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JASMINE; THE DISCIPLINE OF LIFE.

BY CORA WILBURN.

CHAPTER XIV.

The Possibility of Mamon Augelbood. By adversity are wrought

The greatest works of admiration: And all the fair examples of renown. Out of distress and minery are grown." DANIEL, on the Earl of Southempton.

.. Imagine something purer far. More free from stalp of olay. Than Friendship, Love or Passion are, Yet homan still as they: And if thy lip, for love like this, No mortal word can frame.

Go ask of angels what it is. And call it by that name." MOORE.

Un foot and in the stage coach. I reached the adjoining village, and from there I wandered on, aimless, purposeters, only possessed with an intense desire to place the distance between my wretched self and what had been home I had taken my purse, moderately well filled, and the crompled paper that had dropped from my father's hand. Ub, the terror, shame and ago ny that overwhelmed me as I looked on the familiar charactere, traced by her living hand. I could have mourned her dead, but to know her living thus-forgetfal of her child, in sin I I could not reconcile it with those pure, ennobling maxims of her letter to me -that sacred relio of one I deemed a desizen of beaven. No: I would not sork her. She was unworthy of my love. I would bury in forgetfulness her life and orime. and sock for myself a livelibood amid the daughters of toil.

At the third village I sojourned in, I was ill for some weeks; and when I arose from that bed of suffering. much of my flery antagonism to circumstances had died out. A softened sorrow took the place of the consuming haired. The only beings I still pursued in spirit with that unworthy feeling, were Mark Catilife and his son. For my poor, erring mother, as I deemed her. I began to feel the stirrings of a benign comparsion. I pictured to myself her sorrowful life and wearing remoree, and strong and powerful arose within me the desire to seek and to console her. She was my mother, once pure and good; as the loving (brist pardoned sinners, why should I withhold forgiveness?

It was while pondering thus on better thoughts, that Bosita came to me. Dear, faithful heart, she had tracked me out to that solitary wayside place, the mother-heart within orging her on to the protection of the wandering, homeless one. I was yet helpless and weak, wondering what I next should do, or where I ding me go to my mother. So many startling events had occurred, I was scarcely astonished when Rosits entered: but when, with many tender ejaculations and soothing caresses, she took me in her motherly arms. then my strained heart gave way, and for the first time since I left home, I wept upon the shelter of that true breast. When I looked again into the frien 'ly face, I saw that a great change had come over its bue and expres. sion. The faint orimson that had gleamed beneath the dark, clear check, was gone: the ashy pallor had nottled there; the fine eyes were misty, as if their light was quenched in frequent team. Yet she was calm and screne as ever, though the household sorrow had not left her unscathed. Bhe told me " that Mas'r Herbert soled like de-mented, all the time, since he hear that the first mineus be alive. Re always thought the was dead : Mark Cat life make him believe so. He did not see her die. Now this had man, seeing he could not get Miss Jassie for his wick-ed boy, he tell mas'r; and that 's why we have such a hul-la-ba-loo at the Hall. Mr. Northrup never men-tion your name. darlin'; but the old missne she soold and rave fu rious all the time about its bein' all your fault. If you had married that Aus-tin, all would have been hushed up. Now Mrs. Agatha is n't his wife at all-and her pride is so great. The old missus-witch-cat-no, I must hot call her names. I have no right, but sometimes I can-not help it-she hates ber dear Her bert now; and. Miss Jamie, she is a dread ful woman when she hates ia that way."

wept anew for the loss of home and its familiar as pect. "You will find your mother. dear. You have the,

pa-per that toil where she live," "Oh, I know not that I shall go to her. Have you heard what is said of her? She is living in sin.

her roof." Rosits reddened with a flash of indignation. That

pute, womanly nature repelled the gross insignation "It's my firm bellef, Miss Javale," she said, poel. tively. " that that 's another story got up by that again; but Mark Catlina took to him the false tidings Cat-life fel low. He is a sar-pent, and they tell all of her death, and over an empty grave in a distant norts of lies. I do n't bel-leve the first missus is that churchyard was placed a tombetone ecording her name. kind of a la dy, at all. When I think of her, I always smell the sweet lilies as bloom around the boly Virgin. It's your duty to go to ber, my chi d, and if she of my days. Uh Jaamine, love, earth i olds no blacker is a sin ner, which I do n't believe, to try by the power of your love to make her bet-ter. Miss Jassie, I'm afraid of those Cat life people; let us go soon."

