or dismissal from his home and thoughts. ] had no fortune; discarded of my father, I was beggared and bereit of all.

I saw the looming destiny in all its terror, but I faltered not. Mark Catliffe and his son were called in. and hefore them I boldly reiterated my reseive, that rooner would I welcome poverty, homelemness, sy. even death, than life with Austin. The father's eyes abot lurid gleams of batted upon me. He idolized that only.non; he could not bear to see him thwarted by that pale, unyielding girl. Austin importuned him with his entreaties, his real, or well simulated annow. saying he would not, and be could not live without

"You shall be happy. Austin, if any racvifice on my part can ensure it." sold Mark, tenderly grasping his son's hands ...... Though that weak, fooliah-girl is unworthy of you, it is enough for me that you love her. Herbert, you are master here; let this end at once. Have the ceremony performed without the nonscnee of preparation and further parley."

"But my friends 1 cannot so far compel the child\_ give her time-"

"Time !" Interrupted Mark; "she has had a suffiency of time. I say, no more parleying and vacelllating 1 I have your word of honor; fulfill it as beseems you. I cannol, and will not behold my son, suffering for the whims of a silly chit. I want an end to. this at once !"

The manner, the positiveness of tone, the insinneted command, all displeased my father The angry Northrup blood mounted to his face; a gleam of haughty surprise shone from his enkindled eye.

"i have never broken my word, but I will not use actual computation. I will send Jasmine bence."

\*\*To starve, to die, because this man domanda it? Oh, my father, can you be so cruel?"

"You shall neither starte per die. I will provide for your wants, but as you will not submit to your parents desire, you must hear the penalty. Pack up your wardrobe; you leave Qatins Hall to-merrow, and forever. ] will send you to the village of Eggleafield, where you shall be taken care of."

"I will go I ob, thenh you, thank you, father !" 1 tried, kinalog his band, and shedding tenrs of relief.

... is this the fulfilment of your promise to me T This what for years I have walled for? Herbert Northrup, linelet upon a different course. I can tell you that which will make you alter your views. I tell you this

# BANNER OF LIGHT.

must not, shall not be so I Jasmine must remain, and become the wife of Austin."

His face was lived with passion; it was hideous in its distortion. Even my father was appalled by the audden revelation of that tiger nature. The younger face reflected as in a mirror all the varying expressions of the older one. I shivered, and still held close my father's unresisting hand.

"i his is too mach, even from a friend !" he replied. In calm. steady tones. "In everything through life have I sought to please you, Mark. There are limits. however to all things. While I yield to the demande of friendship, such as yours has ever proved, I cannot in this justance, bow to your will. Go to your room. now, Jasmine."

Yet still I lingered, possessed by some undefinable dread. The hands of Mark Catliffe opened and shut as if a life were in that nervous grasp. He advanced to my father, and said in a low, biasing voice, at which cold shudders creat athwart me :

"Send the girl away 1 I have that to tell you which will change your plans at once. You little dream the power I hold over you and yours I Go. Austin. go. my son, and remember Mark Catliffe has never relinquished any object on which be has set his mind. Go. now."

He left the room, and, stunned, b wildered, with thronging forebodings at my heart. I thrust aside Austin's proffered hand, and fled up stairs to my altar sanctuary.

I could not pray, and I could not weep. Some congealing terror had frozen the fountain sources of my tears. 1 sat upon the floor with clasped hands, listening intently with wildly exultant heart, for the sound of summoning footsteps, for the call that was to arouse me from the torpor of horror that held me bound.

I was called at last to find my father lying helpless. as if stricken with death, upon the loange in his own room. A deathly pallor had settled on his face: the sharpened features seemed tostand forth from the cold. chiseled marble; his lips were blue: the fire of the dark, baughty eye was quenched; some terrible, quick pain was gnawing at his heart, for his trembling fingers olutched his linen as if to tear it thence; large drops of sweat stood on his brow in matted confusion, his dark, waving hair lay on the pillow.

At that sight, I forgot all selfish sorrow. I threw myself upon my knees before him, wijed the dear brow, and kissed the ice-cold hand. Alus, alus, when I deemed him almost won to love his desolate and persecuted child, he turned against me. On memory, with what a vi-age of disfiguring hatred, with curses too fearful to repeat 1 Oh tiger. serpent ! well didst thou do thy destroying work 1 I fell forward on my face, groveling in the dust before the insen-ate father, showering imprecations on my innocent head ! My pravers, my tears, my wild entreaties, were all nn beard and unheeded in that furious gust of rage that convulsed the nuble form ! Amid his incoherent words I caught glimmerings of dark meanings, and I knew that he reverted to my mother, to curse and despiso her nnew, to trample into the lowest mire the name and fame of her I worshiped ! I plead for a knowledge of the dread tidings revealed by Mark Catliffe: regardless of his insane manner, his threatening eyes, I implored him to tell me all 1

He rose to his feet with a bound: he caught me in his herculanean arms, and flung me from him as if I were a thing of vilest life. I was annurt by his violence, and with firm resolve 1 approached him again. determined, though I perilled life itselfs to know the mystery that so darkened my days and bis.

"Tell me all, I must know. For God's sake, tell me 1\*\*

"You would know all !- you must I You shall. Go -go to her I Uat of my sight 1-out of my pome for-ever 1 But for you, perverse, ungrateful, this had never come to light I do to your the the low born wretch living with her paramour -...

I sbricked aloud, and called upon God's mercy to sustain my reason !

"She is long since in her grave-it is false ! Oh. would to heaven it were true !" I cried.

"It is true ! My shame, my torture, my dishonor. lives! Here is the proof." and a crumpled paper dropped upon the floor. I seized it, but could not read, for my sight was gone, and 1 felt myself falling -falling down some deep abyre of unconsciousness into the waters of everlasting rest beneath.

I was aroused by his grasp upon my shoulder, the ornel words he bissed in my car that branded me. too. with a mother's shame ! I would have implored for mercy, for forgiveness and pity, for me and her. Hu only answer was. " Out of my home!-out of my sight. forever !" and then the demon in him waxed stronger still, and on my unresisting frame descended murdereasiy heavy, a father's maddened blows !

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as the Indian country. The climate is healthy, and the soil rich and productive. Here the Cherokees, Chootaws. Beminoles, Creeks, Ottawas, Delawares, New York Indians, and others, could live in harmony will make a distance of two mikes in about thirty secand peace.

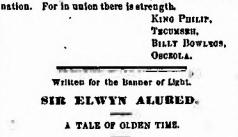
For the Third Rearray-We wish the scattered rem nants of the California Indians to be collected together for the Third Reserve, which we would have located in New Mexico. Here the Nevogoes, Apaches, Camanches, Publacs, California Diggers, Schosschones, and other tribes could be collected together and live in har mony. Bituate them on a navigable river, or where they can have the benefits of a railroad, for much civilization exists among some of these various tribes.

For the Fourth Reserve-We wish its situation to be in the northwestern portion of Washington Territory on the sea-coast. In it the Grand Round Indians, Black Feet, Flat Heads, and Indians living on the shell fish and other fish, could live in harmony and peace, and the British Indians would seek protection. Now we shall indeed be happy, and rejoice with

pleasure when we see and know that the white men. our brothers, care sufficient for us to help us to prolongate the existence of our now wasting nation.

If you will but secure these Four Grand Reserves for our race, we know our people will prosper, and fiourish in agriculture, education, and civilization. You will of A. B. C.] find these Four Grand Reserves to be the means of restoring harmony among the various tribes; and wo tell you we expect to see these Four Grand Reserves consolidated into one Grand General Reserve, and our people having but one language, and one religion, living in harmony and union.

We wish our race to become a powerful and united



BT GEO. G. MEAD.

Through the gateway of the castle, Guarded by the sturdy vassal, Rode Bir Elwyn from the wassail-

For he was a knight of fame. There his honor he had plighted. Ne'er should Lady Jane be slighted, But their hearts should be united

When he from the battle came. Thus he left the balls of dancing.

Where the eyes of Love were glancing. To do battle 'gainst his focs.

Oft his lance was bent in battle, Oft his backler loud did rattle 'Neath his angry fooman's blows.

Boon his love the lady slighted, And forgot her promise plighted-

Quite forgot the absent knight; For another came to woo her, Telling tales of love unto her, And she bent her ear with pleasure To his tales of golden treasure. And bis fabled jewels bright.

Maidens giddy and short-sighted, Oft have broken promise plighted, And of hopes forever blighted.

Scarcely gave a single thought-Little recking of the sorrow That might usher in the morrow. Thus fair Jane, her vows unbeeding, Still'd ber conscience's vilent pleading.

When her hand another sought. There was mirth within the castle,

Long and merry was the wassail.

When fair Lady Jane was wed. Music swells along the arches, Where the festal pageant marches; And the merry shouts and laughter Shook the banners on each rafter. Hanging pendent overhead.

. . . . . . Joy from Sir Elwyn departed

When he learned she was false bearted

onde, and from a Parrott gun in about half that time. The flash of a gun at night, and the white smoke by day, indicate the moment of the discharge, and frien day. Indicate the moment of the discharge, and fineen or twenty seconds give an abundance of time to find a cover in a splinter proof, behind a trench, or some-thing eise. It is wise and soldierly to do so, but many pay no attention to those bissing, soreaming, flying, in the day time, if shot from a gun, invisible devils, except to orach jokes at their expense, or occasionally one pays his life for his foolhardiness.



[H. B. Chapman and A. B. Child propose to write for our paper a series of articles, which will take some, thing of the form of a dialogue, on the "Bad and Good of Bpiritualiam,"

H. S. Chapman's remarks are placed under the head of H. S. C., and A. B. Child's romarks under the head

H. S. C -1 propose to show, on my part, precisely this: That Spiritualism, in its various phases of tabletipping, rapping, trance-speaking, &c., is of supernatural origin, and mainly of Batanic direction-that its tendency is to disorder, disruption, and chaos, and is not therefore. friendly to the peace of the world. But terms must be defined before points are argued. I mean, then, by Spiritusliam, the modern phenomena of tipping tables, rapping upon them, trance-speaking. &c.. and the system, partial or complete, which has grown out of these phenomena. I mean by Batan an individualized being, of great capacity and towering ambition, who has his headquarters somewhere in the vicinity of the earth.

By supernatoral, I mean events which have their auses in a world beyond us.

I have now a word preliminary, touching what I pro-Dore to do.

All thinking persons, out of the insane seylum, are observant of a conflict both within and without them. Within are passion, reason, will, disputations, and questionings as to bow we shall think and act; and without are the collisions of clans in society, sects in religion, oliques in politics, usurpation and war among nations. Whence and wherefore is it so ?

We find within and without us, also, the elements of order, stability and harmony; also of quarrel, anarchy and revolution. Here are two sets of forces: the one conservative, the other aggressive. One coincides with the central law of existence-the other operates as a disturbing element. Now the precise point of inquiry is, whence comes this disturbing force ? One of two things I think must have happened at the start; either this disturbing was organized into the human constitution, or it was superinduced upon as after our creation.

To affirm the first proposition, is to attribute our own origin to a divine cause; but God is not the author of confusion. To sfirm the latter proposition puts us to the logical necessity of another and secondary cause apart from God, powerful and commensurate to the effect we see.

If, now, you say the woman in the Eastern Paradise had within her the element of discord, which could become inflamed by a kind of spontaneous combustion, you simply assert what is ridiculous; for you charge God with having blondered in her organization.

Have effects causes? Do men gather figs of thistles? Have you a self-acting power ? Are you a self-acting being 7

What one of you would exclude God from the universe, by setting up himself in his stead? Do you say none? then there is no devil among you.

There is nothing self-acting but that which is its own author. God is the only self-reigning sovereign of the world: all else is subject.

Now where one is tempted there must be a tempter. or else my foregoing remark is not true, that there is nothing self-acting but God; for here we make temptation the author of itself.

It is evident then. from reason. that the woman was tempted by something, or some ONE.

If by sourceing, what was it, animate or inanimate, within her or without ?

selfich interest and selfish love, and hear signal evidence of sympathy and compassion for the pains, dis-tants and sorrows of others. In Spiritualium I have seen some of the signs that Obrist has said shall follow thore who believe on him, viz., speaking with new tongues, casiing out devils, laying hands upon and medium in a distant o ty to hasten to see him is bealing the sick. And I have seen, too, men and wo, always han hyderiy. He was manihe be healing the elct. And I nave seen, too, moo nau woo always been orderly. He was usually a patient of the batter of a strange bat now he was promoned by a patient of men by it baptized in tears, virtually in the name of a cheerfulness, but now he was pronounced from by cheerfulness, but now he was pronounced from by different physicians. He continually nited Christ stoned, spit upon and crowned with thorns by different physicians. He continually uticred are by the thoughtless world, and also take up what popular different physicians. He continually uticred are clamor figuratively called ... serpents," and Grink what sions of frantic despair. the world virtually called .. deadly things," and not be hurt thereby. In Spiritualism I have seen a devotion to the things of the spiritual world that sets at nanght the things of this world that so soon dissolve and die By Spiritualism I have seen the affections set on things Spiritualiam I have seen the affections set on things, did not believe that such phenomena could be cauded above, more than on things below. In Spiritualiam I did not believe that such phenomena could be cauded have seen more faith in God, that is spirit, and less faith in matter, that is only the production of spirit. In Spiritualism I have seen charity that goes further than the outward pretences of righteousness-charity that covers the wide circle of all human beings, whether their badness be covered by goodness or their good ness hy badness-charity that makes no resistance to evil, that forgiveth always, that believeth all things and vannight not itself. In Spiritualism I have seen the dawning of the millennial age-the second advent the dawning of the millennial age-the second savent is the spirit of Christ, but not without the beginning made vigorous passes from the head downward for a destruction of earthly things on which men's affections are set. I have seen the earthly images to which men kneel in devotion, by it broken. By it I have seen riches scattered on the winds of the earth, and the conviction of self-greatness and superiority leveled. even in degraded littleness and apparent inferiority. By Spiritualism I have seen that the religions, the asages and customs of the world in the present and

be of little real significance-that written laws, both do ?" religious and moral, are attributes of matter, not spirit; good and bad morals and religions are material not spir itual: that argument is always superficial, and contention and combat are more superficial still; that creeds and beliefs are only lawful effects, not spiritual causes; that attend to his business, and I have not knows aby the actions of men are necessities to men's conditions; symptome of another attack. That night be was to that the affections of men that make the acts of men are have been sent to the asylum with a temperanest not subservient to human volition : that human philoso phy is subservient to human affection: that affection is any losane or inharmonious influence that in the seat of physical life, philosophy in the highest choose to fasten upon him physical extremity: that philosophy guides us to the grave, affection bears us to heaven; that morals and subdue him would increase his susceptibility. religions are helps to the physical being, but not to disturb the harmony of his physical system more and the soul, for they are only effects of the soul; that soul more. is not guided or influenced by the beliefs and deeds it

guided by the smoke it sends off. Spiritualism opens been under influence so disorderly, that she cut of me a view to the perfect form, power, and certainty of the of her own fingers when entranced by a spirit, and immortality of every human soul.

Spiritualiam, it is good in the highest sense of good. never but once controlled in a disorderly marner. Re ness, and lovely in the deepest, truest meaning of could not have a friend more orderly or more agree loveliness.

What sensuous, surface perception calls Spiritualism is not Spiritualism: it is only materialism that Spirit | cause inhermonious spirits could influence her as not ualism causes to fall from the beautiful sonl. And to as those that were orderly and harmonious, and Bpirk those whose affections are yet only set on these failing ualism charged with "causing her insanity." Blaze things of earth. Spiritualism appears a terrific evil, she has been with us there has been no influence that because it breaks. damages and deforms what they only could be pronounced ineane or disorderly by the nor dearly love.

Table tippings, raps, trance, etc., are not Spirtual sm, they are only effects of Spiritualism. These are in future of the power of spirits to disturb the phys. only sensious effects of a deep and holy power that cal. and inflict or cause pain. lies behind, which the poor, frail philosophy of man cannot quite yet understand the wisdom of. So, like as a baby cries in pain, philosophic man cries in want but not so troublesome as to compel the friends tom. of knowing wisdom's ways, and calls these wise work. ings of the spirit world of satanio direction, tending | caged, and fettered, because their friends refuse to be to disorder, disruption chaos. And it is right that lieve, or have nover thought that there can be dioni he should do so, for it is natural and incident to the only as well as orderly influence. condition of earthly love which all have, or will pare through. In the condition of earthly love, who, with out deprecation and condemnation, can bear to see the fondest idols of their affection broken and destroyed ? shall we not save them ? It is the tendency of Spiritualism to break in pieces the idols of earth that men worship, so that the affeo tions of men and women may be set on something bet ter. Those only who yet have a deep love for the things of earth, talk against and qualify Spiritualism with evil adjectives. These things of earth that fight. ing men so fondly love and count almost eternal, and even think them obstiots for heaven's immortality, are only earthly idols that Spiritualism is breaking. Wealth. pretending morality, superior religion, excel Hon 1 onor, fame, greatness and the salve tion of self. all these are only idole that men selfishiy worship in the deep affection of earthly love. Spirita alism will break them all, and for doing it will get many cursee, but there shall follow in its trail spirit ual blerelogs. I would not charge God with any blunder, nor can I deny, if Eve was inharmonious, that she had the ele ments of inharmony created in her. Eve. I suppose, died as other women die-a natural, physical death, and if so, she had the elements of death at her birth muscle, lungs or brain. These must explate their st. in her physical being, as do all other physical beings. And I would not call God, a God of " confusion," because he so created her.

[NOV: 7, 1883.

# INSANE HEDIUKS-NO. 1 ST O. H. WELLINGTON, M. D.

Not long ago we were summoned by the friends of a Ham in a distant o ty to hasten to see bim. Its

Mustard was powerless to relieve. Blister wanted wound, but not counteract. Anodynes would have assuage the excited brain; " he wust go to the say. hum," was all that could be said by good mathe counsel. Even those who know he was a median and by spirits, could only say. "He has been infarmed too much;" ... His brain has been too much tarne," and thus account for " insanity."

When I entered the room, his expressions of derpatr brought tears to my eyes. He seemed to be in sty most terrible fright. He feared that I was coming to destroy him, and conducted like & child expecting to be beaten by an enraged father.

Taking advantage of this expression of his testing. I ordered him to sit up, in tones of authority, and moment, and then commanded him to stand, Ba trembled as if being led to execution.

To my mind the fear was the emotion of a spirit who had entire control. I placed my hands on ha head and passed rapidly to the floor a few times, when taking him by the shoulders, I wheeled him anddenly round, saying, " Now you are entirely well." In a instant, he looked me fair in the face, and with past, are weighed and found wanting, or are found to most cheerful expression said, " Doctor, how do rea

He was well and natural, conversed playfolly a usual, and the whole time occupied was not bail us long as it has taken me to pen the above. He could now be influenced in an orderly manner as before, and easily controlled, and of course he would be subject to

Moreover, all the anodynes and anasibetics used in

At the present moment I have two patients in me produces, no more than the engine is influenced or family, who have been mediums for years. One have otherwise injured herself and others. Bhe bas been To those who see and feel the blessed realities of with us now for months, is often under influence, up able.

The other has been confined a year in an asylum, in prejudiced observer, except certain effects confined er tirely to the physical. I shall have something to me

Every week-yes, almost daily-we hear of similar cases. Some at home, suffering unutterable horror, move them; others sent to asylums to be dragged,

Hany of these can be relieved in a week or a day by those who know the causes and methods of jubarnsnious and disorderly influence. In heaven's mms,

Milton Hill Remedial Institute.

## THE TWO SAVIOURS. BY LOUISE T. WHITTIER.

History informs us that more than eighten banded cars ago, on a distant Eastern mount, was credited one who had borne thither his own cross, and though like every suffering coul, he cried. " If possible ki this chin hass by." vet it was of no evalu human sacrifice depended the spiritual saivation of the world. Though many, no doubt, believe that to the brutal sacrifice of life they owe their all of foture hepiness-and I once belonged to the fast decreasing duif -yet from the depths of suffering and degradation be man souls are now asking for the crocifixion of soul er Bavlour, to atome for the sins of physical life. Bit however graciously God may deal with the beat, all our experiences prove that He never pardons sloutd. fences unvicatiously. Nay, there are numerous and obvious cases of violated physical laws, where katum. with all her diligence and severity, seems usable is scourge the offender enough during his life time, ad to she goes on plying her scourge upon his childre and his children's children after him, even to the third and fourth generation. All the sons and all the darghters are made luberitors, not in aliquot parts, bailys kind of malignant multiplication in the distempti, each inberits the whole. Since it is useless to expect to go on trangressiv the health-law of our constitutions without paying utmost factbing of such violated law, is it not the that we begin to inquire what we shall do to be smi from this fiving death ? And does it not deroive us, as Spiritual Reformers, to think, write and bit and thus prove to the world the possible existence of sound mind in a sound body? Though we ignore to idea of a spiritual saviour, yet by our looks and anwe are praying for one upon whom we can cash the ker dens of our physical sins. We talk eloquently of D beautiful angel-world, where harmony, peace and by manner to perpetuate this suffering, and people in beings. My beart rejoiced while reading the reson tions offered by Bro. Toobey at the Potedam, M. L. Convention, for truly " physical health should be at tivated as the basis of spiritual growth." Then clip the wings of fancy, and deal swhile with the ties of earth-life, and become our physical, a mil # spiritual saviours.

That night, I know not how the hours sped-there was a great commotion at Oakfast, Hall. Mrs. Strong raved and shricked forth invectives and denunciations against the son-in-law she had pretended to honor. Agutha was to hysterics; the face of Rosita was blanched to an ashy hue. Mark Catliffe had spread the poison of his communication. None seemed to head or sare for me, and like a guilty ghost, I stole forth under cover of the midnight darkness, and left my childbood's home forever. My brain was crazed with grief. my heart throbbed with fever pulsations; but more than all that bowed me to the earth was the recollection of that altered face, those savage eyes, that up lifted hand that fell upon my shrinking frame, like hammer strokes of fate ! My lather's hand I . . .

[TO BE CONTINUED.]

Communications from the Indians in Spirit-Land.