And in a few days we proceeded on our journey. until we reached the sea. Then the first spring winds were blowing, and the barbingers of the sweet blossom season were abroad.

Oh Memory, thon retrospective joy and sorrow, how cosily nestled beneath the guardian hills was that world sparted hamlet, laved by the blue ocean waves. and shirted by the rugged oliffs, bound in by far spreading forest, a picture que gem in Nature's wild wood from before their very watching eyes, so strong in setting ! There dwelt my unknown mother, by her May, a name I dared scarcely utter. In what relation did he stand to her?

It was Rosita's magnetic power that gave me strength I beart and brain for the dreaded interview, for I was then no longer the Jaamine of but a year ago. The successive blows of misfortune had shattered the glo rious strength of nerve I once possessed. I had grown morbidly sensitive, and keenly silve to all serrowful impressions. My regnant self-control was gone. She, the true friend with the dusky skin and beneficent soul. went forth on her mission of beautiful reconciliation. and prepared my mother for the reception of the child when the summone came to go to her, that but for Rosita's timely help I should have fallen to the ground.

As in a dream she led me through the streets, over the ascending ground, just tufted with the early grass gross, a tainted, a wickedly intriguing spirit. I saw and the first flower-measuragers of spring, through the what was bidden from others, that that man possessed gladdening sunshine of the morning, to a little cot some subtle and dangerous power, that made even age, half bladen in the overbanging rock. One of the queerest, most fantastio little old women, opened the door. She was olad in a scanty gown, of a faded atroyed the bappiness of the friend who reposed such reen color, and upon her head she wore a carlourly arranged turban, or some sort of gear that was indescrib' feit assured, until Mark Catline goaded him on to susable. It was composed of various colors, fabrics, and picion, of my wifely fidelity, though he knew I had no divers patterns. She had gold rings in her cars, a scar | lave to give. Bomelime since, my enemy demanded let kerchief around her wrinkled throat. All her of me a paper acknowledging my existence, and, as qualat attire was scrupulously neat. fler hands, hard usual, threatening me through you, if I refused. I An expression of shrewd good nature and overbrim. Por the occasional tidings from Oakfast Hall. I thanked ming mirthfulness was on her browned and time lined and blessed my bitterest foe, for thus I heard of my face. Dark hair, abundantly mixed with grey, escaped child's health and quiet, unbroken life. I knew that

good nurse Ainsile; and I learned from her quivering lips that a husband's frenzied hand bad almed the death blow at her hearth that. mielead by false appear. ances by the machinations of her enemy. Mark Catliffe, he had deemed her faithless beyond all power of Though my mother, i cannot, must not, dwell beneath vindication. In an almost dying coudition she had been carried from Oakfast Hall, and belfeving hereelf near the portais of the better life, she had written that

touching farewell letter, and found the means to send it. Herbert Northrup had never looked upon her face "He bound me to slience and scoresy," she conifnaed. " for the sake of my innocent child, for the safety coul, no more incarnate flend, than this same Mark, this bold, unserunnlous man. I would have dared all things in vindication of my woman's bonor, but he storply barred the way, telling me that my life was forfelted if I ever gave one token of existence. Not only that, but you, my beloved child, would fall a vio tim to your father's fory and unforgiving batted of me; that by my assumed death only could I ensure your happiness in life. Ob daughter, feeble, stricken, half demented as I was by sorrow, I would yet have risked all to regain my little Jasule: I would have stolen you mother-love | But that man watched me, and I was/ maiden name of Wilder. There, too, lived Clarence powerless. My system never fully recovered from the shock it had sustained that fearful night. When Mark Calliffe found that, poor and enfeebled by suffering, 1 could not thwart his plans, he relaxed his malicions persecutions, and I was permitted to live in peace, only occasionally tormented by his bateful presence, or warned by his short, unsigned letters."

" But why, dear mother"--- how sweetly melodious that name, how like a prayer I uttered It why this releations persecution ? Surely you never harmed one living being ?"

" It is all a mystery, dear child, one that I cannot solve, though I have pondered over it until my brain unseen by her for fifteen years. I trembled so violently and heart have sched. From the first, I felt an Ininoible repulsion on encountering the baleful gleam of his eye. Your father seemed to cling to him as to a brother, almost; but I invariably felt the influence of a strong minds subservient to his will. Why he bated me, I cannot tell. Why he should willfully have de-Implicit confidence in him. I cannot say. Your father and calloused, bore unmistakable signs of bard labor. gave it, and I thank beaven it has brought my child I from beneath her mock turban. Her small, twinkling Nurse Ainslie had gone to heaven, and, in prayerful

fror and daring, have made the most von rinkble; anto the world's acceptance, according the prejudices of castom, and assuming anto themselves the right of blessed archangel of peace and gladness to this place? choice, tacily submitting to the approbrium that it's from the beautiful West indice, or some of the rested on two unsuilled names? Would you have had tropioni islands you are? You see, I've lived there,. them live in defiance of the established laws of order and can'tell by the color of your skin-but meany in vindication of the rights of love? Or, with a stol. sakes alive [I did n't say that to burt the delicacy of cal severity would ye have unnecessarily ordained a your feelings; the longue is an unruly member and no life long separation between these mated hearis? My mistake. Mine runs on thistern knots an hour some. corrow-tried, my angel-guarded mother, the apiritually excited lover of her youth, did none of these. They ballowed and cancilited affection, and placed it on the vollve shrine of God. They did not seek the impossible by transforming the conjugal love of the spirit into fraternal affection or friendably; their inspired south knew that a law immutable and divine ordained their mutual love; by its fervor and its purity, its bearen ward aspiration. its world-wide, all embracing influence, they feit that love was boly; it enrolled them among the priesthood of the Most High; to struggle againet it were to combat with God.

Bo they loved as do the bealgn dwellers of another and a purer world-with spirit and not with scnee; with reverential homage, never with the doubte and fears, the intruding jealousies of leaser loves. Not for the deriding, macking, enspicious, grossly judging world; not for all its kingdoms and its crowns would they have resigned the love that made of lowliest carth a most supernal Eden 1

These eternally woulded spirits needed no outward form to ratify the sacred compact. In the archives of heaven, on the sun-tablets of a higher dispensation were tribulation. In my car abo whispered, and my heart recorded the angel names of these pure, faithful and contracted with a pain exceeding all others gone heeternal lovers. But of the daily companionship, of fore the blessed home intercourse, of the inspiring constant presence of the beloved, they made renunciation, and accepted the discipline of its attendant louoliness as you will not keep her very long !" ne of the great means of progress.

Daily, hourly, incomputy, these great, self abnegatng souls communed, in aspiration, thought, emotion. prayer, immortal hope. Afar, over intervening oceaneagues, came walted to her spirit ear, the meanages of his yearning heart. She felt the cloud of sadaess that hadowed his brow; the thrilled harp strings of his spirit responded to the wall of sorrow in her breast The same exultant throb of individual freedom, of gained insight and awarded harmony visited the soul of each. His inner hope strengthened her failing strength; the reflection of her feebleness paralyzed the strong man's arm, while the glow of returning life and boalth, willed by the sympathy of affection, nerved afresh the inspired being of the lonely dweller of the ses.