Four years ago, while in the city of Boston. Mass , 1 received a spiritual communication informing me\_that\_ there would be no permanent settlement of the Indian difficulties under the Government of the United States. until the tribes which are in the spirit land were agreed as to the terms of settlement, and as to the loestions and extent of country which the remnants of their tace should occupy.

I received another communication in the city of Washington, August 3, 1863, through a highly-developed medium, as follows, showing that they are now agreed. J. B.

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Washington, D. C., Oct. 14, 1863.

#### TO JOHN BERSON:

My Friend-Our great representative council consists of all various tribes of our nation, both of the present and past generations, who once inhabited the beautiful country which your people now claim or qceapy as their own.

Our purpose in meeting is for the prolongation and elevation of our race, and for the reign of barmony smong all the various tribes. Our spirits have hovsted around our old familiar homes, and we wish no longer to see our tribes and our nation waste away. We wish commissioners sent to hold councils for their protection, elevation and harmony. Let them be held at a certain appointed day and place.

We in spirit life wish four Grand Reserves to be spesially set apart, having for their purpose the advancement and protection of our sation.

For the Forst Reserve-We wish the Penobscoi and other Eastern lifdians to be removed to Lake Superior, togather with those in the vicinity of the lake and ad;

Beemed it like his funeral knoll. Thenceforth, when he fought in battle, Seemed his glaire to love its mettle: Knightly prowess soon forsook him. Like an aspen. formen shook him. When their blows upon him fell.

Soon, howe'er, his cares were ended, For an archer's shaft descended

All unguarded by his shield. Scales of Milan plate were shivered. Deep within his heart it quivered, Dead he full upon the field.

Slent the rohin on the willow. \* Slept the ludy on her pillow.

Blient was the castle all. Woke the lady sore affrighted-By her stood the one she slighted. Ghastly in the vaulted ball !

From his breast the blood was streaming. And his phantom eyes were gleaming. With a sad, reproachful look, And a roar like pealing thunder Seemed to rend the roof asunder. Whilet amain the castle shook I

Then a glare of light supernal. Lit the hall with gleams infernal-Such as no or was seen before. And the tower was burst asunder, Instant ceased the demon thunder-

But fair Jane was seen no more l

. . . . . . Years have passed, yet in those chambers Where the blooming ivy clambers,

Roam the spirits of the twain. Sounds are heard of demon laughter, Shaking each old oaken rafter, As they hold their midnight revels, With their train of ghosts and devilu, Howling through the night amain.

Travelers on their way benighted, Tarn them from the place affrighted, At the goblin sounds they hear. Eivisb shapes in dances spinning. Skeletons in armor grinning.

See they in this place of fear ! Milwaubee, Wis., Sept., 1863.

SEELLING, AND NOW TES MICHILES AND DODOED .a correspondent writing from Morris Island to the bad, wrong or evil. But, on the contrary, I have found Christian Advocate and Journal, says-

its journey, lighted as it is by the burning fase. When | found in it a rich and exhaustless fountain of truth. the mange is two miles, the track of schell from a in it, through the mystifying vapors of opinion and mortar describes very near ball the are of a circle, philosophy that are everywhere around us, I have seen On leaving the mortar, it gracefully moves nearly or the comely form of common sense. By it, through the

If without, was it the spiendid and beanteous world she saw, and did she wish herself its queen? Or, was it some high-wrought faculty within, impaseloned and aspiring after knowledge? What then? Did the faculty set itself in motion ?-or is the faculty male and iemale that it can, by self-action, generate new instincts, and create new passions.

It would be unfair to say that the woman acted in the matter without due provocation, for her descendants rarely go against our reason; and that she had a most arch and consummate villain to deal with will be confessed, when it is remembered how nearly be nir the matter in his conversation with her respecting God, and the probable consequence should she disre. gard his threatening.

But how did he (the Devil) get these secrets, unless he was once in friendly intercourse with angels and the dignitaries of beaven ? Why not ? Once in our bosoms we held the destroyer of our nation's peace, and why not some far-off and celestial heaven have held this rebel angel and his host ?

If the facultics of the woman got into disorder of themselves, then by the same logic they can get OUT of it of themselves, and in that case each thing becomes its own redeemer, which intimates universal wreck, and universal upbuilding. But this is not the way of the divine philosophy.

Why, I am not more shocked at the Devil, than at myself. I have had thoughts that would-onthrone-Jebovab, and seize creation for myself; and what in me is a momentary wish, is in Satan a settled and determined will-

Who, having the advantage means to keep it will, Shrewd, cunning, and sometimes devout, When that is best to bring bis end about, To visit and cheer his patrons on their way.

But ht it be observed again, that, if the woman's faculties were self acting, and by that motive got out of order, and so remain in spite of medicine to cure. there was some buge defect in making them; so much as to absolve a man from sin who puts away a woman for not liking her.

"A. B. C.-I propose to show only what I know of Spiritualism, not what my ignorance presumes, or knows pollying of. Of the good of Spiritualism I know something-of the bad of Spiritualism I know nothing. In ten years experience of daily and hourly devotion to this blessed influx of heavenly love upon the earth, called Bpiritualism, from the deep, earnest and honest convictions of my soul I affirm that I have not recognized snything in it that seemed to me intrinsically

in it all the good for which my soul yearned, all that At night we can see the path of a shell through all my yet feebly developed capacilles could bear. I have

Effects have causes, as well as causes have effects. Causes produce effects, and the producer is always superfor to the product.

I never saw grapes gathered from thistles, but have een men try.

If man is a self acting being, his action is very limited. All Nature is self-acting, and Nature is its own author. Nature is all power, all wisdom, all presence. These three attributes of Nature we may call God. It takes everything that has existence to constitute Nature. The attributes that make our God are infinite, so there is no power outside the infinite power of God; hence the power that tempts is God's power, and the power that surrenders to temptation is God's upon the subject of health. and provice what we press. power, too.

It matters little whether we say God's power sots within or without us, whether we call it devilish or angello. All power is God's power.

If it be unfair to say that any not is produced without a due provocation, the earth is loaded with unfair ness. I do not besitate to say that every action of piness, like the gentle zephyrs of a summer escapt. every man has due provocation, has a lawful and ung. fan lightly the brow and cheek of earth's once voldable cause that lies in the all-wise and all direct. ing children, while at the same time we are living in ing power of God. Nor would I call any part or fraction of the unseen wisdom and power that directs the spirit-world with half-developed, inharmonica has world consummately villanous, for all of God is good.

A devil outside of man, a personal being with a tall and one split foot, that has his headquarters somewhere in the sir or down in the earth, that influences all men and all women, that makes all kneel and bow to him with but little, if any, rebellion to him, even in secret, is only a groteeque symbol, an absurd figure of the real power that damages and dissolves earthly things, the final end of which is physical death, and which physical death is as lawful as physical birth, and is meant to be so by the wisdom that rales.

If this fictitious kingdom of the devil is immortal, as is claimed by the Church, if it reaches beyond the that every child of earth is a subject of the devil's til the first of January will be Fox Lake, Doors kingdom forever, for all are bis subjects here.

Every man must die physically, and what is called the devil, or evil, is alone the proximate cause of man's physical death. This physical death to the senses of the soul is a great bleasing, while to the seuses of this world it is a great curse. Bo the senses of the soul do of lake Superior. For the Scoold Renews We wish the Southers and Middle States Indians to inhold; what is now known Middle States Indians to inhold; what is nown hable Mi not curse evil, but call it good while the second of

I would here say to the friends who have invited to speak in their vicinities on the subject of both that I prefer to not make engagements far anew, if will endeavor to respond to their calls as and at po stbbe.

I intend to spend the remaining part of the balan the winter in Wisconsin and Illinois. Hy soline or after that Whitewater, Walworth Co., Wis.

Puttch says he never could see that Canada wild much benefit to England; for all the Moiner could ever got from those provinces was wars, and has and rows-except the Canadian boat cong, and end that commences-"Row, brothers, mw."

## MEDIUMS AND LECTURERS. BY WARREN OHASS.

If there are any classes of effective workers in the field of haman progress, that are abused, misused, villided and cruolfied. and who deserve the sympathy and ebarity of the good. it is first, mediams; next, lecturers on apicit intercourse, who are not mediums. The latter are less sensitive, and more able to meet the blasts of scorn. ridicale, contempt, and slander, from the self righteous and self constituted isaders of soolely and respectability than the former.

I have been in the field from the early dawn of Bpir-Itustism, and borne the heat and hurden of the day, and have seen the rise and fail of many bright and promising mediums and speakers, and have soon more fall from the uncharitable attacks of selfish, personal fors within the lines of Spiritualism, than from the open attacks of enemies without.

Spiritualiam has been managed by self-constituted leaders, very much as the National Army has, in which some of the best, most promising, and most popular officers have been relieved from duty. to gratify the ambition, prejudice, or selfishness of others. Some, I know, of our once most promising. advocates, have been lured out of the field by matrimonial retirement. often crowded by slanderons tongues of the Jealous and envious, and by rivals for public and private honors. These I leave to bear their own testimony in proper time to their success and satisfaction in escaping the evils and finding the Joys of existence; but scores of these to whom the people loaked for light from the spheres above, and as instruments in the hands of spirits for opening the windows of heaven to the groping and freezing souls in this world, have been driven from the field by the harsh and croul treatment of hard bearted and envious persons in the same faith with them.

It is curious to see how few of the early ploneers of Spirituation in this country are still in the field, and yet how lew of them are over the river and on the happy shore of the "summer-land." Yet they have not gone back to the flesh pots of Egypt, with very fow exceptions; but they are soundalized by the selfconstituted leaders, and self-righteous guardians of the respectability and morality of the cause.

It is a notorious fact, that there are some persons among us, who, if they could have their way, would remove all the popular mediums and speakers, but a few combined partizans and sycophants, and serve the rest as some of our best officers have been served. as they have already done with some, who bear it like the military martyrs, patiently waiting a day of justice and an "age of virtue."

Where is Brittan, Tiffany, Newton, Hewitt, Spear, Dr. Dexter, Ambler, Gibson, Smith, Emma Jay, Charlotte Beebe, Fanny Green, and a host of others, less known. who took part early in opening this subject to the public, who are still in this sphere, and not in the churches or the ranks of our enemies?

Where is that second graduating class that came a few years later, and worked as elliofently and faithfully as any? Where is T. G. Forster, G. E. Lockwood, J. 8. Loveland, R. P. Wilson, L. S. Everett, Dr. Mayhew, L. B. Brown, Mattle Hulett, Rev. Mr. Ferguson, the New Hamp-blie Professer. (whose name I cannot catch.) and a bost of others of this class and age, and many who have even come and gone since ?

Ras justice been done these ploneers at all times? Have they been treated by Spiritualists with that charity which we profess to have, greater than our Christian neighbors? Have they been rewarded with that penny that belongs even to the eleventh hour laborers? Have they been forgiven with that lorgive. ness which forgives "seventy times seven." by those in the faith with them ? Have they been treated as brothers and elsters by those who profess to be such to all the race, black and white, good and bad, pure and vile? Have they been even decently rewarded for good services rendered? Have not many of them received directly the opposite treatment, until their sensitive souls have hid themselves from public abuse by retirement?

T. G. Furster, whose eloquence and philosophy held attacked by hearts colder than the loobergs of Greenland, shrank from the contact, and retired from the field, for a time, at least.

## Written for the Banner of Light." IMPORTANT QUESTIONS AN-

SWERED. BY Q. L. BURNSIDS (MEDIUM).

I still will be prophetic, for I saw In visions of the deep, entranced night. The still accumulating oridence Of human change to more beatlinde.

I moved among my fellows somewhat md. Because the evidence was not so strong As my o'er-sanguine wishes called for. Yat The day is not far distant when the sight

Of all the good and fair will be more clear; When the low-toned and monotoned desire Of all the nations of the earth has come : A man to show the laws of God are just. And not to be repealed by priest or king, To suit the whims of titled anarchy. A man to show the laws of Nature still

Are but the laws of Gpu. To give no feigned Nor forced attention to the big est trath : TERRE 19 NO GOD BUT GOD, AND GOD 18 ALL.

Answer me, winds of midnight ! Answer me, Ye stars that round the planet seem to roll ! Have ye no voice to tell that God is there? Are there as laws to bind ye to the day, And sluk ye in the abyss of deepest night 7 Are ye but wandering meteors of the night. Astray upon the fields of azure ? Light ! Have you no voice to tell from whence you came? And are you thrown obsotio from the sphere Men call the sun, bot knowing what they say ? Are you in passing radiance brilliantly Illuminated for a festal night. Then doomed to go in utter darkness out? And where is all your law that called you forth. And set a sign and token in the sky ? Is the sign there, and that it signifies Gone on a journey to symposian feasts, In some far realm of all his bright domain 7 Answer me, mighty atmosphere that rolls Through the abyse of all the nether world I Have you no life to bud the coming year? Or is the blank a obemist, calling forth Trees, flowers and fruitage, by his alchemy?

I answer for myself : and now declare There is a God, of whom I am a part; And dare the world to combat with my love That I have learned when in the upper realm Of other where I floated from the earth, Ensanguined and enfechled.

. Uh, how well The ancient magic of the teeming earth Comes in stornal phases from the south; And with the saturnalia of the years Crowus the expecting servant of her breath.

Stem your unwieldly currents, might gearth t And then the mind will set its onward course To that unfound and much desired bourne Whence travelers will not desire to return-The baven of their wished-for dreams of years, Eucherished with the glow of youthful hope; The bright and glorious future of the soul.

## SPIRITUAL PHENOMENA. TRANSLATIONS FROM THE " BEVOE

SPIRITE."

The teachings of French Spiritualism differ somewhat from ours and our English cousins, the result. probably, of their former materialistic philosophy and Catholiciam. It is not quite like the " composite immortality" of Fourier, but resembling that of Dr. Edward Beecher, that having sinned or falled in our former protection. (or at our own request.) we return to earth again for a new experience in another incornation ; and the testimonles they obtain from their depart. ed, seem to corroborate their ideas, one of the most spell bound his numerous audiences, and whose words interesting of which is the following, translated from and medlumship quickened many a soul into new life. | the March number of the " Revue Spirite." given by a physician of Paris. He says: In a family of laborers, my neighbors, in the coun-

try, was a young girl named Clara Rivier, of ten years. G. E. Lockwood, whose eloquence blazed all over who had been completely infirm over since her fourth northern Ohio, and other parts of the West, and who year. During her whole life she was never known to made hundreds of friends and thousands of admirers utter a single complaint, or make an impatient sign, in a few months-was slienced by a single shot from a and although deprived of instruction, she co mounted battery, and hid where friends and foes have afflicted family, conversing with them of the future allke failed to find him for years, yet his name and life and the happiness she should there find. She died memory are still sacred in the hearts of hundreds, and in September, 1862, after four days of tortures and they even inquire affectionately after him of other convulsions, during which she never ceased to pray to God. ... I fear not death," said she, ... since a life of happiness will then be mine." She said to her weep. Dr. Dexter drops addeniy out of New York, and his | ing father, " Be cousoled; I shall return to visit you. My hour is approaching. I shall be forewarned of its coming." And when the fatal moment drew near, she called her relatives to her, saying. "I have but five minutes to live: give me your hands," and she expired as she had announced. Since then a rapping spirit has visited the house of Mr. Rivler, which overturns overything, striking the table as if with a club, shaking the curtains and draperies removing the table utensits, playing with the bells in the garret. This spirit has appeared under the form of Clara to her-sister, who is but five years old. To this child her sister has often apoken, and that which excludes all doubt upon this point, is that the apparition utters cries of joy, or of immentation if her desires are not complied with-that is, that the fire and lights should be extinguished in the room where the vision takes place, during which the child continu retain their usefolness. If we turn the cold shoulder to ally says, " Only see ( lars ! How beautiful abe is." The father desired to know what Clara wished, and she demanded that they should restore her hair. which,

parents had a proof; it will soon ocase, but not till conviction has been carried to many minds."

"The general charity which has been counseled. will it cause these obsessions to cease" "The obsessions will cears when the time for it arrives, but believe it, prayer and faith are powerful to

subdue it. The allmony is in itself a prayer; it goes to cousole, and aided by us, will carry conviction to many bearts. It will also draw attention to these manifestatiuns."

"Why, so young, were you afflicted with so many infirmittes?

"I had anterior faults to explate. I had misused the health and the brilliant position that I enjoyed in my preceding incarnation. Then God said to me: Thou hast greatly enjoyed, missarably thou shalt suffer; thou wast baughty, thou shalt be humbled; in place of vanity, thou shalt force thyself to acquire obarity and goodness.' I did according to the will of God, and my guardian angel alded me."

Another "terrestrial expedition" is given in the July No. called "Max, the Mendicapt." An old man, who, lame and infirm, wandared about selling aima nacks and email notions, subsisting mostly by charity. He received the soubriquet of "Count Max." But no one knew anything of his origin, yet his physlogomy and manners contrasted strongly with his rags. Boveral years after his death, be appeared in a vision to the daughter, of one who had formerly been kind to him. He said:

Thank you, for remembering poor Max, the beggar, in your prayers. You desire to know who I am, and I will satisfy you, while it will be instructive to many others. About a century and a halt ago. I was a rich, powerful Lord, but vain, proud, and infatuated. By immense fortune served only my own pleasures. My vassals, I believed, created for my use like the animals on my lands, were pressed and maitreated to subserve my prodigalities. I died before middle age, exhausted from excesses, but without having experienced any real trouble. The world smilled on me. tomb. not a prayer ascended for my soul, and my mem ory was cursed by all whose misery I had occasioned. at the death of each of my victims, there was a new thing " angular." figure, which, threatening or ironical, continually followed me. Not a friendly look. My old companions in debauchery fied from mo, seeming to say with dis. ing, special to most recent and interesting events. dain. "Thou canst pay for our pleasures no more." At length, overwhelmed with fatigue, like a weary traveler who sees no termination to his route, I exclaimed, Oh my God, have pity upon me. Oh when epistics and conversations, said much of the Awronal I had heard since I left the earth, said:

"What wouldst thou ?" "What oun I do, great God? I submit to all."

"Repeat, humble thyself before those thou hast humillated. Pray them to intercode for thee, for the prayer of the forgiving is agreeable to the Saviour." I bumbled myself. I prayed my vassals, my servants. who were there, and whose faces looked kindly on me band, was a celestial celebration of Copperhead deas they disappeared. Then commenced a new life. feat in Connecticut-a sign of undivided New Eug-Hope took the place of despair, and I thanked God with all the strength of my soul. Then the voice said: eastern const. And I let them jeer. "Prlace !"

And [ replied:

"There is here no prince, but only the God all pow erful, who humbles the haughty. I'ardon me. où Sa vionr. for I am guilty, and let mo serve my servants if it be thy will."

"Bome years later I was again born into a family of poor laborers. My parents dying when I was yet a child, I remained alone in the world; I obtained my living as I could, by ohores, by working on a farm. but always honestly. for naw I feared God. At the no longer work, and for fifty years I was a wandering beggar over the lands I had once been master, too happy sometimes to obtain shelter in the stable of the chateau of which I had been lord. In my dreams I ofton seemed to be in possession of my ancient for. tune; this often awoke a sentiment of bitterness and regret, but never a complaint excaped my lips; and when it pleased God to recall me. I found myself blessed indeed, for having hed courage to submit without murmuring to this long and painful trial."

In the .. Revue" for this month, made upon this subject, and questions as to the difforence between explation and trial. They observe that the true explation of Max seemed to be during his stay in the spirit-world ; that the position he occupied dur ing ble last incarnation was only a trial that he chose or was imposed on bim; yet, during that second life, he being ignorant of his anterior position, it could not profit an an expiation." The editor. In his answer, says enough other things. Every effect having a cause, human miseries are effects which should have a cause. If this cause cannot be ound in actual life here, it must be in the anterior life. Moreover, in admitting the justice of God, these effects ought to have a relation more or less intimate with the preceding acts, of which they are both a chastisement for the past, and a proof or trial for the future." Spiritualism, by the revelation of the great law of durality of existence, completely raises the veil upon this quostion. We learn that if the fault has not been committed in this life, it has been in another. As to the question of forgetfulness, which, according to our correspondent, takes from the sufferings of life the character of explation. We have shown elsewhere that the precise remembrance of these faults would be oxtremely inconvenient; they would touble us, humilt ate as in our own ever and those of our relatives; would disturb our social conditions and fetter our free will. And forgetfolness is not so absolute as one sun poses; it has place only in this external life. The spirit in its solours in the spiritual life, and in moments of emanoination from the external, remembers perfectly, and this remembrance leaves an intuition which translates itself by the voice of conscience. Bpiritualism past, to judge more or less of the general character of explations or trials, he ought to conclude he has een guilty. From the nature of these tribulations. aided by the study of his instinctive tandenoies, and fault, he can deduce his past morale; his bad tendenoies teaching him that which remain to be corrected. There is then nothing irrational in admitting ton. that a spirit in " l'enaticite," (as he calls the sojourn in the spirit-life.) should choose or solicit another terrestial existence where be may repair his past errors. Misories here, then, are explations in their material affective life, and proofs or trials in their moral conse quences." Bo much for M. Kardac's explauations. It seems to us, on the contrary, that the Revelations of Spirits. If in the spiritual life there is such a view of the past minutes' duration, on the words, "Love thy neighbor We may serve and beip there, and the intimate counce, selves ?" tion between the two worlds, the repentant spirit may still labor and explate here without a bodily incarnation, if it chooses; so our friends beyond the tomb were several speakers present from Vermont, the more and our reason teach us. What say you, Mr. Editor. B. M.

# Written for the Banner of Light.

When I slept, the shadows gathered and scemed to throng my room:

Upon my spirit rested a weight of fear and gloom-Before my troubled vision arose a lonely tomb.

The sorrows that are past, and the sorrows yet to be, In waking hours are brightened by flope and Memory; And by the light of dreams strange fountains did I see.

But as the shadows darkoned, there came an angelformt

boly presence radiant, as a rainbow o'er the Her atorm;

And the shadows fied like mists to sunlight, bright and warm.

Though the years are long and sad, since the days of long ago.

When she passed away to Eden. and left me here belon-

In daylight or in darkness, her smilling face I know. Through the pearly gates of Dream-land, she led me

gently on. Beyond Earth's jarring discord, beyond the earthly

1001 And kopt my hand in hors till the shadows all were

### Correspondence. and the local division of the local division

#### Prejudice Prostrated.

AURORAL ILLUMINATIONS AGAIN; NATIONAL FOURTH OF JULT VICTORIES; EDITORS "BOSTON JOURNAL" AND "SPRINGFIELD REPUBLICAN" FLEA & NOTICE. Readers of the BANNER OF LIGHT, and others may have discorned oro this that I have various methods of and called me one of its happlest. My rank gave me putting prejudice and other ex-human elements hors a sumptuous funeral, but not a tear was shed upor my dis condut. My operations in this line are sometimes compact and instantaneous, and sometimes embrace quite a period of time, and a well-digested plan; and And oh, that is terrible, the maledictions of those you I am working in the light and by the force of regulathave injured 1 It ceased not to resound in my ears ing principles, even when I seem to be doing little, or ducing the long years that appeared an eternity. And exhibit what surface observers would consider some

Due mention may be bereafter made of various circumstances and occasions of this kind, but the follow will suffice for the present time:

For several sensons I have more lately, in lectures. communications to the press, and in numerous private will end this terrible torture? Then a voice, the first theory, to which I some little time age made allusion In the BANNER. The splendid Triumphal Arch of Light in the New England evening beavens of April 9th, nit., to which I made particular reference in the afore-aid BANNER article, had also been the subject of romark between me and my Athol neighbors. They sneered and Jeered very bugely at my idea that this spiendid suroral display had reference to events in land Unity, with a sprinkling of victory on the south-

> Pretty soon (April 28th, ult..) came that epiendid mid-day illumination, in which the western herizon was kindled up by .. long lines of light." having-as the Springfield Republican said-"the appearance of Northern Lights." and occurring in the full blaze of noon. This wonderful exhibition I at once assured my langhing neighbors, was indicative of western triumphs-and, indeed, true to all such extraordinary indices. It came in direct connection with the latter series of successes under Banks and Grant.

But I was not satisfied with sillrulog the direction age of forty a malady selzed my limbs, so that I could or significance of these splendid outbursts of heavenly glory. I have bent my intuitions equally as much to ward determining the reliable points of "mediumship." and selecting from among the mass of A. J. Davis's varied predictions what I considered one or two sure points. I assured my merry townsmen that as the colmination of the aforesaid glorics of the heavens. they would have, in the region indicated, two Fourthe of July on the approaching anniversary. The joyfut Fourth in Penneylvania opened their eyes a little, but when news came of the surrender of Vicksburg, on the Fourth, they gave in; and pointing out the heartiest

meeter to a true blue Orthodox man, I said, "I have

By direction of our guides, we next visited Sarahors Springs. Through the exertion of Bros. Dr. B. B. Newton, Thatcher and Thompson, Metropolitan Rall was obtained, and we gave lectures Bunday, Bopt, 20th. at 11 o'clock, A. M. and S and T 1.2 o'clock, P. M., to rather small, but very attentive andiences. We met many kind friends at Barstogs, and none more active than the justly celebrated healing medium of " Cot. tage Hume." I saw many cartificates of remarkable dures, by the "laying on of hands." He informed me that he had closed a most active reason of success, and was preparing to commence his winter campaign against disease at No. 64 Great Jones' street, New York.

We also had the pleavure of meeting with W. B. Mills and family. Bro. Mills is snother wonderful medium, and is doing much in lealing, principally by the use of mudicines. He is strongly magnetic to metals, all kinds of which are discovered by him from the influence produced upon him whenever he passes their location. He has intely purchased a farm, shown to him in a vision some years since, on which he has already obtained considerable gold. The farm is about eight miles northwest of the Springs.

The fashionable season at the Springs had just closed when we arrived there. No former season had equaled this for visitors. It was no uncommon thing for ten thousand visitors to be there daily ! Many were compelled to go to Troy nightly, to obtain lodgings. The dally receipts of each of the four most noted hotels (the Union, Congress, United States, and Clarenden.) averaged. for a considerable time, three thousand dot. lars. Each house daily convomed about five hundred obickens. The Union is said to have used eighteen barrels of soft soap, each week, to put the dirt out of sight. With such pleasure and expenditure, is it possible we are in such a terrible desolating war ?

L. K. COONLET.

DURABILITY OF TIMBER.-The piles sustaining Lon. don bridge have been driven five hundred years. In 1815 they were critically examined and found to have been decayed but little; these piles are principally of elm. Old Savoy Palace, in the city of London, Is sustained on piles driven six hundred and tifty years ago; they consist of oak, cim, beech and chestaut, and are perfectly sound. The bridge built by the Emperor Trajan, over the Danabe affords a striking example of the durability of timber in the wet state. One of these piles was taken up and found to be petrifled to the denth of three-quarters of an inch. and the rest of the wood had undergone no change, though it had been driven sixteen hundred years.

#### Passed to Spirit Life:

The germ of immortality within the form of Myrs, soul, daughter of Mr. and Mrs. Raymond Snell, of West Bridgwater, Mass. Diptherin insteared itself upon the frame, and linger-

ing, sie the roses of her check uway, and at the sarly age of 13 years and 10 months, on the morning of Oct, 15th, her earth eyes closed in slumber, and she awake in the land where sorrow, pain, discuss can never mar er happiness.

Her funeral was attended by the writer. Oct. 17th, and the blending of neighborly sympathy, with the grief of her remaining parents, brother and sister, was hallowed to her memory. May angel fingers touch lightly the brows of the loved ones left, and while time shall wait them toward shores elecant. Myra shall speak to them of home and heaven.

Oct. 22d. Stillman De Forest, aged 5 years, youngest child of Mrs. Sarab S. Aggett, of New Haven. Com. Thus has the mother's pet passed to the care of those who will ever guard the previous peart of the spirit with unceasing love. The dovotion of the ma-gets we rely on, and while in this hour of thiat, the heart may throb with pain, the mother, viewing with apiritual eye the change, can say, "I thank thee fa-

Blessed, thrice blessed, the power of immortal life, which brings light from the darkest places, and peace from the deepest woe.

Sept. 28th, the soul of Eddle Theodore, aged 21.2 years, son of Mr. and Mrs. Samuel H. Harris, of New Haven, Conn.

Eddie was a bright and beautiful bud on life's fair tree. Many the blewings showered on his youthful fiend, and many the suifes be scattered, like sunbeams thrown over the bearts of all. Beautient in life and death; still more beautiful in the land of immortality.

'T is .. ours, all ours !" the mother said, As she fondly bent o'er the cradle hed

Where her infant child by steeping ; "Ours to love." and "ours to lead. " Ours with the brend of truth to feed "-

And her joy gave vent in weeping. Abl-deep and holy the precious love Which the mother gave to her angel d her angel dove

# BANNER OF LIGHT.

gone.

ELLEN. BT B. R. EBAUM.

speakers. But he is gone, and the enemies of the sause rejoice, and his personal enemies are glad.

pen, which had made many streaks of light for the watchers, scratches no more for the cause, that we know of.

That old Iron war-horse, Tidany, that made Orthodoxy tremble wherever its sounds were heard, switched of, and runs no more.

The slivery tones of Bro. Newton are silent as the broken flute.

I am sure there is injustice somewhere. Is it not inside of our ranks ? Had we not better search the ranks and see if there is not a canker-worm of pride. ambition, respectability, self-righteousness, aristocracy. or some other gnawing obaractor within the folds of the garment that covers Spiritualism ?

We are strong enough, if we were only charitable enough to sustain mediums and speakers, and to reform and correct and improve all who need it, and still our own brothers and sisters in bellef, at every variation from our individual standards of right and wrong. what better are we than Christians or heathen? What can outsiders expect to gain by joining us?

If we allow a few among us to set themselves up as patierns of virtue and morale, and set up their stand-And as the measure by which all persons are to be away and condemned, what better are we than Preshyterians, with a synod? Nay, we are not as well, for they have a slight chance at selecting the rulers. while ours are self-constituted, arbiters of right and wrong. But I know there is a spirit-power over it all, and above us all, and it will. in its own good time bring all these wrongs to right, and the errors to judgment.

Oct. 16, 1868.

ONE OF THE LOST SHEET, -- A Methodist minister was traveling through the settlements of Wisconslu. doing good where he might. He tarried for the night at one of the ploneer's cabine. The old woman, while preparing suppor, entered into a conv reation with the visitor, and the following colleguy took piace:

"Stranger, where most you he from ?"?

"Madam, I reside in Shelby County, Kentucky."

"Wall, stranger, hope no offence, but what mout you be doin' way up here ?"

"Madom, I am searching for the lost sheep of the house of lenset."

" John, John I" shouled the old lady, " come right here this minuit, here's a stranger all the way from Shelby County, Kentucky, hunting stock, and 1 'll just bet my life that tangled baired old ram that 's been in our lot for the last week is one of his 'n !"

A rebel prisoner was asked by a Federal soldier what be was fighting for. He replied, " The rich man's nig-

according to the custom of the country, had been cut off: but although the parents have complied by placing her hair upon her tomb, the spirit- has still- continued He visits and noise, of which I have myself been witness, with other neighbors During an absence of ten measured and shortened or stretched to it. or cast days that I was obliged to make. the obsessions took a more violent character. Mr. Rivier receiving suddep blows upon bis body, and cometimes thrown down. Fright seized them, and they went to consult a medium, who advised them to give a general alimony to the poor of the country during two days.

In the meantime this conversation was held with the spirit. Clara Rivier evoked. responded, "I am near you, disposed to answer inquiries."

"How was it that you. so young and without instruction, could express such elevated ideas upon the future life before your death ?"

" From the little time that I had passed upon your globe, and at my preceding incarnation. I was a medium when I quitted the earth, and when I retarned amongst you. This was a predestination; I felt and naw all that I said."

" How was it that a child of your age never attered a complaint, through four years of suffering ?"

" Because physical auffering was conquered by a higher power, that of my guardian angel. whom I saw always near me. He know all that I felt, and rendered . my will stronger than the pain."

... How comes it that animated with love for your parents you came to tormeat them by making these noises around them ?"

.. | have without doubt a proof, or rather a mission to accomplish. This poles, this trouble, this wreatling, is a notification of our presence. I am sided by other spirits whose turbulence has a bound and design. Par-

1. 1

got bim down." Baid the Orthodox filend, "I should think you had, and a good ways down, too;" and the snearing friend "owned op."

They have since been very desirous of knowing what remainst but I have not vouchsaled them much beyond the general assurance that they must now settle up the rebellion the best way they can, and repent of their disposition to hold back from wise and available progrens, or prepare for soorse. There is, however, a political circular which has been recently distributed in this and other sections-a "Copperhead" document and " political alphabet," in which " A stands for Uld Abe;" ... B for John Brown, Beecher," &c.; ... S for Sumner," &c .- alt of them ' malignants," etc. The letter Y is a lickling straw of flattery for the " roung men:" but as there was no particular party or person specified for Z, a particular friend of mine. Snibblesneeze by name, has finished up the concern with the following additional verse, to which I would call the attention of all who eling to the long time perverted ideas of nationality, which underlie our present national crisis:

Z stands for Zany, a huge Copperhead, By whom our "young men" will refuse to be led; They forgot to put him into the last verse of this. Bo Snibblenceze thinks the idea not amins. D. J. MANDELL.

Athol Depot, Mass., 1863.

#### Rambles in Northern New York.

At Middle Granville, as you are aware, we were en gaged to speak at the Spiritual Quarterly Meeting, to bold two days, Saturday and Sunday, Sept. 12th and gives, besides the means to man to re-ascend into the 13th. We found a delightful home with Mr. and Mrs. C. H. Ball. Mrs. Ball is a very excellent speaking his former acts. From the tribulations he endures, and healing medium, and is doing much service in the cause of reredemption in that vicinity. Close by we had the pleasure of meeting many of the friends at the open house of Mrs. Blossom, than whom there is supporting it by the principle that the punishment no more genial soul to be found, as many of our Bosthe most just is that which is the consequence of the ton friends well know. There we made the acquaintance of the very agreeable and social companion of Dr. Main, the very successful healing medium of Bos-

I supposed you would have had a synopsis of the proceedings of the Quarterly Meeting by Bro. Middle-

The sessions commenced on Saturday morning. at 11 o'clock, with a small audience, by the regular Meth-

first read the 12th and 13th chapters of 1st Corinthians. concerning spiritual gifts and charity. After a brief allem teach there is no necomity for these transmigrations. prayer be gave an excellent discourse of about thirty as to bring repentance and amendment, the good of the an thyself." Much of the time in the morning and chastisement is accompliated. and opportunities for alternoon sessions was occupied with the discussion of showing the new principles of action are not wanting. the question, " Can we love our neighbor as our-

On Bunday the meetings were largely attended. and a very deep interest was manifested throughout. There prominent of whom were Bros. Thomas Middleton, of Woodstock, and W. W. Russell, of Rutiand.

While she tolled to gain it blessing: But her eye not alone was watching the child. For an angel one, with influence mild, Came near with soft caressing.

In the hour of midnight's stilly calm, While on his wings lay a beating halm, (Which should southe the montrier's sorrow) He fulded the lambkin elose to ble breast And whispered, " Thou tonorent, take thy rest, Nor wake to the coming morrow.

"T is ours, all ours," the angels sing, As gently and carefully folding their wings Around the unconscious sleeper. They bear him into the realms of light. here nover can come a shadowy blight. But the mother in grisf-field keep her. M. L. BBCEWITT.

New Haven, Conn., Oct. 21, 1863.

One more worn and weary soul has escaped the cold atmosphere of carth, and gone out of the reach of those who envy or hate the Spiritualist and progree-

sive minds of the ago. Mrs. blarths M. Fletcher left her body in Ripon, Wisconsin, shouk it off with the early winds of Octo-ber, as the leaves began to full, and Johned her com-panion and father in the summeriand. The former had been there several years, and the latter, one of the best of men in his sphere of Hife, went over fittle over a year since, and i noticed his exit in the BaxNER as Mr. N. G. Seward.

Mrs. F. hus left a little boy without father, mother. brother, or sister, or property, in this cold world-to such tender mercies as I was early left to meet. He has long been her only earthly tie, as she assured me oaks before her exil, and now she is his guar n few dian angel-mother, as mine was, for many years to

She was in the prime of life, but since the sudden decease of Mr. Fletcher, she has failed, and lingered. and whited, and longed to join him over the river, for she knew he was living there, and when her father went, she could not be contented longer here. Oct. 19, 1863. WARREN CRASS.

From Fort Albany, Va , the immortal part of John H. Melvin, of G. K. First Mass. H. A., aged 23 years. Kind and generous to a fault, obliging to his com-rades, of fine social qualities, an affectionate son and brother, and a good soldior, yet he was called in youth to hid adieu to fond hopes of the future, and the gem wan taken from the casket of disy, and now hovers around his friends in the fical, the spirit is free to roam with unbounded liberty in the spirit world, and though nothing but the form was left to his mourning friends, yet how pleasant it is to know that " be, being dead, yot speaketh." COMMADS.

Oct. 22. Randall D. Hormer, aged 15 years 2 months. He has left his dear mother and only brother to join his blessed father (who left one year ago) in the apl it. vorid. His soffering was very great, the divesse being Being pardiptheria: he bore it without a murmur. tially a medium, he had porfect faith in the bleased traffic of Spiritualism. He promised to return and comfort his afflicted mother, who firmly believes that he will, Oh, that all could have faith like a little child 1

In Bedford, of dipiberia, Bept. 22, Lottle M , only daughter of Thomas B., and Haocab Hosmer, 12 years and 3 months.

"Bhe is not dead, the ohlid of our effection.

But gone unto that school Where she no ionger needs our poor protection. And Christ bimmelf doth rule."

Bedford, Oct. 20, 1803.

ton, of Vermont, as I saw him taking notes. odist minister of the place. I forget bis name. He

#### "Gospel of Charity."

Under the above name, some of the Spiritualists in this city have formed a social Society for the purposes sot forth in the rules of action given below. The Society meet every Monday evening. In Fraternity Hall, Bromfield, corner of Province street. On Monday evening, Oct 26th, there ?were present over one han dred persons of i.oth sexes. The exercises were varied by brief speeches from both ladies and gentlemen. masic, and conversation.

In order to give the reader an idea of the objects and alms of the Society, we give the speech of Dr. A. B. Child, as it appears to cover the whole ground. Af ter a fow preliminary remarks, he said:

The subject of social meetings during the coming winter has been considered, and arrangements have been made for these meetings to be held at this hall every Monday evening. It is designed to have them mostly of a social and conversational character: to be occasionally enlivened by speaking, singing, reading, spiritual manifestations, or whatever may be fresh, interesting and agreeable to the members. Those who have kindred desires and congenial tastes-those who love Spiritualism and feel a deep and carnest interest in the realities of the invisible world, are invited to become members.

The meetings will be subject to the management of a board of seven directors. This board is external and constituted only to keep order and decorum, which is all that savers of government or organization in the society.

It' is the experience of every Spiritualist, and of many who are not called - pirituallets, that social satisfaction and comfort is not found in the circles of society that mainly talk the gossips and fashions of the day. There are unsatisfied desires in the bosom of every thinking and truly devotional person, that the forms and ceremonics of past social relations do not meet. It is the object of these meetings to do something to meet this want.

There may not be a better nucleus around which to draw a social circle of Spiritualists than a few wellchosen precepts.

To this end the following rules of action are presenied-not as a creed-not for a promise to make and break, but for a pledge to an effort to try and keep. Signing the following rules with a desire to make an effort and try to keep them, will constitute membersbip.

These rules of action have been named the Guard of Charity, and the mombers of this Society will be considered the friends of this gospel.

GOSPEL OF CHARTTY.

We accepting the Gospel of Charity which believeth all things, endoreth all things, sincerely piedge our-selves and our lives. TO TRY. earnestly, daily, and hoarly to keep and live by the following precepts-

To do by others as we woold have others do by us, in all our words and in all our ections 2. To resist no evil, but to oversome evil by doing

2. good. To be peacemakers, in privaté, social and pub-

lie life. 4. To never condemn the faults of men, but to

ever appreciate their virtues. To lorgive rather than punish the offences of

others. 6. To append to the noticer faculties of man, rather than to his baser nature. 7. To return kindness for unkindness.

8. To suffer rather than cause suffering

To make ourselves happy by making others

happy. 10. To deal justly and generously with all. 11. To be faithful and diligent in the performance of all our duties and all our labors. 12. To accept all things as created for nse and ulti-

mate goodness by a wisdom we cannot comprehend. 13. To so study the providences of life as to obtain

a caim and manly frame of mind toward ourselves, our associates, and our Creator.
14. To recognize the spiritual as the real world, and seek direct communion with it.
15. To pray for the guardianship of the angels of

love, truth, and wisdom, and make their precepts the gaide of our lives.

To recognize all human beings as children of 16. one Father in the pursuit of happiness, possessing a diversity of developments, differing in manifestations, and the final unfoldment of all to perfect peace in beaven.

To have faith that the Infinite Power and Wis-17. To have faith that the Infinite Power and Wis-dom which made the world, gave us birth, and sustains our lives, will hold us in His keeping for our own good, and for the noble purposes of creation. To oppose no belief or creed, but to recor-18.

nize and accept every bellef and creed as true and law fut to the condition of the believer. To write our CREED in our daily walks by deeds

# BANNER OF LIGHT.

This Paper is lassed every Manday, far the woh ending at date. Banner of Light BOSTON, SATURDAY, NOVEMBER 7, 1868 UFFICE, 158 WASHINGTON STREET BOOM NO. 8, UP STAIRS. WILLIAM WHITE & CO.,

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PUBLISHERS AND PROPRISTORS.

FOR TERMS OF SUBSCRIPTION BEE EIGHTH PAGE.

Same a state of the second The Issue.

"I cannot believe that civilization in its journey with the the leaders of this revolt, who seek to

\* Wade through sizughter to a throne And shut the gates of mercy on mankind ';

And hut the gates of mercy on manufact "; out have a far othor and far brighter vision before my gaze. It may be but a vision but i atill cherish it. I see one wast Confederation stretching from the frozen porth in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one fath, and, over all that wast Contineut, the home of freedom and refuge for the oppressed of every race and of every cline,"-Extract from John Bright's Speech on American Afairs, delivered at Birmingham, England.

#### Reflections on the Conntry.

The late elections are full of meaning for such as choose to regard them in their true light. Not especially in the line of party politics, for with such things we have nothing to do, and; in fact, we do not believe bave fallen to cursing and sweaving. The New York the people had a great deal to do in throwing their bal. lots. In Ohio, there was a contest which was too sig this will not do. We cannot allow a continuance of nificant in its character, and far too important in its such a state of things; and, further, we shall state results to be passed by without serious thought, by the what measures we have taken to ' reform it altogether." man who would properly read the secret meaning of We make at the Park as great a display of wealth as events and their close bearing upon the growth and may be seen either in London, Paris or Vienns; but in

levelopment of national character. In the first place, then, it is an anomaly in the his- nifled. Here the shoddyltes - the great musbroom tory of all States, whether constitutionally Free States growth of the past two years-imitate the show, the or otherwise, to find a spirited contest going forward pomp, the giltter of European society. But its politerespecting the very existence of a political community, ness, its refinement, its extreme decorum, our newand in the heart of that community, while a civit war is born great people have no conception of; and this is raging about the very questions which were suffered to not to be wondered at. See that unusually fine carbe introduced into the canvas. Not every people riage, with horses covered almost from sight with rich would have patiently tolerated the introduction of such trappings, the servants attired in bright, too bright, living questions into their midst at such a critical liveries. Who is the lady occupant of that splendid time; they would have been apt to say, ... We are test [turnout? Mrs. X., whose husband was a nobody last ing this very matter with arms in the field, and it can- year, but who obtained a contract since then. Now not be taken from that place of arbitration and brought he is a millionaire; and so on through the great array into our midst now." But no; there was a spirit of of carriages at the Park. Shoddy, shoddy, shoddy. confirmed toleration in the very atmosphere-a broad The French call such people parvenues: the English, and catbolic resolve that, even in the wild chaos of upstarts. We, with our usual originality, have coined

revolution, the voice of reason should not be hushed. and that the case should be reviewed, and reviewed sgain, until all mon's minds should be thoroughly sat

Infled. With this fact, quite as much as with its final and doclaive result, we are gratified beyond expression; for it demonstrates to a fixed certainty that men have not yet lost the use of their colmer facolties, and that, even in the allotments of a woe the like of which this peoplo have never before known, the resolution to rely upon rational methods and to abide by the results of reason alone is unalterable. With such a guide, we are in a fair way to reach a goal beyond the furthest which we have set before us. Bo long as we consent to lie open to the reception of the higher influences. we may account ourselves safe from any real lapse into the regions of superstition and spiritual death. It is the presence and the agency of this perfect faith in election by the people who participated in it, that holds out to us the pledge of far better days than bave ever yet been enjoyed by this nation. Not many years ago, our inflamed passions would not have tolerated the discussion of such a question while the life of the nation was in peril; it argues well for the chastening influences of our present troubles and conflict, that we will permit what we would have refosed but restorday to hear moken of, and that we rely, after all, on rational and solvitual methods rather than on the impalses of passion and the impatience of strong-beaded

eault of the lute bullotings, both of one party and an. Istenco.

orce.

they are awake, that they are inquiring and thinking. and that there is no danger of death from, moral stagnation. We happen to know of a great deal of inquiry now going on in the churches, of which pastors do not dream. Men and woman are throwing themselves, unconsciously as it were, into this great movement of the age, and the result betrays itself whereever there are men and women to be moved.