They met face to face, as well as soul to bool. Coming home from long voyages and journeys. Clarence of bird song and leaping rivulet, the upst ringing hay spent many of the winter days and long blest floral offerings of the beauteous acason of renewated hours of summer in the cottage.com. From other life, the joyous rustling of leaves, the sweet scome, lands he brought the subsistance denied to him at the golden blue skies; the mirror-calm expanse of the home; by the united labor of his band and brain, he sea, emerald clad bills, and verdure crowned, rugged surrounded the loved one with all the comforts and cliffs-all send shread their messages, and invite the many of the luxuries of life. He had furnished for meditative beart to rest. her the lowly happy home; he had brought the strange Rest! oh. angel-word of consolation, framed in the Augstasia Doole, whose chequered life had been one land of peace, significant of the worn heart's joy, the tissue of romance, to live with Mary Wilder, her ser longing spirits' divine fruition 1 Rest from the hyposvant, companion and friend. A few kind villagers, rivies of life, the bordening cures and trivialities of visited my mother; she was deemed a wildow, and all being; from the fraunting faces and epying forms of agreed that she was ... a perfect lady." There were concealed focs, from the hatred laden air, the food potrare and blissful gleams of happiness amid the dark, soned by ill will, the draught embittered by malicious ness of her earthly lot. As became a righteous indignation. Clarence May ty in the realization of the one life dream, within a often desired to meet with my dear mother's mysto. mother's guardian arms 1 rions foe, but never had he seen Mark Catliffe, anxiously as he sought to find him. No clue to that had man's place of abode could be found. Captein May, as the fishermen and sellors called jot the conscion-ness of past calamity was with me him, was beloved of all, exteemed as the friend of the ever. If Reiph had but died, I should have mourned invalid reclase, and for once the tongue of calumny his loss; but never with such polgnancy of self abasewas hushed. That dear, patient mother, with the candor that Iy, croel desertion caused me. Worthy and beloved. knows no evil, and the childlike confidence that fime in her could not destroy, told me that free as she shrine. as a spirit to whom my worship was due, my leemed berself before God, pure as she felt her Clar. earth life dedicated. I could but weep over a ruined ance's soul to be, there had atways remained between Idol. faise, and but to the outward semblance, fair. them, upraised by their own wills and sanctioned by their views of duty, an impassible barrier of respect. ful reserve. Their pracious moments were not spent cause of accuration against him. Of all the dark, tu lovers' dalliance, in the interchange of careases troublous and revengeful thoughts that surged in my and honoyed words; soul spake with soul, and that brain. I dared not tell the forgiving saint, my mother. ufficed; at meeting and at parting the pressed her But methought her calm soul-reading eye, plerced to pure lips to his check, and he left a kiss upon her the innormost receives of my spirit, and saw there the brow. Thus was july renewed and consecrated this gibbering phantoms of unrest and wrong. There was most chaste and perfect love.

I shed a tear at the recollection of my old favorite. love, she told me that portion of her bistory that had sumed names, living sparted from the turmoit of the But at the outer and the was waylaid by Anavtasis. delight of congenial companionship ? Or, still more her arm. and cried between her subs:

times, as the Captain says. It's a family falling of the O'Doules'. 1'm dark as a gypsoy, or a Hottentot, or a Malay, or kangaroo myself. Never had any beauty to boast of, but these colles-colored complexions wear best after all. Only saints and angels and sporits can afford roses and Illies in their faces; hard working folks, like you and me, grow brown and tough and hard, all but the heart, that 's anft, thank fortune ! But must you go? Ob, if only my feelings was n't so over tenderly ! I've had them cracked, and broke, and crushed, over and under, and glory be to thed I " I'm whole and alive yet. Good by, good by; the Lord save and bless and keep and guard and set his holy angels round about you ! Amen, farewell."

Rosits had silent promed her hand, and departed for the village int, where she was to take the stage coach. Returning to my mother's side, 1 wept for that dear filend 1 might never again behold.

That day Rusits had had one of her "sights," in which she predicted happiness, unexpected and supreme. for poor Jasmine and her mother; but it would be attained to only by severe discipline and added

" Take the best care of her. Miss Jassie: obey her in every-thing; learn all you can from her, for I am told

And I did watch over her with intense and bronding love. Oh, thanks be to thee, my Father ! I did fuifil all my duty there.

CHAPTER XV.