Amid all the time-serving, the scramble for gains, the selfishness, and the corruption which come to the surface and shock honest minds, we still believe that these are but so many distinct proofs of the seething sotion which is going on in the heart of the community. We would much rather see this than see no movement or motion. It is out of this confilet of experiences and thoughts that the common mind is to be disciplined, chastened, purified, and exsited. We do not and any reason to lose hope, because appearances are not always fair. What forces are working beneath, and what powers are operating upon them from above. this is known to none but the eyes of those who see in secret, and who are the efficient ministers of the will which controls the universe.

#### "Shoddy " in the Park.

They make great complaint in New York, because that newly-blown element of society known as "shod. dy" has just been making such a commotion in the Central Park. The Park is a great place for the assemblage of all sorts of turnouts, this season, especially in the horse and carriage line. In consequence, whoever can succeed in making a sensation considers himself a lucky fellow. All the contract patriots of the war have come out in the Park in full force. So great has been the crowd and crush, they have got their carriages tangled up in the general meles, and some of them Herald takes up the matter seriously, and says - " Now

those cities the people are well-behaved, orderly, digour own term, and have added to our vocabulary the word shoddy."

#### A Cheap Government.

It has recently been reckoned up by a thoughful journalist, that no government on the face of the globe, distinctly styling itself such, was ever got up and operated for the same length of time, at so little cost to itself and so large a cost to others, as that of the Confederacy. It had no arms and munitions to begin with, and so helped itself from the forts and arsenals of the United States. It had no navy, and therefore supplied itself with one, in the shape of swift-sailing armed steamers, which were built in the dock-yards of Great Britsin. It wanted seamen, and British sailors camo forward to the relief of the want. It needed coslingplaces, and ports for repairs, and Southampton, Cherbourg, and Brest, with sundry other convenient." neuhigher influences, as was duly displayed in the Ubio trai" places, were all ready to answer to its call. There were no open ports into which the necessaries of life could be brought in large quantities by the vessels which it had already impressed into its service; and at once the Bermudas offered convenient stations for all sorts of goods, which could be run across into Confederate ports whenever the opportunity offered. The rebel concern had no money, so it opened a loan in Europe, basing it upon cotton for security; and still it went forward with the deliberate burning of that same cotton, on a strange plus of "military necessity." This has been about the way in which the Confederacy has got along. So long as it can " run the machine"

We think the people generally are satisfied with the in this way, it will be likely to lead some sort of an ex-

#### Bishop Hopkins of Vermont.

The Bishop of Vermont has recently come out in a tart letter, replying to a protest which the l'annayiva ala Bishop saw fit to make to a pamphlet which he had written and permitted to be published on Blavery. it is in every respect unworthy of a man of his years time immigration is increasing rapidly. In the fing and position. It betrays the fact that he has simply eight months of the present year 08,004 emigrants lan lived to no purpose; for he confesses that he has the country, of whom the greater part were for the passed forty long and precieus years in merely defend. United States. It is easy to trace the cause to such ing the Greed of bis Church, instead of seeking to lib- princely extravagance as is set forth in the following wate and exait human souls, and that he is as sot as paragraph : fint against the free spirit of investigation and inaniry, even in matters of science, denouncing everything of the sort as "infidel rationalism," "anti-slav-ery fanaticism," and so forth. In the list of the grand sins of the age upon which his prelatic ven-grand sins of the age upon which his prelatic ven-and Spiritualism. What has been, is sufficient for the Bishop of Vermont; he considers that truth has all been discovered and staked out, and that beyond It man cannot go without perpetrating moral death. It is fortunate that the authority of such dogmatic minds is so circumscribed as it is; that even with all the affection and respect, many mon feel for a teacher like the Bishop, his influence over them has, so feeble a hold, after all.

#### Beecher in England.

Henry Ward Beecher delivered a speech on America. at Philharmonio Hall, Liverpool, Oct. 16th, before a better health than at any previous time for many year, densely crowded audience. There were a large number and that she intends to resume her labors in the of secessionists present, who undertook to break up lecturing field. This decision will be hailed the meeting, but their intentions were frestrated, as pleasure by her numerous friends. they were greatly in the minority. On the whole Mr. Beecher's reception, from first to last, was very enthusiastic. He showed by forcible arguments, how much England was interested in the triumph of the North. He asserted that elavery was the root and the branch its patron. I care not how humble and unpretending of the trouble, and maintained that the North fought the Gazette he takes. It is scarcely possible to fill a for the Union, because it believed the Union would ul- sheet without putting in it something that is worth timately secure emaucipation. He believed that un- the subscription price. I well remember what a marked der the influence of Earl Russell's speech at Blairgow- difference there was between those who had access to rie. and the seizure of the suspected rams in the Mer. some good newspapers and those who had not. Other sey, the hostility of the North to England would dis things being equal, the first were always superior to appear. He concluded by pointing out that in view the last in debate, composition and general intelli of the threatening aspect of affairs throughout the gence." world, kindred nations like England and America should not be estranged, for united, they would be a match for the world.

A vote of thanks to Mr. Beecher was carried amidst great cheering and some hissing.

#### Wholesome Neglect.

There is no doubt that the little ones are over-disciplined, at many points, and particularly where they should be let alone. Jean l'aul's little book on edu cation, Levana, which has recently been translated by an American scholar and published by a Boston house. touches up this abuse in a most delicate, yet causilo manner, which is worth reproducing by the press. The great German says:

"Even a grown up-man whom some one should follow all day long with movable pulpit and stool of con-tession, from which to burl sermons and anathemas, could never attain any real activity and moral freedom; how much less, then, a weak child, who at every dom: how much ress, then, a weak child, who at every step in alle must be eutangied in a 'atop-run-be quiet-do that i' It is the same fault as that filling and cramming of the day with mere lessons; under which rain-sport of instruction princely children eswhich rain-spout of instruction princely children es-pecially stand, as if to make up by that flow of teach-ing for the future ebb of learning. And what else, in fact, is this but unceasingly to sow one field fall of seed upon sted? A dead corn greanary may possibly come out of it, but no living barvest.field. Or, in another simile, your watch stops while you wind it up, and you evenlastingly wind up children and never let them go 32 them go.11

#### A Pertinent Suggestion.

The editor of the Davenport, Iowa, Dally Democrat and News, of Oct. 28d, in speaking of an exhibition of physical manifestations, by the Davenport Boys, says:

"The spirits made another good draw at the Le Claire Hall, last evening. They dispensed some very fine music, and showed their hands to the outer world through the diamond orifice. A good many of our people who have never been believers in spirit-manipeople who have never been believers in "spirit-mani-lestations" before, are now thoroughly confirmed in the belief that no human agency could have accomplished what they have seen and experienced. After all, does it require any great stretch of the imagination to believe that there are spirits among us now, than to believe that there were spirits among the ancient Jews? Usin Weit records much there does by obting in all Holy Writ records many things done by spirits in ol-den time, why may not things equally impossible to human ken be done in these days; and if seeing was believing then why should it part he way?

# Pauperism in England.

[NOV. 7, 1868.

Pauperism is largely on the increase in England statistics showing an amount of poverty in the whole country 18.51 per cent. greater than in 1861, in some parts of the Kingdom it reaches 39.22 per cont.

The Prince of Wales is tolerably comfortable for a young man just commencing the world. One mildes dollars of the accommitation of his Cornwall estate in

#### Mrs. Smith's Loctures.

The Lyceum Society of Spiritualists, in this city, on Sunday, Uct 25th, listened to two of the best les. tures ever delivered in this city by Mrs. Fanny Davis Smith. The Hall was full both afternoon and even. ing, and the audiences were very attentive and erideatly well satisfied. We were pleased to learn from Mrs. Smith, that she is at present in the enjoyment of

#### Newspapers.

Daniel Webster said: " Small is the sum that is required to patronize a newspaper, and amply repaid is

Dr. Mayhow in the Lecturing Field. It will be seen by a letter in this week's paper under the head of "Correspondence in Brief," that this ship and zealous laborer in the field of Spiritual Reform for the last ten years, proposes to enter upon the work of aiding humanity in the Western country, for the pert year. Euccess attend his labors.

#### Announcements.

Prof. James M. Allen, having completed a couns of twelve lectures, patriotic, scientific, religions and reformatory, written under the inspiration of John Quincy Adams, solicits calls for the delivery of the same in any part of the country. l'ermanent address, East Bridgwater, Mass. He speaks in that place on Tuesday evenings, Nov. 3d and 10th.

Mrs. E. C. Clark, speaks in Charlestown, on Sup. day, Nov. 5th.

Mrs. Laura De Force Gordon is to speak in Springfield, the 8th and 15th of this month.

SOFTENING OF THE BRAIN .- Mr. Solly, the eminent writer on diseases of the brain, says in a late lec. ture to medical students, on that frightfol and formidable melady-softening of the brain:

" I would caution you, as students, from excesses in the use of tobacco and smoking, and 1 would addie you to disabuse your patients' minds of the ides that it is barmless. I have had a large experience of brais diseases, and I am satisfied now that smoking is a most noxious habit. I know of ud other one cause or agent that so much tends to bring on functional di-ease, and through this, in the end, to lead to organic disease of the brain, as excessive use of tobacco."---Dublin Medical Press.

THE CONTINENTAL MONTHLY for November contains an excellent variety of ably written articles, Here is a list of its contents; The Defence and Eracution of Winchester, The two Southern Mothers; Diary of Frances Krasinska; November; The Assizes of Jerusalem; Letters to Protessor S. F. B. Morse; Backle, Draper and the Law of Ruman Development; Treasure Trove; Matter and Spirit; Extraterritoriality in China; Reason, Rhyme and Rhythm; The Lions of Scotland; We Two; Patriotism and Provincialism?-Literary Notices; Editor's Table.

of goodness and generosity. 20. To register our PAITH in the acceptance of all chinge, without condemnation.

To set our affections on spiritual things, and look for the kingdom of heaven within.

These precepts are virtually the precepts of Christ. They are also the deep and true expressions of what Bpiritualism is. Spiritualism will sooner or later draw all its followers to not only the acceptance, bot to the practice of these precepts-though, it may bo, that many shall be drawn to them through rough and thorny ways-ways of their own devices. If the precepts that Christ gave are riddles, unsolved to the past, they shall not be to the future.

Spiritualism opens new and broader conceptions of Christ and his teachings, and in a way unlooked for by the world, is leading men to the heretofore un. practised gospel of Christ's charity-to the government of forgiveness. To-day the world is governed by vindictive justice, and under this government men go in sorrow and in suffering. Our nation bleeds and weeps under a code of laws that resist evil. The precepts of Christ ask men to govern themselves by forgiveness, by the non-resistance of evil, whereby sorrow and suffering, blood and tears shall be uncalled for, and all may walk in paths of pleasantness and peace.

This society makes an aim and an effort to look in the direction of a practical acceptance of the precepta of Christ-and also the holy ordinance of Spiritualiam that does not and cannot in anywise reject or cast out one single enactment of the new and yet unaccepted statute book that Christ offered the world. Can there be any barm in trying to be good, generous and forgiving toward one another?

For this end those who may desire to do so will sign. their names to these rules of action, which is only a pledge to an effort in goodness. And for this end these social meetings are called, are dedicated, are consecrated.

#### Correspondence in Brief.

After a season of rest I am now about to resume my labors for humanity. This will be my tenth season in the lecturing field-six in the Western and four in the Restern States. I purpose spending this entire season in the State of

Iowa, and to commence my labors in McGregor, on Dec. Ist, remaining there throughout the week.

I shall be bappy while staying there to receive invi-tations from all parts of the State, and will endeavor to arrange a route which will meet all their wishes. Yours for truth and humanity,

JOHN MATHEW, M. D. St Paul, Oct. 19, 1863.

Percucystar-I can speak in the highest terms of the psychometric powers and ability of Mrs. A. B. Severance, of Whitewater, Wis., whose advertisement sppeared in your paper, for I have received a delinea-tion of character of myself from her, which is remarkably correct, and which, in my opinion, demonstrates the psychometric science—as I can account for the re-sult in no other way, C. E. SARGENT, Philadelphia.

It is destiny-phrase of the weak human heart ! It is destiny-purkes of the weak number here's is is destiny-dark spology for every error i The strong and the virtuous admit no destjoy. On earth, guides Conscience-in heaven, watches God. And destiny is but the phantom we invoke to silence the one-to de-throne the other.-Buleer.

other. So far as it was a re-affirmation of their solemn resolve not to let their country be torn in pieces by the wild beasts within it, any more than by the dogs from

on which we finally congratulate ourselves.

The power of popular idolatry is broken; and with

the fall of image-wor-hip have gone down many popu

lar delusions also. We can bear to bear of the re-

been of no effect; that we are so bruised in respect of

cal and social condition. If they are thus reformed in

the morals of State, not less are they in relation to the

principles of vital religion. The old walls are crumb-

ling down, so, that the divisions do not separate men

as rigidly as once. The old metes and bounds with

which the teachers firmly believed they had staked ont

and limited all troth, are at length torn up and re-

moved. What men used to call the landmarks no

longer serve their former purpose. They are effaced,

so far as their efficacy as limitations are concerned.

The influences of the time are finding their way into

the Church as fast as they did into the State. There

is nothing too eacred for their reach and touch. There

is no class of men who may claim to be absolved from

The spirit of resistance which is excited in the

churches, is as good proof of the presence of this re-

constructive and reformatory influence as is that other

their approach.

are in a fit condition for an advance.

The Indians. The Governor of Colorado has concluded a treaty

with the Tabequache band of Indians located in that without, it was acceptable in the highest sense to all territory, although be has failed to secure a settlement men and citizens. We must have a country first, in order to be possessed of anything else. No intelligent in a reservation The lands coded, the Governor says, are probably the most valuable ever purchased by the man, either, need be told that it was by the vile scheming of dissatisfied public men in one section that we Government from a single Indian tribe, including, as they do, nearly all of the mining lands yet discovered were brought to the verge of pational ruin on which in Colorado, and, in addition, a large amount of agri: we have stood trembling so long. It is a causeless rebellion, in the political and material sense, though it cultural and grazing lands. Thus it is. Our Government secures the lands bolonging to the Indians, but is a very natural and necessary one in every other.

fuils to secure a settlement for them in a reservation. Out of the strife will come profit to us all. Of course we should none of us have chosen this sort of trial, or Steal the Indians' lands, and nearly starve them to solected just such methods of acquiring the riches of death, and then wonder that they are " savage" toward that experience which we so much need. We are the the whites. We bear already that information has been received at the Omaha Superintendency, stating actors, too, while we likewise seem to be the authors. that Poncs and Winnebago Indians had arrived there We are the creatures of the very events over which we begging for food: that the Indiana from the Northern valuity believe ourselves masters. It is this perpetual conflict in faith and fact which brings out the results Superintendency, sent to the upper country, are making their way down the Missouri river: and it is added

> that "upless some action be taken, they will be scat tered all along that river, greatly to the injury and annoyance of the whites."

moval of favorite Generals now, when, but a little How long will it be before ample justice is meled out to our red brethren ? In God's name we hope it may time ago, we should all have been thrown into fevers not be long. It should be the prayer of every earnand spasms at the very thought of the thing. It shows how much we needed sobering, and how much we est soul that Government appoint good and true men to the Indian agencies. Then we shall bear less of have actually been sobered. It proves plainly enough Indian hostilities to the whites-less of Indian massathat we have finally come to our senses; that we have become balanced; that our disciplinary course has not Gree.

### The London Times.

This levisithan among journals does but follow the popular whims, feelings and passions. It never leads and controls. Its bighest aim is to get upon the strongest side and be strong there. As long ago as forty years since, the Edinburg Review said of it that " it is pompous, dogmatio, and full of predictions. It takes up no failing cause; fights no up-hill battle; advocates no great principle; holds out a helping hand to no obscure or oppressed individual. It is ever strong, upon the stronger side: Its style is magniloquent; its spirit is not magnanimous. It is radical, swaggering, insolent, with a hundred thousand readers at its heels; but the instant the raseal rout turns round, with the whip and wind, the Times, the renegade, inconsistent Times, turns with them I Lot the mob shout, and the city roar, and the voice of the Times is heard above them all with outrageous, deafening olamor; but let the vulgar hubbub cease, and no whisper, no echo of it is ever heard of, in the Times." It is surprising how devotedly the paper has followed out the idea upon which it was established. The Russian policy has not been more religiously followed out for enerations of the Czars,

#### The Soul of Things.

spirit which merely betrays itself by restlessners. F. L. H. WILLIS delivered a lecture at Dodw orth's Hall, in New York, on Bundsy, Oct. 25th, on the Dissatisfaction prevails in all quarters; it has become a contagion, spread from the starting point of inquiry above subject, which will be found on our eighth and investigation. There may be protests against page. It is an exceedingly interesting subject, treat-such a spirit of unrest, as tending to make people ed in a masterly manner, and we hope our readers will unsettled in their views; but this, again, argues that give it a careful permat.

ly abould it n <del>o</del> 110₩ is uscless in the face and eyes of facts. The fact that we cannot account for and estisfactorily explain all we see, is no argument that we see nothing, or that what we see is unworthy of attention."

#### An Ecclesiastical Bull.

A difficulty having arisen in the First Congregational Church of Fall River, a Council convened a short time since. to consider the matter, and in assenting to the dismission of the pastor, made some sharp blis at the congregation and Church, in the formal statement of their decision. It will apply vell to a great many other societies. They said:

"The ministry of this paster has fellen among a people, some of whom indulge great fastidiousness of ear and taste, and are constantly and sharply critical in all the qualities of literary composition, and with not all the qualities of interary composition, and with how a few others with whom acceptableness is not so much the possession of the spirit of the haster, the determi-nation to preach the truth of his gospel, holdly, sim-ply and directly, and an unstained record of personal purity of life, and exmestness of pastoral labor, as the ability to prepare and preach brilliant and scholarly discourses that shall charm the inteliect, conciliate criticism and build up a reputation for learning and dility."

#### Mexico.

The attempt to impose a monarchical form of govern ment upon the Mexican people, is pronounced by the London Examiner, a species of garroting, which Louis Napoleon and his aiders and abettors will become heartily ashamed of in the coming time. This is exactly the optaion of all thinking minds. Already the Mexican Provinces not under French bayonets, are arming for the contest. Lower California is sending men and munitions of war. Bo if young "Max" should soon land on Mexican soil, he will undoubtedly meet with a "warm reception"-at the point of the bayonet. When the American rebellion is subdued\_ and it is on its last legs now-a million of Yankee soldlers will join the Mexican army.

#### Mrs. Laura Cuppy in Boston.

On Sunday next this lady is to speak in Lyceum Hall. She enjoys too favorable a popularity at the Southwest, to need any further commendation by us. We trust our friends will go and hear her lectures, and judge for themselves.

One of the lecture committee received a letter from her last week, dated at the Richmond, Indiana, Convention of Spiritualists, then in session, at which she was engaged to speak, saying that she would "be in Boston in season to fill all her engagements there, and in other places in New England, if she lived." So our friends need not look for a dissppointment on that score. We doubt not all will be well repaid for their attendance.

#### Our Cause in the West.

The Spiritualists of Cleveland, Ohio, have just finished and furnished a new Hall, for the purpose of holding their meetings, and have engaged that earnest and zealous worker for homanity, and reform , Mrs. IL F. M. Brown, to speak for them for the present. Spirit presence of dear ones who have gone before, walking salism is making rapid strides in the West.

A BOOK AND NEWSPAPER STAND FOR SALE .- Out old friend. Samuel Barry, who has for a long time transacted a good business in the sale of books, periodicals, newspapers, &c., at the southwest corner of 4th and Chestnut streets, Philadelphia, advertises in another column, his stand for sale. Nothing but old age and its infirmitles induces him to take this step. It is a good opportunity for a studious young man to enter upon a paying business. The old gentleman rather prefers to have a Spiritualist succeed him in the business, for he feels sure he would succeed well.

LORD LYNDEURST .- The late English papers 43nounce the death of one of the most eminent states: men of their country, and in whose history Americant have long felt a deep interest, as by birth he was their countryman-Lord Lyndburst. He was in his 924 year, having lived to a greater age than any other Englishman of similar standing. He was born in Botton on the 21st of May, 1772, and was the son of Mr. John Singleton Copley, the famous American painter, who took the side of the crown in that controversy which ended in the separation of the thirteen Colonies from England.

SPIRITUAL PURNOMENA. - Our French translator furnishes an interesting article from the . Revue Spirite." giving the French phase of Spiritualiam. It will be found on our third page.

Dr Lizzie Doten delivered a poem at the close of her lecture on Sunday evening, Oct. 25th. in Philafelphia. which was reported by Dr. H. T. Child. and will probably be published in next week's BANNES.

AGROATIC.

Banner, each week as thy folds are unfuried. " And thy bright stars enlighten the gloom of the world, News on thy pages from Summer Land bearing. Nerving tried souls that are sad and despairing, Everywhere thou art received as a light. Revealing new truths to our wondering sight.