The Spiritual Philasephy.

" Immortality o'eraweeps All pains, all tears, all time, all fears, and peals Like the eternal thunders of the deep into my oam this truth-Thou livest forevor."

Folded eyes see brighter colors than the open ever MISS BARRETT.

Come rest with me awhile beneath the home-sh-liter of Ocean Rest. It is an onnis of repose such as life seldom offers to the wayfarer; the ground is strewn with the leagrant blossoms of the May; the melodies

All this she told me a few days after her arrival. when through her gentle ministrations I had gained almost my former strength.

To my inquiry concerning the Catilifies, she told me that my father had ordered both of them out of the house. They had gone, but abe had been told of their prowling in the neighborhood. She had stolen away from the Hall as soon as the excitement had somewhat subsided, feeling sure she would find me, even after that lapse of time. .. For," said she, with a bright. ening glance, .. the good spirits gave me sight, and told me where to find you. 1 am to take you to your mother, my lamb, then I must return and fol fill my daty. The missus live no more at the Hall."

"Oh. no : do not leave me again, Bosita. Be my friend and comforter; I have no other on this earth | All, all have foreaken me | You slone are true. See, I will become a govorness or a seamstress. or do anything I know how, and you shall be my friend and companion. Why would you return to that capriclous, haughly, exacting old woman-that woman of masked face and wicked heart? And that babyish. fee-cold Agatha, what need you care for her 7"

"I can not tell you now, hopey; I dars not But may-be some day I will. I must return: It is my duty." "But they will be so angry with you for leaving them, especially if they find out it is on my account. Perhaps they will not again receive you "

A singular smile played on her lips, ... Mrs Birong will re-ceive me always," she replied, ... Do you know, Mint Jassie," the continued, "told Heator been a howlfn' all the time shace you was gone. He wanted to follow me, but I thought light not."

grey eyes filled with moisture when she beheld me. expectation, I waited for the time when, by some means Her bony hand caught mine in a pressure of heart. I could reveal myself to you. Many plans I formed, varm welcome.

peg of a hope for years and years. Hays I. . Ma'am. Hug. my sweet, pale, Jasmine flower." It may never come to pass, this alde of the gates of jasper and pearl and sternity." Sayaabe, . It will: I feel it. Anastatia.' And so it has come to pass. Kiw an old that I had gained my shelter. woman, dear, as has no kith or kin this side of the God save the Queen I"

Daring this challition she had repeatedly kissed me, stroked my hair, turned me around, and rubbed my hands until they ached with the vigorous friction.

A sweet, low voice called from an inner room, whose open door was curtained by sweeping folds of purest not whisper the terrible words of accusation his lips white. That sweet voice thrilled me as no muela of his earth had ever done | I put back the screening not wound so delicate a spirit. I told her I had fiel folds, advanced, kuelt down, awa-stricken with reverential love and worship as I met my mother's angel 60.00

It was the face of my Madonna. The same curapt and spiritual beauty dwelt there: the penalve lips, the holy eyes, never shadowed by the taint of mortal sia: the golden brown hair ecosping in vine tendrils from beneath the matron's cap: the white hands meekly. folded, the screne and sorrowfal repose, all was so pure is g volce. He had found her in her isolation and beand heavenly, that e e I dared to touch her cheek and hands, I kuelt before her, speechless with the daugh , teriove that filled my coul with the revelations of 1106 would have provided for her immediate wants. purity and peace that stilled the unquiet throbbings hat with scorn and loathing she refused his every offer of my heart.

orth my pleading arms. I knew then that the upsoar. Iter who had wrecked her life. ing apirit was encased in a frail tenewent of earth, that she was helpless and an invalid, and with a great com passion welling forth in penitential tears, I threw my. Mark Catilife, waited upon her with a sort of florce colf upon the mother breast, and felt the pressure of her loving lips.

cruel father, the neglected years, the personation of this woman was she never knew. Mark called her foes, the loss of love. Clasped in my mother's arms Amaret; a strange and unfitting name for the pale, felt that boly joy of reunion that God, the blemed rigid, nun-like figure, clothed in deep black, with a Father, accords to us, his suffering children here, as bead-gear of white that almost concealed her face. foregleams of the supernal blice