Oh, long mayst thou live to gladden the land, Freedom thy watchword, and Love thy bright wand. Love to the outcast, the poor, the oppressed. In eloquent measure through thes is expressed; Great is thy mission : to thee it is given Healing to bring to hearts weary and riven; To such is thy promise ..... A sweet rest in heaven." MILLIN. Elkhart, Ind.

LIFT ME HIGHER .- A girl, thirieon years old, was dying. Lifting her eyes toward the celling, the mid. soltly: "Lift me bigher ! lift me bigher !" Ear pe rents raised her up with pillows, but she fainily still "No, not that I but there I" again looking earnessy toward heaven, where her happy soul flow a fer me ments later. On her grave-stone these words in carved: .

LIFTED BIOBER."

It is beautiful, when about to depart for the summer land to have a view of its glories, and to make the receive us with angelie rejoioings.

our vanities and conceits that we are willing at length to receive the suggestions of sober truth, and to open our natures to the ingress of higher than merely material infinences. Alter having passed successfully through such an experience, we may believe that we This revolution which is going on in the minds of the people affects their religious, no less than their politi-

### [NOV. 7, 1868.

# BANNER OF LIGHT,

# ALL SORTS OF . PARAGRAPHS.

The work of filling up the Back bay in Boston, is proceeding with great rapidity The sales of the land already made have yielded the State \$2,000,000, and will yield as much more, three quarters of the amount being net profit.

Longfellow's new book, ... Tales of a Wayside fan." is to he issued November 20, simultaneously here, in England and in Germany.

By means of a telegraph line in Byria, Boston and Jerusalem are now less than lifteen days spart.

The late Hon. Wm. Stargis, of this city, recently deceased, left property valued at two millions of dolin which he disposed of by will, a synopsis of which has been published, to his relatives-leaving only 000 1 1 for obaritable purposes I

Hon, Schuyler Colfax, of Indiana is very generally spoken of by the papers in various parts of the country. vice given by some ... unfortunate man." as a candidate for the Speakership of the next United States House of Representatives.

Jo Cosz, in a letter to an afflicted politician, says: copper-heads." In which remark Digby acqui-essas.

The National House, Haymarket Square, is just the place for all travelers to stop on their way East or Wost, as it is in near proximity to the Lowell, Fitch. burg, Eastern, and Maine Railroads. The house is sity and comfortable, and the tables bountifully spread.

Daniel Fratt, Jr., "the great American Traveler." advertised to speak in William's Hall, Doston, on the evening of Oct. 28th; but, unfortunately, the great traveler could n't raise the requisite amount to secure the ball-bence he was unable to deliver himself of the "twenty poems" which he had committed to memory for the occasion. Unfortunate Daniel.

A letter of Mr. Mason to Jeff Davis, written in 1856, is published, showing that those worthies were engaged in plotting a secession revolt that year, and that Col. Fremont's election would have led to a more rigorous outbreak than that which followed the election of Mr. Lincoln. That rebellion was then intended was known at the time, and Mason's letter is only so much additional evidence of the fact. We have been living on a mine ever since the Union was formed, but the explosion was long delayed.

The vote on the proposition for a State government in Nevada Territory, was 8,162 in favor, and 1,502 againat.

What is the difference between your overcoat and a baby ? One you wear, the other you was.

Russia expects to have a million of men in the field by next spring. She locks to have Turkey among her enemies, according to some accounts. Gen. Todleben, who so distinguished himself at Sebastopol. is superintending the defences of Cronstadt An Intrenched camp is formed in Finland. A letter from St. Petersburg, intimates that the shock of arms may come sooner than it is looked for. Lot it come. The sooner the botter for us.

Richmond papers of a late date say that their troops lately walked all the way from the Rapidan to Bris-tos station, and back to Culpepper, barefooted, the Confederate Government being anable to furnish shoes.

Bishop Colenso is now styled the present Banquo of the Engilah Church.

In the New York cating houses, they place before customers the butter in wafer-like shape and proportions on very large plates. Digby had occasion to dine at one of these refectories a short time since, and ob serving the minute specimen spread out before him. tasted, and then ordered some of the "same sort." The joke was appreciated by the pretty waiter girl. who retired with a smile upon her countenance, but quickly returned with an ample supply.

About's "NOTARY'S NOSE," the wittlest book of the season, which went through a dozen editions in Paris, has just been issued in this city.

Russia has commenced cutting up Poland, and uniting it to her already mammoth dominions.

About \$1.500.000 worth of cotion have been sold at St. Louis, on Government account, since last Spring.

England appears to be a hard place for a poor man to live in. The papers give an account of one of these unfortunates being charged with tresspassing on a field, and damaging the fence to the extent of a penny. It appeared during the trial that be was a laborer, maintaining his wife and two children on a shilling a day; and had gone into the deld to get a few mushrooms for dinner. He was fixed half a crown and costs, and sentenced to pay the damages. In default of payment he was sent to the House of Correction.

with the second state of the second se

New York has endored many hard rubs, but an ancodote of a little three-year old, about leaving her home on a visit to that place, is a little shead of anything yet. At the close of her prayers the night before her departure, she added, with the atmost simplicity, "Now, good by, Mr. God, I'm going to New York in the morning, to be gone two weeks."

If you have got a real good wife, keep perfectly still, and thank God every twenty minutes for it, is the ad-

A young minister went out to preach, and observed during his discourse, a lady who seemed to be much affected. After meeting he concluded to pay her a "You need not be surprised to find that those who visit, and see what were the impreasions of her mind. beat the drum heads are abundantly able to heat the He approached her thus: "Well, madem, what were you so affected about during preaching to day ?" "La mo," said the lady, ... 1'll tell you. About six years ago, me and my husband moved to this place, and all the property we had was a jackass. Husband, he died, and me and the beast were left all alone. At last the beast died, and to tell you the truth, your voice put me so much in mind of that dear old critter, that I could n't help takin' on and orying about it right in meetin'." The minister was satisfied and asked no more questions.

> A PARIS MARCHIONESS .- At a fancy ball in Paris, a marchioness is described as appearing covered with lvy. The character she represents is not stated, but we surmise it must have been an old rain-her husband.

> A chandler having had some candles stolen, a person bld him be of good oheer, " for in a short time," said he, "I am confident they will all come to light."

Seventeen of the Shakers of New Lebanon, N. Y., bave been drafted, De Witt Clinton Brainard, the head of the Mount Lebanon family, being one of the number. They were to be examined on the 23d instant, and should they all be accepted, the brothron must either pay \$6100, or be advertised as desorters.

Miss Charlotte Cushman is said to have added some four thousand dollars to the funds of the United States Sanitary Commission, by her two performances at Boston and Philadelphia. The New York performance has probably added a couple of thousand more.

A young Alpine hunter, who was killed in the Alps nineteen years ago, was recently found, frozen stiff, but raddy and whole as in life, save his eves.

William W. Story thinks ancient Rome had four millions inhabitants.

A hypocritical scoundrel in Athens, inscribed over his door, " Lot nothing evil enter here." Diogenes wrote nuder it, " How does the owner get in ?"

"We cannot afford to wrong any class af our people. One poor man, colored though be be, with God on his ide. In stronger, if against us, than the hosts of the rebellion."-Sec. Chase.

Here is a fifty year old jeu d' esprit that is quite good as new." A rich old gentleman of the name of Gould, married a girl not yet out of her "teens." After the wedding, he wrote the following couplet, to inform a friend of the happy event:

"You see, my dear Dootor, Though eighty years old, A girl of ulceteen Feil in love with old Gould."

To which the Doctor replied: " A girl of nineteen May love gold it is true;

But believe me. dear sir, It is gold without . al' "

The enlistment of negroes is to be renewed in Maryland, after a suspension of several weeks. The President has now sent formal orders to headquarters at Baltimore, that all able bodied colored men, whether siaves or free, who may volunteer for the army, shall be excepted and colleted.

### To Correspondents.

[We cannot ongage to return rejected manascripts.] J. M. A., EAST BRIDGEWATER-We do not find the article you speak of. Your announcements came too late, as you will see by the date of our paper.

W. C., ELEMANDT, IND .- \$15,00 received.

NOTIONS OF MEETINGS.

CONTOR .- BOOLETT OF BRIDITUALISTS, LTORUM HALL, THE BOST GT., - GOOLETT OF BEINTCALLER, DIGGEN HALL, THE NOT GT., (apposite head of Statuwi shirot.) - Meedings are beld overy Sunday, at 2 5 4 and 7 1 4 p. M. domusion Frre, Lecturers cognacet.-Mrn. Laura M' thene Coppy, Nov. 6 and 13; Miss Lizze Loica, Nov. 33 and 39; Mrs. M. B. Townsend, March 20 and 27.

The Spiritual Conference models every Thursday eve-ning, at 71-2 o'clock. Convenues fiall, No. 14BRONVIELDOTERAT, BOSTON.-

On a start we .- The Spiritualists of Charlestown will hold meetings at City Hall, every Sunday afterneon and evening during the sensor. Every strangement has been made to days these modifies interesting and instructive. The public are invited. Breakers engaged :- Mrs. E. O. Clark, Nov.8: Mrs. Laurs. Cuppy, Dec. 6 and 15.

LowerL --Brituanists pool moeting in Destrees Church. The following locurers are engaged to speak forenoco and eftorocon:--Miss Busie M. Johnson, Nov. 8 and 15; Mrs. 6. A. Bortson, Nov. 52 and 29; Miss Martha L. Bockwith doring Dec.; Miss Nellie J. Temple doring Jan.; Austio K. Simmons, first two Rundays in Fob; Mrs. C. P. Works, last two Sundays in Feb.; Mrs Satal A. Horton suring March; Oharles A. Haydan, Statuw Sundays in April.

Onicorras, Mass.— Musico fiall has been bired by the 65 inti-ualists. Mostings will be hold Sundays, afternoou and sreateg. Speaker engaged :- Miss Nellie J. Temple, Nov. 8, 13, 29 and 29.

Quiner, -- Mcotings every Bunday, at Johoson's Hall. Services in the forences at 10 1-2, and in the afternoos at 2 1-2 o'clock. Speakers engaged:--Mix. K. A. Bites, Nov. 1, 8, 15 aud 92; Mis. Laura Cuppy, Dec. 30 and 37.

J. 5, 15 SUG BY; MIG. LAURE COUPY, DO. 30 and 37. PORTLAND, MR. --- The Spiritualities of this off held regu-int meetings every Sunday. In Mochanics' Hall, cor-ner of Congress and Casco Streets. Bunday school and free Conference in the forenoon. Lectures afternoon and evening, at 8 and 7 1-2 of clock. Bpeakers engreged:--B. J. Finner, month of Nov.; Mrs A. M. Speace, Dec. 6 and 13; Hease F. Greenleaf, Dec. 20 and 31.

13; Isaao F. Greenlan, Dec. No and N. Bancon, Mn.—The Spiritualists hold regular meetings wary Banday afterneon and evening, and a Conference every Thursday evening, in Fluctor (Dapol, a house owned ex cluster) by thom, and capable of secting six hundred parsons. Speaker cogaged ;---Oharies A. Hayden, Nov. 8, lo and ST.

Naw Yosz.-Dodworth's Hall. Meetings every Sunday morning and evening, at 10 1-3 and 7 1-2 o'clock. The meetings are iree.

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Platures; Platures taken in the Dark; Platures taken' on all Doties continually, and enduring as these Bodies; All pas: filstory thus Recorded.

CHAPTER 5.—Psychomotry, Dr. Buchanan's Ruperiments; Effoots of Medicines: upon Persons when held in the Hand; Charactere described r. om Unseen Letters.

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Moteoric, Miscelinneous, Geographical, Archeological, and Motal'e Specimens. CHAFTAS — Homarkable Phonomena Explained. Spectral Diurione; Appartuone; Visions. CILAFTAS G.—Ulility of Fusychometry. Utility of Psychom-e rv to the Geologist, the Paleontologist, the Miner, the Astronomer, the Physiologist, and the Anatopist; its : m-phoyment in the cure of Divesses; its benefit to the Artist and the Hastorian; Basitant Forces passing from Human Bongs and Inducueling Uthers; Influence of People on the Country in which they live; Influence of a Country en the Psople; Woman more susceptible to Psychometric In-fluence than Man; Psychometry as a Discover of Crime. fluonce than Man ; Perchometry as a Discovor of Crime. CHATTER L - Mysteries Revenied, Fortune-Tolling; Dreame; Relice and Amutets; Hall-scinations.

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A TREATISE on the allows subject; the cause of Nerrous Dobitity, Marashus and Consumption; westing of the Visi Fluids, the mystorious and hidden causes for Palplin-tics, Impaired Nutrition and digestion.

For Pail not to send two rod stamps and obtain this poult. Address,

DR. ANDREW STONE.

Physician to the Troy Lung and Bygleu's Institute, and Phy-nician for Disenses of the Heart, Thr at and Lunga, No. 96 Fifth Street Troy, N. Y. Iy July 3.

SOUL READING,

the world, by mail or express.

Address Publishers,

An ordinance has been p D DY LDO NOV pervisors, to appropriate \$2,000,000 to raise volunteers under the new call of the President.

The Houlton Times says that the potato crop this season in Maine will prove the best, gathering in that county for a term of years. The potatoes are of exceltiole is scarco here. .

Rev. Charles Beecher has resigned the pastoral charge of the church in Georgetown, and a meeting of the church has been called to make arrangements for convening a council.

Sometimes a girl says " no" to an offer, when it is as plain as the nose on her face she means yes. The best way to judge whether she is in earnest or not, is to look straight into her eyes, and never mind her noes,

Many persons write articles and rend them to an ed-Itor to be corrected -- as if an editor's office were a house of correction.--Progressive Age.

Too BAD .- The cotton experiment in Illinois is a complete failure. Not a bale of ootton, it is said. will be raised in that State, the recent front having killed the plant.

We love women as women love bables-all the bet ter for their weakness.

Remove intemperance in eating and drinking, and you remove the natural ills which humanity is said to be her to; remove the ambition and speculating and multing emirit of humanity—and that gambling aprict is even carried this religion, and men make stakes for the kingdom of heaven, as though it were a billiard-table, on which the great gain would come to the one who won, and he would be first in the kingdom of heaven-romove these two, and as a natural conce-Quence, the human passions and depravity therein ex-isting, and all evils, would cease to be .- Cora L. V.

We have heard many women complain of their hus band's neglect of home. A spoonful of honey will keep more bees in the hive than will ten of vinegar.

Snow fell to the depth of two inches in Grand Rapide, Michigan, on the 23d of October.

Gentlemen who have recently arrived in this city the greater the calf he grew." from England, report a gratifying change of sentiment in that country in regard to the civil war in the United States. Minister Adams fully confirms this statement. The expression of opinion in favor of the North is now very strong.

Eight young girls, victims of the "wanted corre spondence" mania, left Zanceville, Uhio, last week, to seek their pretended lovers who had been corre-

means. People never plot mischlef when they are merry. Laughter is an enemy to malice, a foe to scan-dal, and a friend to every virtue. It promotes good temper, enlivens the beart, and brightens the intellect. Lot as laugh when we can. his is the state of the state

- WAYA

The average profits of the big hotels in New York, are \$100.000 per annum.

George Peabody, the emilient American Londoner, has presented Yale College with a geological cabinet worth \$125,000.

It you must form harsh judgments, form them of lent quality, and the yield is large. We hope the edit-or will advise the farmors to send all the good potatoes yournelf, not of others; and, in general, begin by atthey have to spare, to this market, for that kind of ar. tending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

> "Pap." observed a young urchin of tender years, to bis fond parent, "does the Lord know everything?" "Yes, my son," replied the hopeful sire; . but why do you ask that question ?" . Because our preacher, when he prays, is so long telling him everything, I thought he was n't posted i" The "parent" reflected.

The conversion of the Pearl-street church property at Albany, into a first-class theatre, is at length arranged, and the work will be commenced immediate-

A place hunter in Prussis having asked Frederick the Great for the grant of some rich Protestant bisb-opric, the king expressed his regret that it was already given away, but broadly binted that there was a Cath-olio abbaoy at his disposal. The applicant managed to be converted in a week, and to be received into the bosom of the true Church; after which be bastened to ble friend the king, and told thim how his conscience bad been enlightened. "A hi" exclaimed Prederick, "how terribly unfortnoate | I have given away the abbaey. But the chief rabbi is just dead, and the synagogue is at my disposal; suppose you were to turn Jew ?"

Formerly women were prohibited from marrying untll they had spun a set of bed-furniture, and till their wedding they were called spinsters, which continues to th s day in all legal proceedings.

Bir William Brown, a pompous sort of a man, being at a parish meeting, made some proposals which were objected to by a farmer. Highly enraged, he said to the firmer, "Bir, do you know that I have been in two universities ?" "Well," said the farmer. " what of that? I had a calf that sucked two cows. and the observation I made was, the more he sucked

It has been recently discovered that six hundred novels a year, nearly two a day, are published in England, written by women.

#### Answering Sealed Letters.

We have made arrangements with a competent mo-dium to answer Bealed Letters. The terms are the Dollar for each letter so answered, including three red to seek their pretended lovers who had been corre-sponding with them from the army. Two were ar-rested and sent back. It is hoped that the others may be discovered before it is too lato. Fun is the most conservative element of society, and ought to be otherished and encouraged by all iswful the most most model and encouraged by all iswful the most most model are the cirton street, Boston. 7 2210

Bling all the Guspein, Epistics, and other pieces now ex-Bank, all the Gospan, Zpictus, aud other meets low ex-bank, his Apostles and their companions, and not included in the New Testament by its completes. Bent by mail on receipt of price and posisive. Price, 25 conts; posisive. Id conta Address, Banner of Light, Boston, Mass. Uct. 94.

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BOOKH of all kinds constantly on hand and for sale on most reasonable torms. A supply of, new and popular works as soon as issued. Also, for sale, any of the works advertised in the "Banner of Light" if Oct. 17. works

#### STAND FOR SALE.

BEARS advanced in years, and the infimities of age sensity felt, simoniance use to dispose of my Stand for the sale of Spiritual Books, Papers and other Periodicals; and boing desirous that a Spiritualist of good business habits should aucceed me in business. I therefore, through the col-umns of the Banner, present this notice, BAMUEL BARBY, B. W. corport of 4th and sthearmert fire

B. W. corner of 4th and theeinut Sta., if Philadelphia. Oct, 17.

#### UNION SOCIABLES!

THE third course of the Union Sociastas at Lyceum Hall will commence on Tuesday ovening, Oct. 20th, 1963, and coutinue every Tuesday evening through the season. Music by Holloway and Edmand's Quadrille Band. Bm. Oct. 10

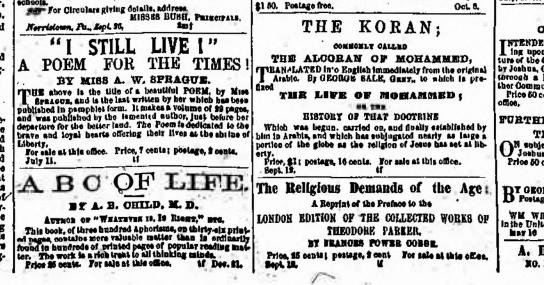
D. Boston. Will attend to every description of Law Bublible to nessonable terms. Befors by permission to Dr. A. 8 Ohild.

MRS. KIBKHAM.

to 12 and 1 to 0. 140 Court street. Sanº Oct. St

### ADELPHIAN INSTITUTE.

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CHAPTER B .-- Conclusion. Psychometry reveals the Powers of the Soul; As the Eody becomes Weaker it becomes Stronger; Evidence of our Nuture Existence.

Stronger; Evidence of our Nuture Existence. PART II --Questions, Considerations, and Buggestions. How Objects are seen Psychotentrically; Store beat in Purk-ness, and with closed eyes; Why called Sight; Meamento I fluonce not needed to induce the necessary Sensitive-ness; Where the gaze is Dire-ted; Why the Psychometer is unable to see some Objects; The Natore of the Light by which Objects are Seen; How the Psychometer Travels, or appears to Travel; How account for the Mearing of Sounds; Going backward in Time; Continued Effects of Influences; Departed Spirits; Prodeminent Influences; Conclusion.

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YN this work of over 300 large pages, the Doctor has given L to the public a large amount of most valuable information in regard to the preservation of boalth, the causes of disease, and how it can be cured-emecially, that fatal dostroyer, Consumption. He deals with the "ills that ficsh is heir to" in a clear, camprehouvive and common sense manner. He gives the cause and cure of from forty to filly of the most permanent diseases which afflict humanity. The Doctor most carnestly believes that it was never designed that man's existence should be consumed in premature decay, TVEST AND' PERSONATING MEDIUM. Hours from 10 and with that conviction fully impressed on his soul, he has endesvored to give the world something which will benefit the human race.

The work has many illustrations in it, which explain the nature and effects of disease on the system.

Every one, whether sick or well, can find something in this book which will be of great value to them if beeded in ----

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OR PSYCHOMETRICAL DELINEATION OF CHARACTER. Of FAICHOMETATION OF CHARACTER, M 10 FAICHOMETATION OF CHARACTER, M 10 the public that those who wish, and will visit ber in person, or send their autograph or lock of hair, she will give an a curste description of their leading traits of char-neter and peculiarities of disposition; marked charges in part and future life; physical disease with prescription therefor; what business they are bost adapted to pursus in order to be successful; the physical and mental adaptation of these into their maringo, and bints to the inharmonious-ly marked, whereby they can restore or perpetuate their former lays.

erner love. Bas will give instructions for self improvement, by telling what faculties should be reat at our of the what cultured. Befon years' experience warrate Min. B. In mying that she can do what she advertises without fail, as hudireds are willing to tostify. Skeptics are particularly invited to fa-uration?

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1 to 2 bottles are warranted to cure all Humors in the

yes, \$ to 5 boll'es are warranted to cure Bunning of the Ears ind Blotches amongst the hajr. 4 to 6 buttles are warranted to cure corrupt and running

sores. 2 to 5 bottles will cure Scaly Eruptien of the fikin. 2 to 3 bottles are warranted to sure the worst cases of Ring-

worm, 2 to 3 bottles are, warranted to cure the most desperate

a to 8 bottles are warrabled to cure Bals Rheum. 8 to 8 bottles are warrabled to cure Bals Rheum. 8 to 8 bottles will cure the werst cases of Berefula.

A benefit is always experienced from the forchin. A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken. By giting strict attention to the directions in the pamphlet around each bottle, and a judiolous application of the scro-sula Ointment, Healing Ointment and Sait Nheum Ointment, overy ulcer and sone of whatever kind or nature is perfectly and permanently healed. Parta, \$\$ per foille. For sale by all Drugslets. Manufactured by DONALD & KENNEDY, Hor-bury, Mass. Sm Hept. 5.

#### ESSAYS ON VARIOUS SUBJECTS.

INTENDED to sincidate the Gausses of the Changes com-ing upon all the Earth at the present time; and the Na-ture of the Galamities that are so rapidly approaching. Ac., by Joshua, Guvier, Franklin, Washington, Fales, do., given forcoad a lady, who wrote "Gormunications," and "Fur-ther Communications from the World of Spirits." Price 60 conts, paper; posings, 10 conts. For sale at thi office.

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A. B. CHILD, M. D., DENTIST. NO. 15 TERMONT STREET, BOSTON, MASS.

# BANNER OF LIGHT.

# Message Department.

6

Each Message in this Department of the Banwara we claim was spoken by the Spirit whose Bane is bears, through the instrumentality of

### Mirs. J. II. Connut.

while in an abnormal condition called the trance. The Messages with an names atlached, were given, as per dates, by the Spirit-guides of the circle-all re-

These Mes ages indicate that spirits carry with them the characteristics of their earth-lie to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, oventually progress into a higher condition. We ask the reader to receive no doctrine put forth

by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

THESE CINCLES ARE FREE TO THE PUBLIC. Banner Establishment is subjected to considerable extra expense in cousequence. therefore there who teel disposed to aid us from time to time, by donations, to dispense the bread of life thus freely to the bungering multitude, will please address "BANKER OF Light," Boston, Mass. Funds so received promptly acknowledged.

The Seances are held at the BANNER OF LIGHT OF-FIGE, No. 158 WASHINGTON BTREET, ROOM NO. 3. (up stairs.) on MONDAT. (USSDAT and THUBBOAT AFTER-Noons. The doors are closed at precisely three o'clock, and no person admitted after that time.

#### MESBAGES TO SEPUBLISHED.

Tasaday. Oct. -Invocation ; "What is the cause of the Translay, Oct. a. - Invocation; "what is the Caube of the present great excess of paralysis over any period of which we have any knowle get ' Questions and Answers; Wm. J. Weir, to his son, William, a prisener in Ecderal hands; Oharis Outer; of the site Mass [Leg: James MaGan, to his bother, in New York; Violot Ustrauder, to her parents, in

Memphis, Tenn. Thursday, Oct. 5 - Invocation; On the truthfulness of Thursday, Oct. 5 - Invocation; Answers; Natb'l Thursday, Oct. 8 - Invocation; On the truthfulness of spirit communitications; Questions and Anawers; Natb'l B. Shurtleff, of Busion, to his friends; Wu. Elliott, of Ma-china, Me; Charlielians of Labanan, N. H.; Wm. Androws, (oplored.) late of the 5ath Mass. Reg.; Philip Guibon, to Mr. Wheeler, of this city. Monday, Oct 12.-Invocation; Defiaing a Mother's Love; Questions and Answers: Excite! Templa, of Frankfort, Ky.; Billy Authours, of New York; Alice Graves, only danghter of Dr. Allas O. Graves, of Lumanburg Square, Liverpool, Eng., to her parents; Charles V. Deiton, to Harvey Delton, of Montgoviery, Ala Thursday, Oct. 13.-Invocation; An Explanation of the 10th rears in Sthe Chapter of Excitations; an Explanation of the 10th

Thereday, Oct. 13.—Invocation; An Explanation of the 10th vorse in 9th chapter of Ecclestistes; Question and Answer; Benry Atkins, to his wife; Maltian Richards, to her heshand and hrothers, at the South; Peter Doherty, to his wife, in New York.

Thursday, Oct. 15 - Invocation ; " The Consciousness and

Thursday, Oct. 15 - Invocation; "The Consciousness and Unconsciousness of Spirits." Questions and Answers: Ri-ward Dyor, to his brother, Wu Dyer; E-tward L. Cloveland, to his son; Rachel Hastings, to her father, Thomas Hasi-lage, of Richmond, Va. Moniag, Ord, 10. - Invocation; "Has religion done any-thing toward the elevation of humanity?" Questions and Answers : Jerry Deno, to Calch Johnson. In Richmohd, Va.; Laura Edwards, to her mother. In New York Oity; P-trick Weish, to Dr Andrews, of Athany, N. Y.; Stephen Ather-ton, to his mother, in Mo opellor, Vt. Tuerday, Det 30. - Invocation; 'What do you understand by Chairrogance?' Questions and Answers; Wm Britgs, to his friends, in Boston; Auma T. Vallaco, to her paronts, in Questee, Thomas P. Alzers; Il array Moore, to his friends, in Brookyn, N. Y.; Peter Kelly, to his wife, in Utea, N. Y.

Quebec, Thomas P. Algers; Dirty, mouth, in Utica, N. Y.; in Brooktyn, N. Y.; Peter Kelly, to his wife, in Utica, N. Y.;

#### Invocation.

"Give us this day our daily bread." Oh Life, thy obildren in untold numbers are calling upon thee this boor, asking for their dolly bread. Some are faint of soul, they ask for the bread of Eternal Life. Others are faint in body, and although Nature bath yielded a bountiful supply, yet man in his avarice hath withheld the portion of some of thy children. They hunger, they faint in the way of life, because of the perversion of law, because the wonderous power of Na ture hath been poorly understood; because some of thy children have failed to know that an overplus of worldly wealth is a curse instead of a blessing; more than a milistone about their necks, which will sooner or later drag them down to darkness. Therefore it is we ask for life, therefore it is that we pray continually for knowledge how to live and learn, oh Lite, to appreclate thy power, thy glory: learn to understand thy mighty book of Life. "Oh, give us this day our daily bread." There is not a wave of atmosphere that is not burdened with this cry of thy children. Some ask, oh Life, that there may be some sound coming across the river of Death, that shall vibrate on their senses and make them to feel that their loved ones are not dead. Ob, give this boly manns day by day. We ask to faith, well knowing that as morning comes after night, so the answer to our petition will come in due time, oh Father. "Give us this day our daily bread," says the mourner. Oh, lift the veil and feed from thy table these hungry souls. Teach them that there is enough in heaven for all of God's children. the river of life; sho

Q -- Are the designs of Mature over thwarted? young tree, growing up straight and perfect in form, The husbandman wishes to deform it. He bends over

the branches and fashions them, so that Nature is compelled to grow according to perverted jaw. She must suicide. That's not so, I know what caused my unfold herself according to that perversion of law. if death; but it 's enough that I know it. I was no suiat all; and yet in another and higher sense, the law is cide, and I want my friends to distinctly understand not perverted, for man, by every false step or mistake he makes, learns a lesson. He becomes more and more physical body because I lost four thousand dollars, or soul unfolded, takes less faise steps in Nature, goes higher, and has more windom. You can never make a single mistake that does not teach you a mighty leasou that will not be a lasting benefit. Therefore the mistakes of Nature in one sense are not mistakes, for they bring you great truths, great lessons that you could gain in no other way. Bept. 29.

Colonel Tom Alton.

What do you propose to de for strangers? [Do whatever we can for them. What do you want us to do?] I rather expected to see some one here I was acqualated with, but I do n't. I am at a lore to know just what course to pursue. [Had you any reasons for expecting to meet friends here ?] I do n't know.

heard of folks coming here and speaking to their friends, and was told I could come. [They can do so only in a public way.] I don't understand you. Spirits who manifest here give whatever they desire. We then publish the same in a paper, and send it to their friends ] That puts a different light on the subject. That puts a different light on the subject en. tirely.

I suppose it is necessary. if you 're standing behind I 'll take care of myself by my wits. wall, to let your friends know who you are. They can't see me. 1 suppose ? [Not well.] Do you? I suppose you're somewhat as the Yankees would say, posted in military affairs, are you not? [Not very well.] Well, you have nothing to do. I suppose, with what we were. [Not anything. Don't] f Mosby's gang. Would that make any difference? [None at all.] And If I don't pretend to profess much friendship for Yank cs, what then ? [You will have more friendship for us after leaving here, we think.] Very likely; I did n't have much when I was here. But I feel very kindly toward all of eir.

you-feel under great obligations to you, and if at any future time I see that I can render you any service. I shan't forget to do It.

Now I have two little daughters in Georgia. My main purpose in coming back this way is, to open communication with them. I thought perhaps I my thoughts to them and open, or help me open a way to speak with them. Their mother is dead-no. not dead, but according to your style here she 's dead, suppose. She died at their birth. They're old

enough to understand these things-thirteen years They 've never been religionized to any great extent. so I think I shall have pretty fair ground to work up. on. What think you ? Well, suppose I address a few is sort of guardian over them during my absence? You are aware, I presume, of the difficulty we have n transmitting letters South.] I know about it; but know, too, there 's a good deal of news manages to Father, may the souls of these, thy children, be lightget through the rebel lines, nevertheless.

Well, then, in the first place, I want to ask Nathan Benton to meet me. If he can, at one of these places where we talk. If he can't, and has any faith n my coming back, I want him to dispose of all my effects there, take the children . come further North. and be sure to give them as much information as I 're given him about my coming back, and I'll trust to their-what some of the folks call-intuition to lead them to seek me out. How 'It that do ? [Nicely.]

You transmit no military intelligence. I suppose providing it is of a disloyal nature? [You cannot expect us to do that and remain loyal ] No. I should not: I won't ask for it. However, if I was el-ewhere should be very glad to make clear a few points. I only hope i may be able to reach my children. Now say that these thoughts, imperfect as they are, come from Colonel Tom Alton. I shall be under many ob-

ligations to you if you will. [Be kind enough to give us the location of this friend, will you ?] Yes, near

am now, I cannot tell as yet, having had no name A .- We believe to a certain extent they are; but it given me. That was what my name was, I was a a always temporal. For instance, yonder is a tree, a sporting man by profession. There are some, I know, who are prejudiced against this class of folks, but i 'm not one who cares very much for what people think.

It was said by some of my friends that I committed that I was not coward enough to take the life of my all i had. If any one has anything to say about the manner of my death, tell them I 've got no redrote about it, and tell them to cherish none. [We 'll lendraver to have your communication much your friends. Many thanks, sir; maybe 1 'll serve you some day/

It's only nine days since I cut the ropes on your side. [A speedy return.] Ob, some return scouer than that, they tell me. [What constitutes your contentment in the spirit-world?] Well, a good many

things, sir. I have all I want; that 's enough, sint it, to make most people contented. What more would you esk for? Contentment naturally follows, if you have all your wants satisfied, do n't it? [We ofttimes want something more, even then.] If we really want it, we can't be contented. Very well; that proves the trath of my theory.

I was not a sportsman because I really loved it, but I got into it, and before I was sware of it, found It was a fixed profession for me-found I was good in gambling, and would have to stick to my profession. or be forced to become a beggar. I was forced out into the world under hard circumstances, and hardly know what to take up with. I did try three different branches. I think, but they all failed, and then I said,

[ What is your present intention, as regards your future course 7] I intend to do just as well as I can. If any one needs a helping hand there, I'll give it to them, as I always did here. No one can say. I believe. that I ever turned a deaf ear to their wants when I was here. My money came generally pretty easy, and I have any hesitation about speaking in that account ] spent it about an easy. [What is your idea in regard I suppose you Yankees if you knew my-knew the to making progress in wisdom?; Well, I think if we notition I occupied when here, would say, that's one all do as well as we know how, we shall progress fast enough. We can't progress in any other way. [You realize the contrast in your condition, do n't you ?] Oh yes: a great many temptations are out off. So you see we have a more rapid chance to progress-no body to take care of here, no hotel bill to pay. Good-day, Bept. 20.

#### Invocation.

Father, Mother, Life, with child like reverence we kneel in thy temple, asking thy blessing. We find thine own immortal name traced upon the title page of our being. Therefore we know we are immortal. might meet some acquaintance here who would take therefore it is that we are able to read our destiny, and to link that destiny with thine. Oh, wondrous power by which we have ever been surrounded, as we come iuto thy holy temple asking to know more of thee; asking for wiedom that we may read more correctly the Book of Life, we beseech thee to draw near unto us in suirit. Oh, teach us by thy mighty measurgers from the higher courts, that lesson of life that is so necessary to our well-being. Oh. as thou art unfolded to our thoughts to the person who has charge of them-who spiritual senses day by day, may we feel thy presence

more sensibly. And as the heart of man is gladdened by youder eaclight. that hour after hour pours down its rays of warmth and light upon the earth, so, oh ed up with the knowledge of thins infinite love. Oh spirit of this nineteenth century, we adore thee because we have been conceived in love, and are creatures of praise. We worship theo, because we are thy children, because we do not fear thee, because love is an element in our being that no sin can wash out, no crime can ever annihilate. Though we wander through the dark places of earth, yet the sunlight of thy love will warm us into faith, thy guiding hand lead as into Windom's Kingdom, and there we shall know thee as thou knowest us. Oct. 5.

### Progress in the Spirit-World.

What subject have the friends to present for our conderation on this occasion?

.. Will not the recollection of our sins retard our progress in the spirit world ?-and if so, bow shall the spirit throw off that recollection ?"

We believe that memory is an element that is elernat with the human soul. It may seem to forget the Belmont, Georgia; that is, i suppose him to be there. scenes through which it has passed, while in reality it does not forget, for the page of life is large enough to known to them. There 's no use in my rehearsing hold the record of each scone through which you passed that, for it's something I care nothing about now. In earth-life, and we know of no custom, or condition of being, that is able to erase any event of your earth. ly life. Whatever has once been written upon our destiny, is forever there. We may seem to outlive it. to have passed entirely beyond it, but we have the ters, if I could. They live in New Haven. Conn. 1 power, when once we know how to use it, to recall every event of life. Now if we are endowed with this power, we are to suppose it was given us for good. If memory is an element of the human soul, it is for good, for use, for the me like lung fover. I had it once before. But that 's perfection of that soul. Inasmuch as we have it, we what they called it. I thought much about trying to are to suppose we have it for good. Nothing is male write after I knew I could n't live, but was n't strong in vain. The Great Master of Life knows well how to do his work; therefore we should find no fault with him or any of his creations, but apply to the highest was very well taken care of. Suppose I lived my ap. use the powers with which he has endowed his obildren. Will not those dark and deformed images that are pictured upon our beings, make us anbappy in the spirit-land? Yes, the remembrance of our carthly mistakes will cause us to drink from the cup of sorthis talking. It's kind of bard work. Tell my mother row, even in the spirit kingdom. But all the hard exi 're got as good looking a grave-stone as most any of periences of life, whether they are given us here in your the boys have got. It's a good wide stave, with my earth sphere, or when you have passed beyond that name marked on it-John E. Graves. She need n't sphere, it matters not, they are all for your highest weifare. If you sorrow because of your sins, you will by reason of that very sorrow be less likely to err in the future; for you will be able to avoid the quicksands of those sins by which you were once wrecked. How shall you throw them off? You may ccase to live in their atmosphere by passing beyond them, or rising above them, by making them what God designed they should be-the mighty landmarks pointing the way to heaven. You have been told that those who would enter heaven. or the sphere of peace, must do so by journeying through the hard experiences of mortal life. This is true. Even the infant who passes from your earth ere the tongue has learned to lisp the holy name of mother, must return to this earth again, there and speak to him. He has said, if I should come and to be schooled in the hard experiences of earthly life. True, they are exempt from that sorrow which is the result of sin, but as they are helrs to mortality. If they

persons and things? Burely not, but everything and you please.] 5 was a trader. deals in tess, and when everybody in a natural and divine sense. You must all learn this lesson, and all will sconer or later. You death. will learn by love alone-which is the highest element of heaven-you will learn to rise above your sine. And yet whenever it becomes necessary for you to scan the picture of the past, you will be obliged to do so, for there is no power that is able to wash it out; the ploture to there, life-like and eternal.

Ob, then, take beed, and build you no deformed mansions here in earth-life, but carre your images friends in earth-life." I did not inquire what they with wislom, and paint your pictures with that knowledge that comes from internal life. Let your deeds be I understand right, I've something more to do than such as will receive the blessing of the Infiaits God within yourselves, morning, noon and night. Ask the God of your own being if he is satisfied with your course. If he is, no other God will find fast with you, Oot. 5.

### Questions and Answers.

Quas.-By application of an olaiment composed of dulcamara, stramonium, byosciamus and oplum, very singular illusions are produced on different persons. Some will fancy that they are spirits, and believe might take him after I was gone. I was willing to de themselves accompanied by demons, and some will for bim when here. but after I had done what I could imagine that they converse with ovil spirits, and also with good spirits. Will the intelligence please to explain why this is so?

Ars -This combination quickens the spiritual sense the individual. There is no such thing as fancy. You talk of fancying this and that, but there is no such thing as fancy. All these conditions that are termed fanoles of the haman brain, are not such. They are just as natural and legitimate as other conditions that are pronounced legitimate by society. Sometimes persons are spiritually illumed. If we it. Is that fair ? [We do n't know how you can do it.] may so speak, or the inner chamber of their being I don't. except through the sympathics of my friends. is thrown open to angel visitors, by the use of ceriais New I went to get into communion with my family. nercotics. Some, when under the influence of opinm. are able to talk with the dead. They prophery, speak and after they are callefied apon that point, may I not in unknown tongues, live the past over sgain, and hope for a very good obance of success 7 [A very good enter the spirit-world. Now all this is legitimate, and is overruled and controlled by a law perfectly natural. The compound of which you speak may have this effect upon susceptible persons. But when you speak of their fanoying that they see, hear or commune with spirite, either good or evil, you are mis taken, for there is no fanoy; all is real. Life is real; constantly in his mind, and draws me to him by ris every manifestation is reat and legitimate, just as the of surraction, and keeps the picture of sugminutes much so as all these conditions of life that you call before me. [Turning toward a certain gentleman real and anhatantial.

QR .- I presumed they were substantial. I loid no stress upon the word fanoy.

A .- But only used it for want of a better one. It is sometimes declared by certain persons that the use of oplam and like narcotics, will produce certain phases of mediumship. Now this is wrong. The element of mediumship cannot be produced or created by any such way. It only becomes a means by which the power may be unfolded or brought into external use. Oct. 5.

### Charlotte Ann Sudley.

I wish to communicate with friends in London. was Charlotte Ann Badley, and was nincteen years old. When six years old my mother died. About eighteen months after that, my father died, and left me with between thirty and forty thousand dollars, to the care of his hall-brother.

That half-brother was then unmarried, but when I was twelve years old he married, and so great was his companion's influence over him, he sometimes forgot to do right. She made him believe it would be perfectly right for him to use that which my father left me. for himself and her, and her friends, as well as for myself. I was too young to know anything about it, too young to find fault with it. I was treated like a ser. father got mad with my mother, and went away, and vant, and compelled to do a servant's duty. So hard were my labors, that whon I was seventeen years of he in. age. I was afflicted with a spinal difficulty, which ren-

dered me unfit for any further hard work. Than I saw many dark hours. No one seemed to care for me, and I was not allowed to employ a physician, except once, and then a friend of my mother came to see me, and insisted upon calling one. He said it was too late, for consumption had settled upon me and I must die. I was very glad when I learned that I could not live long on the earth; very glad when I learned that I was to be moved from the presence of my uncle's wife-for I was moved from her presence. and I never saw ber after that. I do n't return here because I would be revenge upon those who did wrong by me, but because I feel that I have power to aid them, and that I can do them no better service than by returning and letting them know that there are angel eyes continually watching them. They had better set about building a mansion for themselves in the spirit-land. They've no house to live in there, and when they come to the spirit land, they 'll be desolate wanderers; for they have taken no pains to build them a house in the spirit. land, though they have here. They have a fine place on earth, but they 've no residence in the spirit-land. and I should be ashamed to own them conditioned as they will be, unless they build for themselves a suita ble house in the spirit-land, My uncle met about five weeks since with a gentleman who spoke to him concerning this New Light. He said to him. "I have had some wonderful manifestations from the spirit-world, lately, and of such a nature as to convince me that they are genuine, and what they purport to ba." My uncle replied, "If I really thought that sairits could come back and commune as they my they do. 1 really believe I should be the most wretched man livlog." The gentleman asked him why? "Ob." be said, "because I should then be obliged to give up all my Ideas of God, religion, and Heavon; and then I think If these old ideas were taken away from me, I should not care to embrace new ones." That is the answer be gave him, but it was not a correct one, for I stood by him, and be was thinking of me, my father and my mother. We do not censure, we pity, we love; we are ready to give him the hand to help him. He need not fear to go to that gentleman's house; need not fear to learn of this New Light, for he had better make his peace with those he 's wronged on your earth, before he comes on this side, and is a bouseless and a homeless vagrant in the spirit-land. He has the privilege now of building it, and decorating it as he may please. He has time enough to do it, and I hope he 'll not forget to use the time God has given him. [Will you give your uncle's name?] No ma 'am, beg your pardon, I 'll not give it. I will ask the gen tleman with whom he was talking, who is a reader of your glorious Bannuz to forgerd him my letter, as soon as it shall be published. Out. 5.

[NOV. 7. 1868

you style West India Goods, until some months being

Now I have a family, a wife, son and daughter. They know nothing of this new way of talking with dead foline. You have no special way of making them auqualated with it I suppose T [None. ezeept by sead. ing them year letter.] Well, I was told before I cannot bere, something like this: "There was a way provided for the transmission of meanages given here to any way was, supposing you would know here. [Then if simply coming here, [Yes.]

Woll, are we permitted to speak with reference in any worldly affair ? [Certainly.] I maticod the lady who preceded me spake of worldly matters, and any posed I might do the same. There was-well, in my will I made no provision for a certain member of my family who was somewhat dependent upon me for sus port.

Now at the time I made my will, I felt rather theat of doing for him, and thought that some one clos for him. I was willing to leave him to others.

New since I have come to the spirit-land, I find I have made a great mistake; for the Giende 1 willed ment of my property to, had enough to make them wolt off in the world-gplie enough before I gave them mine. And this poor individual is dependent upon the charity of friends and relatives, and I see he farms rather hard, and it makes me feel and to see it.

New if there is anything I can do to break that will I want to do so. I made it, and now I want to break I want them to know that I am communing with them, chauce.) I think so. I am disentiallod in comp. quence of that will, for I have the pleture of that min take constantly before me, and I am told that it is because he thinks so intently of me, and says, "when he was here. I was not treated so; if he were here now, i should not fare this way." You see he keeps me present]-Now you see my good friend, the practical use of the recalication of the evil events of our life on the earth. If I did not see ble condition. I should not have any desire to improve it, and I want to rise above my mistako. I shall nover forget it they say. I want to rise above it. I want to get into a place that will have a favorable influence apon me.

Well, shey say there are subjects like these in Cana. da. I do n't know about this thing. I heard of it, but know nothing about it. [Yee, there are medium there.] Well, now, I carnestly desire my wife to seek out one of these subjects. I know nothing about this, so onn't help them. Some one says, "seek out a Mrs. Bpear, In Toronto;" no doubt their Intell. gence is reliable. Very well. I wish my family to seek out that indy. and ] will do all I can toward mak. ing my invisible presence known to them. Good-day. eir. Many thanks for your kindness. Uot. S.

### Charlie A. Hedgeman.

My father is at Port Hadsen. My methor said, if + epirite could come back, she wished I would come and tell her where my father was, whother he was dead or alive, sick or woll.

He 's slok at Port Hudson. By the time my letter gets published she 'll get ane-bolars that time. My enlisted, and abe do n't know anything about where

His same was Alonzo Redgeman; mine, Chartle A. Bedgeman. I was eight years old. I died with a see throat. I forgot how long ago. It's only a little while. [Anide to ber brother.] "Yes. ] bave, yes." My brother what 's been here a good while longer than I have, says, "little short of two years," I knew that, only I could n't think myeelf.

My mether's in Cincinnati. She do n't know meth about folk's coming back, but she heard they could come..and she said if folks could come, she wished I'd come somewhere, and read her word where my father was. And he 'll send her a letter about the time she gets my lotter, because he 's wick no pented, and is sorry, and be 's a going to write a good letter, and he 'll read her some money in it Caul go? [If you want to.] Utol B.

tree of life, and bid them pluck the fruit and eat it. Oh, our Father and our Mother, we know there is bread enough to spare. We know that thy benevolence is unbounded. We know that no soul need ever hunger or thirst, for thy mighty angels are ever ready to miniater to their wants. Bept. 29.

Being again Outwrought through Mortality.

"What does the controlling spirit mean by being again outwrought through mortality ? By what proonas la it to he done ?"

This question has reference to a preceding communication relative to the spiritual deformity of the Idiot.

It is contended by some minds, that every human soul, or every human soul that both inhabited a human body, possesses a distinct individuality that never will expire, become extinguished or extinct. While others contend that there are certain souls who possess so little individuality, that it hardly ranks above animal life; that such, when death claims the body, pass into the general vortex of spiritual things, to be again evolved or wrought out through another human body. Inasmuch as they were not perfected, did not attain that crowning gift, immortality, while on the earth, they must return to mortality and obtain it through anot her body.

- Now we propose to take brief exceptions to both these theories, and to build our atandard between the two. We believe that there are certain bodies so deformed, so physically incapable of retaining a perfect individual epicit, that when that spirit, or portion of spirit is liberated, it is not an entity in the spiritland. It does not possess a equicient amount of indlviduality to make it an entity; but it is immediately resolved into its primary condition, and passes into the general spirit, force, power, life, or whatever you choose to term it, by which you live and move and have your being. It is again brought to earth, passes through all the different changes, or states of being, until it arrives at the human statecase. Then, if conditions are favorable, or law is not perverted, it becomes a perfect, individualized, whoily immortal epirit.

There must be some physical deformity, some imperfect portion of the brain, elve the spirit would be able to individualize itself. Understand us to declare, that under certain conditions that pertain as much to the physical, as to the spirit. the human spirit cannot perfect Itself, or attain that high degree of power which is commonly called by you Individualization. There are those who believe that there are many, very many perfect spirits existing in human bodies, that are not individualized; with such we have no sympa. Sept. 20. thy.

#### Questions and Answers.

Ques, -Is spirit the result of organization, or is organization the product of spirit?

Axs .--- Spirit may be properly termed the law, or defined as the law of life, the power by which all life to made. All organized forms depend upon spirit. There must be spirit or life anterior to the form, else the form could hever be projected into being.

and the girls, too. My manner of death. I suppose, is Good day. Sept. 29.

## John E. Graves.

I should like to send a letter to my mother and sisappose they 've heard of my death; I do n't know, 've been dead most five weeks. I was sick; I guess it was about three or four weeks before I died. First 1 had what the doctors called pneumonia. It seemed to enough to do so.

Now I should like to have my mother know that I pointed time. I've no fault to find; everything is, better than I expected to find it in the spirit-world. only very different.

I was nineteen years old. I belonged to the 10th Connecticut; was private. I don't know much about think anything about taking my body bome, 'cause it's well taken care of where it la.

I should like to have her get one of these medium and let me talk at home. They say this bard work will wear off-I do n't know much about it though. [ What is your mother's name ?] Abigail. [Do you want us to send a paper to her containing your message ?] Yes, if you 've a mind to. I 've kind of suffered coming here. Sept. 29.

#### Agnes Somers.

I've a brother in New York, who says, if there is any truth in this light, let some of his friends come tell my name, where I was born, and where I died, he should believe.

I was known here as Agnes Somers. I was born in Heldelberg, Germany. My brother was born there, too. I was twenty-two years old. He is twenty-six. Frederick is his name. He's not seen anything of this spirit coming back, but he likes to see. We were brought by our uncle here, after the death of our eick and died. I can tell him much, if he will let me speak there, not here. I shall tell them about our father. He went away, and died. We did not know where, I shall tell him about it, when I can speak to blm. Sept. 20.

#### Philip Ropes.

Be so kind as to inform my friends. Appleton Mason and Thomas Kennedy, of New Orleans, that I find myself very well off here: that I im very comfortably sitnated, contented, and, in every respect, ready to re-

would become heles of immortality and would become helrs of heaven, they must learn somewhat of bell. This is the order of life, one of the decrees of the

Infinite. You can no more escape it than you can death. But whoseever commits suloids errs, and will, sooner or later, learn it, will read in the Book of Life mother. But I stopped bere one, year only. I took that they have made a great mistake, for instead of ridding themselves of the sorrows of mortality, they have only gained additional ones, have but divorced themselves from the machine, the physical machine God gave them to outwork mortal life with, and they are compelled to experience the conditions of moriality nader still harder Influences.

Again we remark, we know of no better way, to throw off the remembrance of our size in spirit life than to rise above them, to continue in' the way of kindness and lore, ministering to the weak and fallen meant by what I say. I have been down to have and love at all, shall you love only certain the meant by what I any bidy Philip Ropes. What I if you live and love at all, shall you love only certain came from, you understand. My occupation t [if ]; is Oldiawa, Nov. 15; is Excess, Nov. 25; is Excess, Nov. 2 turn and commune. . They will understand what is and heart of love from any one. For as God is ilfe, or

#### Holden T. Gamage.

procedure'? I do n't know much about it. [Vou sell your own story, and we publich it to out it. [Vou sell your own story, and we publish it in our paper ] At. Man'O. P. Wonne will spent in Eden Mile, TL Fort. L. you publish ? Yes, yes, well, that will do that you publish 7 Yes, yes, well, that will do, then. . I Man Awas M. Missessanout, Ban 499, Bridgest understand I am to identify myself by giving what Com., will return in Buffale. N. Y. in Des ; in Prise facts I am able to. [Yes.] Well, my name then, first, you want. I appended during the menth.

that comes first, do n't it ? [Yes.] Holden T. themage, of Hamilton, Lower Canada. I have been in this with the shadered to speak on an att the speak of the shadered to speak on a state of the speak the earth altogether forty-six years; hit me and, faring-

#### LECTURERS' APPOINTMENTS.

[We dealed to keep this List perfectly reliable, and is order to do this it is noccessary that Speakers notify us promptly of their amointmente, to lecture Lecture Committees w please inform us of any change in the regular appointment, as published. As we publish the appointments of Lostarro gratultonely, we hope they will reciprocate by calling the attention of their hearers to the DAWNER OF LIGHT.

Mas, Lawas Gurry opens in United of Lient. Mas, Lawas Gurry opens in United, Masa, Nov task 15; in New York, Nov. II and 39; in Charlestown, Isr. 6 and 18; in Quinoy, Dos. 30 and 32; in Philasekyhis theory Pobruary, Commultiege East, requiring her services will please middress I. Wilson, "are "Bashor of Light," Pre-ton, m. F. P. Guypy Dayton, O.

Miss Lixxip Doran will speak in Beston, Nev. 21 and 38. Address Pavillon, 67 Trament street, Beston, Mass.

Man. M. O. Townsaup wiltaponk in Milford. Mees, Aufint Nov; in Troy, N. Y., during December; Philadelphia, 10 Jan.; in Chicopes, during Pak; in Boston, March 30:ad27. Address as above, or Bridgewater, Vermindt.

Mas, AMANDA M. Branes will loctors in Porland.Dec. and 10. Address, New Yors Olsy.

Mas. Avevera A. Ovanian will speak in Doffals, K. T. November; 10 Philadelphia, Pa., Dec.; in Trey, N. 1., Jan. Address, bos 818, Lowell, Nase.

Mas. FANNT DAVIS BULTE will loot are in Waressler; Nor.

28. Address, Millford, Mass. Unian OLang Icclures in Millford, Mass., Nov. 8 and M: 10 Banger, Me., Nov. 39. Address, Baswer of Light effet.

Mas Banam A. Honrow will speak in Reading, Nov. 8; In Lowell Mass., Nov. 34 and 39, and during Masch Auston Branden, Ve.

Da. L. K. Geowart will speak in Albany, N T., Her. 5, n the new Laconic Hall, Dividen street, corner of Green in the new Lao

Mire Rama Hoveron, will bestere in Willigantic Cont. during Ner. In Tourion, Mass., and flummerville, Of, during Dea. Would be hap-y to make engrapments for the remain days of the waier and spring as carly an possible. Assess, Mandactar bit is Manshester, N. H., or as above.

MANUTURE, IT. EL. BY AD ABOVO. NED. MARY N. WGOD will speak in Romers, DL, the thir and fourth Sundays in January; in Blaffed, the math of Alarh. Address, West Ettlingly, florm. She will make be "all and winter augenerasts immediately.

II applied to very scen. Mas M. U. Teonun will answer sells to beture. Address, Liberty Hill, Coun. She speaks in East Lyne. Ner. 1. Mas, Rasam Hanny Marranws with seah in Last Ten moreland M. H., Nov, I. Address East Westmarrisis, F.

Mins Matatu J. Thuyta, Inspirational speaker, Jacks

"Wannin duigen will lostare to Bint m Ti. Rer. L Be will receive enbedripbione for the Bauner of Light.

### NOV. 7, 1863.j

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ANSWERS

FROM THE PEOPLE. (A SEQUEL TO THE PENETRALIA.)

ANDREW JACKSON DAVIS.

Several years ago the author of this volume wrotens fol

"Each man is espable of repdoring high service to buman-

"Bach man is espable of repdoring high service to buman-ity: but whether humanity gots it from him, or the reverse, will ever remain for the world to decide..., Now here am i, acting faithfully in secondance with my personality and its boundaries. If you know how to use me, as my na-ture preservites, I shall yield you a permanent benefit, full if, in your ignorance of yourself, (and therefore of me.) you do not put me to the bart service, you will soon fool the pur-

May 17.

# 19 and Dec.4; in Forthand, Dec. 30 and 37. Will speak in Manuschussik or Harmablew the models of January, if desired. Address, Exster Mills or Bangor, Me. Mas. B. A. Berse, Spring Said, Mass., will speak in Quin-Mass., Nov. 8, 16 and 28; 10 Worcester, Dec. 10, 50

Sud Bi-J. L. H. WILLIS will speak in Trop. E. T., through Ber. Address, Now Tork, care Horald of Progress. Austras E. Sizar use will speak in East Bethel, Vi., on the second dundes of every month during the coming year. Ad-dress, Woodstook, Vi.

LEO MILLER Will speak in Providence, R. I., Nor. 8, 16 and 23. Lotters addressed to Worcester, Mass., at any time, will be duly received.

will be duly received. *CHARLES A.* HATDEN will speak in Banger, Me., Nov a 15 and 25; In Kenduskeag, Nov. 39; In Oldiown, dur-ing December; In Tauluo, Mass. the two last Sundays in January and the Gratin Kebruary; In Oharlestown, the last sundays in February; In Workstor, the two first Sundays in March; in Lossell, the two first Sundays in April; In Do-we, during June. Would hits to make a strangements to socak in Massachusetie the two first Sundays in January, the second in February, and the two last in March. Mass. 4 D. Banwar (forcents find the condition)

Man. A. P. Baows, (formeriv Mrs. A. P. Thompson.) maaks in Danville, VL, half the time till further notice. West In Denvine, ve, and the troo the order houses. West Denviou is desirous to deliver his Geological courses of alx lectures in any of the towns of New England, or neigh-boring States, and would engage with parties to that effect. He may be addressed to the care of this office.

### ADDRESSES OF LECTURERS AND MEDIUMS.

appointment to lecture, the notice and address will be putlished gratuitously under head of "Leoturers' Appointmeule."

will anawer onlin to leoture.

JENEJE LORD'S address for the present is Warsaw, Hau-oock Co., Ill., caro Prof. A. II. Worthen, sep20-3mo

Mas. 8. KNOX ANNS will answer calls to locture in North-ers indiana stid Westers Michigan for three months. Ad-dross Fromut Contro, Lake Co., Ilia, octio-Ow<sup>o</sup>

MER. HARAH A. BTERRE, formerly Mins Baralt A. Magoon trance speaker, will answor oals to jecture. Address, No. 87 Spring street, B. Cambridge, Mass. sugfs-smo

Mas. JULIA L. BROWN, trance speaker, will make ongaze-ments for the coming fail and watter in the Worl. Address Prophetstown Idinois. Will answor catte to attend to: etails aug29-4m3

MRS. CORA L. V. HATCH, New York, nos7-t MRC. MARTIA RANNOM, ITADOS Speaker. Address J. O. Howard, Milwaukes, Wie. uov7-6w9

Man L.T. WHITTIGE will answer calls to lociure on Health aud Dias- Rotern. in Weccensin and Illuude. Address Whitewater, Walworth Co., Wis. Boy7-0

Miss Saaali A. NUIT will answer calls to lecture in New Rampabire, Vormout or Massachusetta. Address, Charo-moni, N. H. keytig.-Smo

D. H. Haminrow, Lowiston, Mo., (twooly years a practical phreuologist.) lotures now on the science of Martinony, or the laws of compatibility.

Mg. and Mus. H. M. Millan, Rimirs, N. Y., care of Wm E. Haten. oct24-7w9

H. B. Bronna, Inspirational speaker, No. 4 Watren street hor7-1

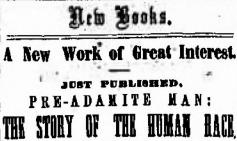
HUDSON TUTTLE Will receive calls to lociu e, after the lat of December. Address, Berlin Heights, Ohio. oct31-1 BENJANIN TODD, JANESVILLE, Wie., onro of A. C. BLOWS.

J. S. LOWRLAND. Will answor calls to lecture. for the pressult, Willinganio, Conn. Address apli-1 L. JOUD PARDER's address is Gineinnal, Ohio. apl1-1

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Byring strees, S. Unnoringe, Mass.
Mas, E. A. Kreasserst will make engagements for the option with the manuments of Bendiff Assan say about control with the street in the second of the street in the second of the street in the second street in Kings of Egypt; Has the Negro over excelled his present condition? What the monuments or Beni flassen say about

Iriarobs: Biden; The Frients of Bais; The New Atlantis Islo and Grock History vs. 55,000 years of Civilization; The two story, Philosophy, date and effects of the "vices;" A New and Biarting Hypothesis. PART 9 --Ancient Europe. Chapter 1.--Greece and Italy roder than Egypt: The Cyclopean structures of Southern Europe; The Egyptian menumouts; Why the Pyramids were built; Fyramids of America; Historylyphics; New De-ductions. duction

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The author roats his statements and conclusions wholly on Nature, unwilling either to thwart her plans or neglect ber augrestions. He shows that maringer rankes more jeu-pic actually wretched than has py because it is not sought with an undorstanding of the right principles. He proves the utter selfishness and unworthiness of too many mar-riages, and charges them with woos untold. And he demon-strates very conclusively that, if society woold redeem it-self and hecome fresh and new. It must apply itself to this most important of all topics first of all. Marriage, in his opinion, is something more than a coparimenship, or simply an agreement between two persons to try to first together without quarteling. It must be wholly of Lova, or is is a failure.

Bveryhody will receive beuefit from the bright pages of

FROM THE SPIRIT OF JOHN QUINCY ADAMS, THEODOH JOBETH D. STILES, MEDIUM.

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dont Spiritus); Description and Hinstration of these States; Explanation of Impressibility. the Mind can cantrol anoth-or; Philosophy of such Control; Hustration; Spirit Inter-conracthrough Impressibility; Its Difficultioe; Low Spirits, (2xi1) Their Habitation; Influence; Physical Maniferna-tions, how produced; Dy what Class of Spirits; Sporten Ap-partitions, how produced; One Law holds good in the entire Dam ains of Alaguetism and Spiritualism; Proofs and Husrations.

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 Chairter IG. A Clairvoyant's Ylew of the Spirit Sphere Inscription of the Spirit Sphere (Compation of the Spirit World. The Spirit Bates; Wby not terminated by Desth; Floating on a Magnetio River; Ylew of the Spirit World. The Spirit and Spirit Bates; Wby not terminates; Return.
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of the Bround Sphere; Liw-Ul. ga. Auimais, Menners, &C.; The Booloty. Chapter 18. Spirit Life. Office of Spirit Revelations Their Nacestiy; Spirits rotain all their Facults of Afficient Condition of G. od and Bad; No Line of Distinction drawn hetween bem; Condition of Spirits; Rewards and Punish-monts; The Misser; The Animal Man; The new-born Spirit au exact Copy of the Man; A more cheering Picture; Uu-ohangeable stat of Organization; Capabilities of Spirit; No Forgireness; Earth a Primary School; Better Couditions in the Spheres than on Earth; Spirit Missioniaries; Ther La-bons; Heaven of the Astronomers; of the Philosopher; of the Post; of the Historian, Ac; Conlugal Love and the Mar-riage Relation; retention of the Animal Facultics; Diff-cuity of Elevated Spirits communicating with Earth; Lower Spirits an more readily do ac; Why The doom of the Shi olds; Heaven and Bell; Conditions of Mind, and on Farth as much as in In me Byheres; Life of a True Philosopher.

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# SOUL AFFINITY

while been donn its final men and inketh away their palus." — Ecclastraticus, in Apac, chop, xxxvii, By the etricture and shape of the route, Nature scena to have indicated is an her percular reports for a certain chas of female complaints. Its shape is a perfect fac simile of the interow and its failupian tubers-heace its power in the pre-vention and arrest of participant and other flowings, and the ours of the complaints. core of the complaints mentioned in the extract above. Coro of the completing mentioned in the extract aleve. Were a factural, this incidence as a preventive, and remedy prove nata should have a time in the houside or casked be-jors the connector () have prepared it with the most erro-pulses regard to the laws of the materia media, in its urea and applications This medicine curve my cough, hasled my sore threat, ar-

rated my hemorrhogen, and rentored me to health. It eased my life and I canno speak of it too highly. Quantifies enf-ficient for cure or relies, with advice and directive, sont per mail or express, subject to charges, on reventing \$10. HORAOE DREBBER, M. D.

Washington, D. C. Aug. 8.

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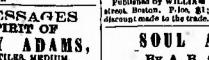
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# BANNER OF LIGHT.

# Pearls.

8

And quoted odes, and jowels fire wards imag. That on the stretched fore-finger of all time Sparkle forever."

AT & ORATE. "Why seek ye the living among the dead ?"-Lugs. fleed well what the Augel To mourners said; And write that evangel Above the dead.

> Why come with your grieving To this low bed? "Why seek ye the living Among the dead ?"

To memory's high places My heart is lad. Beyond carthly spaces-There walk my dead.

Deep. deep in affection Unlimited Still, still in connection,

Repose my dead. The ground is no holder one dear bead. They never can moulder;

Why call them dead ? The souls of God's giving To God have fied; " Why seek ye the living Among the dead [ Monthly Religious Magazine.

The most precious metal often lie embedded amid the hardest and most uny leiding mixture.

> THE SPIRIT HAD DEPARTED. A sorrowful woman said to me. Come in and look on our child !" .I saw an engol at shut of day, And it never spoke-it smiled.

I think of it in the city's streets, I dream of it when I rest-The violet eyes, the waxen hands, And the one white rose on the breast 1 [T. B. Aldrich.

Holy desires that have never been embodied in act. may still be deeds in the sight of God. "Thou didst well because it was in thine heart." was said to one of olden times.

BRATTIFUL FAITH. I was glad that day; in me. With its multitudes I was gind that day; The Jane was in me. With its multitudes Of nightingsite all singing in the dark. And rosebuds reddening where the calyx split I felt so young, so sure of God I [Elizabeth Barrett Browning.

It is more dishonorable to distrust a friend than to be doceived by bim.

A LIVING LOVE. Thou must endure, yet loving all the while; Above, yet never separate from thy kind; Meet every frailty with the gentlest smile. Though to no possible depth of evil blind. [ M Milnes

The spendthrift and the miser despise each other. but not a particle too much.



A Lecture Delivered in Dodworth's Hall, New York City, Sunday Evening. Oct. 25th, 1803, by Fred. L. H. Willis.

[Reported for the Hauner of Light ]

A remarkable work has recently appeared bearing the title "The Soul of Things." The perusal of this book thrilled and awed me, and suggested the theme of this discourse. It is from the realm of Science and presents to the world from the thought of a scientific man the startling idea that all things hear the impress of sorrounding conditions. For instance, a pebble, a bit of marl. a particle of lava, has distinctly received an impress of the scenes by which it has been surrounded. Just as the plate prepared for the taking of a picture by means of the camera receives the impress of what is before it, so all minerals, perhaps all substances, receive a perfect representation of eur

and not restrained ovil. Therefore, I do not suppose record is written. The very moods of our minds lie that the idea of the certain and sure record of all acts enshrined in many a nook that time does not touch. and purposes will be sufficient to redeem the world. ] Man has had the terrors of a judgment set Ob. no 1 before him as an idea for a long lime, and yet very all our past is written-that all the events of our lives few ever think that every secret thing is to be made known when they wish to cover up some evil. They go to work deliberately, as if the idea had never been presented to the world, and preached as a restraining doctrine. But I am ours the knowledge of such evi dence of the really present past must make as rejoice in the great law of life. It shows as traiy what life is. It reveals to us the wonderful power of all that exists. It shows us what a universe we are living in. it reveals our own power. It makes as understand what we are capable of ; for this law is not included in matter slone. No; the spirit is a mirror that takes

all objects unto lizelf, and holds them there., The bisin keeps the platures it has received just as eately as the public; not as memories merely to be ceives of it. Then forever after, that object or thing brought up at will, but as realities, as actual records of or person carries within itself some part of our life. all that has been presented to it.

every harsb look, every sweet thought and every im- God is connected with a universe through his life, so patient word that from its cradie upward made a part of its life. Holy platures such a Michael could not por. all that has received of our life, and forever after our tray lie in the precincts of every home. Unattered love paints itself without forms, but in substance. That which cannot be expressed in words, may be revealed in a look.

Who would not feel the happier for knowing that safely upon his brain was written the fair history of redemptive power of our spiritual nature, as it becomes his mother's love; that photographs of all the tender purified and ennobled. Each day that finds us further carresses-semblances of all the foud looks were placed where nothing could dim or tarnish them ?

And shall we not look tenderly on the man who bears about with him all this wealth, even though he seems to be now only a wicked, deprayed man-though we know him scarred all over with crime, and that his very breath is tainted with the ovile that we dare not think upon ?

You doubtless have seen the touching story of the two locks of hair as related in the newspapers of the day. filled you with a sense of presence so holy, so calm On the field of battle at Gettysburg, was picked up a and restful, that the weariness of care and toil have niece of paper which contained two separate locks of vanished, and you knew only that it was noble to live bair. Below one was written, in a beautiful hand and fulfill life's behost. It is by this subtle link to life writing. "Fanny Wellerford;" below the other. "Richard Wellerford;" below them both, " Our Darlings." The paper was addressed to a Mr. Wellerford, of Louisiana.

father, and mother, a dear home, two loving children so praved for, the influence of the boly spirit so dear with locks of fair hair. We hear the sweet prattle: to the earnest bellover, the love of Christ so comfortwe bear the longing call to the loved one away; we ing to the sincere worshiper-all these are not Imagin forget all animosity, all ill-will; we know no more our ary. No, they are the recognition of this law, this in enemics; we remember only that there are tender, lov- flowing life of spirit. It has a life of sympathy that ing hearts, fond affections, all that is dearest and best makes it flow to all who seek it, proceeding, as it does, to us, in every place on God's earth, South as well as from myriads of loving souis in the spirit realm. And North. We feel a gentle mantle of charity creeping it also obeys this law of union with whatever it comes over the horrors of war; we leel a prayer of tender pity in contact. Thus the world is surely being bleased, rising in our hearts; and all this because that one whether it will or not. It is worth much to even tread sweet memento has borne its testimony to us. So if in the chambers of memory, within that sin- may have redemptive power that will bless us more

stained, despised man or woman whom the world casts than if we possessed the costliest edifice or the most off and no one will speak well of or care for-if we could within its secret chambers behold one of its mementoes of the past; one picture of the mother bending over with looks of love-one glance at the eyes of tenderness, should we not behold God even there, and feel our hearts glow with a tender pity, and our hope spring up and call itself faith, till we beheld that poor soul embosomed in the love of an infinite Father and claiming our love, our care, our pity? Oh, sweet memories that lie enshrined in every buman some mighty soul that shall change the hopes and exsould Who knows but they are yet to be salvation and redemption unto it?

1 suppose there are but few persons who do not at enjoyment merely. I presume most feel so; and those of impurity or evil. who do not look at pleasure morely, but are reckoning the use of life, those who are counting the real service with the thought that they can do so little.

Let us look at their lives in the light of this soul rints babind them, they tread softly and calmly, hear spot the foot has trod upon. They are stamped upon all the ages. the chair that has been rested in. They are engraven npon the familiar objects of home. They enter the ing its higher and better condition, is the spontaneous garments of those brushed by. They infill the comnonest, most trivial things. They reveal the whole of that quiet, aspiring life, and become so many living Things? forces in the world. Does this seem all romance to you-a wonderful tale but lacking a basis of fact? Let me quote from the the conditions of all time, we must feel also the train one hundred experiments tried faithfully by this most i that nothing is without its continual change. Even faithful investigator to ascertain the truth of this new revelation of science. A small plece of pavement dug up at Cleero's vills | earnest heart like this thought. Here, in this world. at Turculum, and carried to England to 1760, after. so full of bitter experiences; here, where the passions wards brought to America, revealed in its picture gallery the English costumes of the age when it reached slible for men to forget their Humanity, and kill, burn, England, and also the building occupied by Cleero, the military concourse assembled there, the characterlatics of the leader, the dress of the people, &c. I need not say that every precaution was taken by the er, and within it lies embosomed to ever the Soul of experimenters to keep all previous knowledge out of God. the experiment, and to take specimens unknown to any one at the time.

ened into real goodness. All goodness is spontaneous | truth. is it, in view of these facts ? The ineffaceable But tet us see if spiritual revelation cannot give us some light on this subject. Are we to know only that have insoribed themselves apon a universe-that all our deeds, good and bad, are carved in wood and stone -ibnt all our thoughts and feelings have set an indelibla seal on all things that have come near us? This is not enough to know. Let us leave if there he no further law that shall enable us to make life beautiful even through its seeming fearfulness.

It is not merely the form that paints itself : It is the Interior life. Hence it is the spiritual nature that has set its seal on all things. It is the life itself that has flowed out and become the revelator. As all scenes form plotures on all things, just as certainly as the plate of the artist takes an impression of all that is before it, so does spirit set its condition on all that re-

That part is connected with us in the same magner On that child's spirit is written every tender caress, that the infinite life is connected with matter. Just an we by his law resident within us, are connected with life must flow back unto all that has received of it. There is a link more etherial than air, more 'subtle than all that is yet measured or tested, that binds our life to all that universe we have become a part of. Flowing back through this chain of life forever is the

toward the true and beautiful, each hour that knows us better, wiser, happier, carries its influence to all the world we have ever known. Do you not know many facts that prove this? Do

you not know how a mother's prayer reaches her distant son, until her image rises before him and gives a tender thought that restrains him from all will and inspires him to do and dare the right? You have felt how a beloved one, perhaps, in the spirit-life has inthat spiritual beings touch us with fire from heaven.

The electric love of the beautiful and true is not an imaginary nothing : It is real, it is a substance so re fined that the ordinary vision cannot see II, but clear What a picture rises before us all. A foud, tender to the finer senses of the soul. The grace from on high in the path of a good man, and the house we occupy magnificent garniture.

How grand life becomes; how rich seem even its commonest events, in view of this truth. Perhaps today, seemingly so animportant in its events, we may be giving out a power that shall enable us to work for ages to come for the noblest cause. Perhaps we may this day tread upon the track of some grand soul, that shall be an inspiration to us through life. Perhaps we may in some unlooked for moment feel the thrill from nectations of a whole life.

In view of this science and this philosophy, no life is common or trivial. Every man and woman is doing times feel that their lives do not pay; that there is a continually a great work. Bublime lessons are flowing vast expenditure of care, toll, strength, and the from every thought of love that thrills our beinge, amount saved will not balance. Taking into account Fearful lessons of wee are resulting from every feeling

The all-seeing eye of God has been presented as a terror to evil doers; but is not the inspiration of this they may be to the world-not as seliish beings, but as truth mightler than all fears? I do not doubt that real philanthropists at heart, cherishing the wish to every human soul has often longings to achieve some. serve the best interests of all who need to be served- thing worthy of life. I know that every one must at these often leading quiet, unobtrusive lives, are pained times feel depressed by the thought of how little progress has been made for himself or others. Let the anxious be content. There is a field through which sciences. They paus along their daily track, and no the humblest path leads, that is broad as the universe. great deeds mark the path: they leave no deep fool. Every act becomes a great historical lesson. Every thought becomes a pictured fact. Oh, how wear ing only a great thought of de-ire, a prayer to serve the sensitive heart become, as it looks over the world truth, heanty and goodness. These thoughts, desires, of suffering and want. What can be done? sighs the aims, flow out and enter everything. The very peubles philanthropist. I would purchase with my blood the in the street catch thom. They are enshrined in every world's redemption, echoes the martyr spirit through

Divine love, so that every man who entered the presence of that Divine power, should have felt its beauty and divisity: so that the impress of goodness could have been written on all hearts, just as the impress of the supehice was on all forms. Would there not have been a soblime change from bate to love-from rage to lience-from disorder to order?

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And yet every man-has a measure of this power within himself, or ele Science is fast deceiving an. Each one of us, as he treads his daily path, meets the same elements that may be turned to contention and disorder, or to order and peace. And each one has his influence thereon. He writes some word on every soul. Oh my friends, is it a Living Word, full of the truths of a universe, and the love of the infinite, that we are thus recording?

And, as we are giving, so are we also receiving. Oh brantiful law of Jadalty 1 We are, perhaps, even now, taking in the pictures of Heaven upon our souls; for, as I have said, the spirit-world has the same law of impression that the natural world has.

I remember once seeing in vision the representation of that influence. I desired earnestly to know how the images from the spiritoal world came to me; how the impress of objects could be presented, of persons. given with such clearness and accoracy; for I could not suppose that all these scenes and objects were present with me at all times, or 1 with them. My earnest desire became a prayer, and the promise "Seek. and you shall find, was fulfilled." I saw a glorious light descending in flowing currents, gleaming and radiant, and differing from sanlight in this: It seemed to proceed from something, and to have motion; it had opposite currents, ascending and descending. The descending currents seemed like a shaft of glory. The ascending currents seemed to give a shadow bright ness to that glory. I saw that the flowing light same to me from a sphere of love, and that loving once concentrated it as if by thought. I saw also that the apgoing current was from my own apspringing desires and affections, concentrated by my wishes. In this light. I saw imaged various objects, just as the soft flowing stream images the shore. I caw it was posel ble to make any thought distinct as life in that light. It imaged the beautiful form of one 1 loved; it hold impressed beautifal flowers; it seemed to be even capable of expressing goodness and love by a diviner glow. Therein I could behold beautiful scenes and read the impress of holy desires. It seemed to me like the mirror of every holy and beautinh thing of which I could have desired to know. As the light reached me, the image, too, seemed a part of myself. like an image that becomes a part of the camera; it was impressed as a picture on my spirit.

Now whether this shaft of glorious light was a real existence, or merely a representation, or symbol, matters not. I believe it to have been a true representation of the influence of spiritual things upon us all. We become by our aspirations a part of the great chain of life, that unites us to the spiritual world, and that chain bears to us the holy infinences of a heaven of love.

Hence, we may daily, by lives of close sympathy with the high and holy, have beautiful lessons insoribed on our spirits, which shall bear fruit in thoughts of love and wisdom, and revetations of truth.

Our daily lives may thus be glorified. No matter where we are, no condition, except that of our spirit. can shut out this light. Do we toil in humble ways? Yet our hearts can be united to the loving and beanti ful. Are we full of anxious cares and troubles | Tet there are moments for aspiration when a flood of assurance máy flow unto us. Have we little world sympathy, few to love and care for us here? Yet the beatiful and loving are ever near, and we can want no good spiritual thing.

Thus is an infinite aniverse just fitted to the weak of those who have needs. Thus does Divine Love continually express to as the perfection of that onlverse. "All things shall work together for good to them that love God." said the voice of inspiration All things become great experiences and lessons of wisdom to all who desire to gain thereby. If the heart is right, everything else is right. The graud barmo ule symphony of worlds to-All things dwell in infl nite good. All things tend to infinite perfection.

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I have just received. Mr. Editor, the following letter, with two dollars enclosed, from a faithful friend of Spiritualiam, who lives and acts its precepts. I end the two dollars to you, to be deposited in the fund for the suffering poor, which fund, I am glad to say, to under the direction of that noble spirit, Dr. Kittredge. who controls the Message Department of the BANNES. A. B. C.

# [NOY. 7, 1863.

alige of paper, instand of giving them the opportunity as formally, of depositing their three cost pieces used served juie the contribution box, is a and compensaon the meilre power that actuales them to give But it becames as, who believe that to render as

But it preserves in who whose bounty we all de pand, to ald the lowly once of earth whom we may pand, to ald the lowly once of earth whom we may pand, to and the lowly determined were remembering that we, too, by adverse circumstances are instant to need like sedelance from others.

Praternally yours, Wenakester, N. H., Sept. 27, 1863. 1. 1. 1.

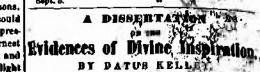
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RDSTORTAR, DES'ANT MER'S....This period of the BANNER is devoted to subjects of General Interes, the Bjiritual Pallourphy. Corrent Events, Emissional Mis-collary, Nettoes of New Pultboulous, etc.

OMEGINAL REMANS.-In this Department we shall publish from time to theo Kasaja upon Philosophial

rounding scenes and conditions.

Thus the pebble by the wayside has a history inscribed upon its particles-a history dating back before the flood, and reaching through all the periods of the world's history; and moreover it may yield up that history and its written tablets be read as one reads pictures bung upon the walls of an artist's studio.

This statement is made not as a theory, but as an established fact confirmed by experiment.

We have beard men of thought say, "Everything is affected by all that surrounds it. and the simplest movement tells on worlds;" but, like many other sayings. it seemed a general statement. To have it verified and brought directly before one, is like bringing infully before the judgment seat; is like beholding the fabled judgment book opened.

Is it possible that all things that have been, are thus stamped upon all things that now are? Is every secret made known upon this negative plate of the universe? It would seem from facts that the remotest time, even chaos itself has stamped pictures that are ineffaceable on the minerals and doposits of the ages.

I remember once saying to a student of Nature. " What a pity that we cannot know, that we cannot be sure of what has been." He replied. .. The earth holds all knowledge of likelf; it has footprints of everything that has existed on its surface, and a record of all its conditions." I pondered the grand assertion, and fancied how future revelations could come by means of discoveries found on minerals and in deposits: but I never dreamed of the great truth, that a pictured chamber lay hidden in every fossil shell, wherein could be read the wonderful stories of progressive forms, and on which was written the sights that made the grand panorama of the ages, when creation was only foreshadowed in the inflowing life that was destined to speak the word of awakening, and call forms out of chaos, and begin the mighty work yet unfinished, which is to make a world.

Grand as the thought is, yet it is terribly grand. It comes into the experience of each individual; for in its law it holds the objects that surround every one.

The pebble on our streets has the history of our own days, as well as the fossil that of the past. The very walls of our rooms tell of all that we have lived. The piece of coin in our pocket has the life of our thought within it. We are in fact recorded everywhere that we have ever been, and all that we have over looked upon has taken our image.

Whether the science of this universal deguerrootyping is ever to be made so practical and certain that he who runs can read the story of all the past and the present, I cannot even guess, but enough has been revealed to us in this book of Mr. Denton's to make us pause and ask to read our own record.

Here am I a living force in this living world; an artist in this universal gattery. I have been insoribing pictures innumerable on countless objects. I am written all over the streets of olties that I have visited: all over the rooms that I have inhabited. I can be found in all circumstances and in all conditions; for it is not my form and picture merely that is given, but myself, so that my very condition is written out.

Now 1 do not suppose that any man can be fright-

A piece of horn-stone from the Mount of Olives re of stone-just as they would have been by an artist. through all the ages.

If these plotures took in only forms, they would not so much concern us. They take in character, also. A piece of red damask that bung over the speaker's chair in the House of Representatives, Washington, when that city was taken by the British in 1814, had histories woven in its eliken threads that no bistorian er, our own life, our own being, as in and of God, and could write. Not only the room with its desks, its working in the grand circumstances of life to produce seats. He moving panorama, but the characters of those who moved therein, were revealed. There the hypocrite wrote his shams now uncovered; there the patrict Inscribed his zeal; there the indifferent his carelessness. I only mention to you a few experiments: the results of the investigation of this science you must study elsewhere. I only hope you may be induced to exam. ine this book, more fasoinating to me than any romance,

The great moral lessons taught by all now discoveries are what concern us. How do they affect the moral good may flow from every moment of our existence. nature? With our intellects we may wonder and bellove, but in our bearts we must be touched with the feeling that proceeds from bellef, and we must read the great lessons inscribed on all living truths.

I take it for granted that each one desires to present a fair and agreeable plotare of his life to others, and forever a power to inscribe on everything about us? also to himself. I think we may eafely assert that all Lovely sights, boly records, sublime lossons? men desire this, because of their efforts to conceal the . The grand and poetio thought springing from this character-pictures of ourselves, these soul-writings of God. God everywhere, because life is everywhere,

This perpetual longing to behold the world assumrecognition of the progressive tendency of man; and may it not arise also from the influence of the Soul of

As we feel the witness speaking from every insnimate object, telling of the ages that have been, and the massive boulders within their unchanging external forms have changing life. What can inspire the of man rage and give us sights of woe; where it is posand plunder, even in this, the enlightened centre of Western civilization; here is Humanity still receiving Its continued influence, and giving its continued pow-

The beautiful dream of Arcadia, that long ago enficed the heart with hope, must be lived in each sont before it can live nobly and well; that is, before we vealed the surrounding country: the city of Jerusa- can do anything rightly and well, we must have faith; lem. the people, the houses, the streams of water, the faith in the good and true-in the all conquering good flocks upon the bills-all taid pictured in that little hit | and true. Faith in God means but this-faith in final good; faith in the onward, upward tendency of all things. .

> To learn that the life of Infinity is no mere phrase, but is a fact to be recognized, and actentifically demonstrated, must do much to inspire as with this faith. For if no tiniest peoble lacks its power, lacks its life. its hidden being, how can we doubt our own powthe glory and goodness of the Divine.

> We walk somewhat tremblingly at times in our lives. An Indescribable fear of the coming time; an uncertainty of what is to be depresses us, and we would know, be sure, have faith, so that our steps may be firmer, our path lie open before us. But in view of Nature's grand progress; in view of her repeated testimony of good; of her inbreathed life, we can walk our way secondly and hopefully. Perpetual life surrounds us. Perpetual influence proceeds from us. Perpetual What if we go through no goldon streets, no flower paths? What, though our track lie through a wild and desolute region, or up a mountain ascent? Is there not forever around us the life of the Infinito? Even in the most unlovely paths, and have we not

evil and obtrude the good. If we could behold these lesson of Naturo's life, may be written in one wordour own on all things that surround us, I doubt not we - Suppose we could have beheld waiking the streets should wish to obliterate some portions. The old doc- of New York on one of those red days of riot, when trine of stornal punishment is not so far removed from men's hearts quaked with fear, an impersonation of

DR. A. B CUILD : Friend and Brother-Enclosed and two dollars, which please forward or hand in per son to the woman who, a few weeks since, proposed in one of your Spiritual Conferences, the question whether, taking into consideration the circomstances, she had botter starve, steal or beg. This, with ber, was a question of vital importance. Although her spiritual question of vital importance. vants were being administered unto, yet the fact that her analded efforts were insufficient to provide for her-welf and dependent children, ontweighed and reemed to be of secondary importance to the calls and demands that Nature over asserts for a timely provision and due allowance for the sustenance and protection of the house and home of the spirit while confined to this nundane anhere.

But little progress can be made in trying to spiritu alize these needy, and too old neglected ones, who are famishing for bread. And the good Master seemed never to have been unmindfal of this fact during his ministrations on earth. as the feeding of the hungry multitudes who followed him fully attests. But I this we are apt, as well as Christendom at large, to be more generous with our spiritual gifts than with the tempo ral. The rich (in earthly goods), bigoted, self sight ral. The rich (in earthy goods), bigoted, self right cous Christian, who at the family altar carnently prayed that the poor, destitute and friendless female whom be had but just turned unrelieved away, might be the co pecial object and care of the one to whom his mockery of a prayer was directed, is hur a sample of a class o using Christians, of which it is painted and be miliating to know there are so many. It is an easy matter to say, ... Be ye warned and olothed,... but quite another thing to take hold in a practical manuer and

relieve the destitution that exists about to, Prayer, or rather a mookery of prayer, is profuse is their behalf, because it do n't cost anything; and thus the Lord is often importuned to do those very things that he has made provision for through us, and has re guired us to perform. And yet the fact is constantly gnored, while we cellship cling to all that he has thus estowed upon us, and pase by on the other elde, leav ing uncared for famishing widows and orphane, who through circumstances over which they had no control are brought to destitution and want.

Burely it is that those thus unmindful of dair will ere long have the hell of a perverted conscience to up braid them, and bring to mind the aying, ... inasmuch es ye have done it to the least of these my brethren. ye have done it unto me."

There is, it is true, now and then a good Samaritan who interests himself in behalf of these needy onen, and who finds it a pleasure to administer to their wants and follow the example not by the Master, whose pleasure and mission was to do good and raise up the lone ones that were being passed by uncared for, by prisat and layman.

He chose from among the poorer and neglected clauses bis disciples and associates, and labored with an much interest and as cheerfully to raise up the poor widow's son, as he did to beat and sid those in allo ent circumstances and high in authority. But is such the principle by which the masses in Obristention are actuated in the bestowment of favors and attentions? In theory it may be so; but who does not know that practically the fasts are the reverse of this? We compractically side inside and good examples, but how few practically adopt them? How few, not leiting the laft hand know what the right hand doeth, give, for benevolent parposes because they feel moved to do no by high and unselfach motives ! The method adopted by many of the Urthodox churches, of requesting the contributors for bonerolent, purposes to, write their last paper one year. R will be forwarden a marine in names and the amount they are disposed to give, on a merine of the papers with the advertigement merine .

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