And my dear mother murmured. " My child t my child I - I think thee, genolous God I"

And with my tears mingling with bers, my kieses raining on her brow and lips, ber aweet caremen awak lieved ber passed from earth. For a few months only ching me to a life and joy unknown before. All doubt she battled with her solitude of beart, with the grim and fear and surmise departed forever from my thought. ispprehensions of the folure, when Clarance found her

bared the joy denied to her on earth; and the strange Apastasia, standing in the doorway, wiped her eyes and sobbed aloud, elsoalating brokenly her "Hurvah !" and more plous " Hallefulab ! Amen ["

litted to her wondrously beautiful face in worshipful egotiam of love have formed a second tie, under an-

and all were cast aside, for Mark Catilitie threatened

"The Lord bless and keep and save you, child | that if ever, without his consent, I discovered myself. Many and many 's the day and the year she has prayed to wreak his yet unsated vengeauce upon the head of for you, and now the time has come. Hurrahl Hal- my child. My heat friend was powerless to aid me. I Iciaish I Praise be to God | Amen I . What is to be relied upon God alone, and in the hope of realizing will be," and them that lives the longest sees the most | this hour have stayed my longing spirit's fight; and My dear, darling, best only mistress has hang on to this flod has brought you to my arms, my long lost dar-

And her lears beptised me anew with their sacred healing power, and, pressed close to her heart, I felt

Looking into those pure and fathomless eyes, those paradise of the Lord and his apgets. 1'm so glad I wells of deep feeling, that brow of entbroned purity. raise the Lord, oh my soul! Hurrahl Hallelulah i how could I tell hor that in remotest thought I had ever dared to doubt her? My remorseful heart called loudly, while my lips were scaled, " Forgive me, angel, oh forgive i"

> Bo I never told ber that a father's ornel hand had throat me forth because of her imputed ain. I could had uttered. Rosita had been allent, too; we could from Austin Catliffe, from my father's auger. and. guided by the paper and Rosits's companionship, had found the way to her calm retreat. She should not even know that once I wavered in my desire to find her, that to a stranger's help and counsel I owed the bleased meeting with the idolized mother of my dreams. Bhe spoke to me of Clarence May, with a boly light In her eyes, with irradiated countenance and unfalterreavement, in hor solitude and privation, soon after she had been deprived of home and child Mark Cat-

of assistance, resolved rather to die of want than to Bill she did not rise to greet me, though I stretched owe one moreel of food, one oup of water to the plot-

During her illness she had been atlended by a strange, pale, ellent woman, who, at the bldding of pleasure; performing no office gently, speaking no kindly word of encouragement, only sternly and si-Ob, then all was forgotten-the ancestral Hall, the lently faifilling the physician's injunctions. Who

From the money allowed for her lilness and funeral. a small sum was put into her hands, and the stricken heart, with its enforbled frame, was cast upon the world, whith the husband, deceived unto the last, be And Rosita. the slave mother, wept with us, and and vowed himself unto her service forever.

Romancers and philosophers, ye advocates of the "freedom of the affectione." and ye worldly moralizers. what would ye all have done with these two kindred. soul-affined ones? Have accepted the world-received Then, reated at my mother's feet, with my eyes up opinion of Mary Northrop's death, and in the sweet

her feet, and with burning blushes told her of the sud. speak to me of God, of Nature, of immortality, of life den and violent death of the love I had cherished as a and duty, discipline and gain, until the ovil apirita hily blossom of the skies I How my mother's glorious vanished. I breathed in the atmosphere of a freer. dark eyes dilated with the surprise and horror of "the purer world, until sin resolved itself into the penipure in heart." She sooihed me, oh, so tenderly ! that I wondered could ought of earth be equal to that til darkness led to the light, and human wrongs were precious and undying maternal love?

For one day only Rosita tarried with us; no inducer ments or entresties sufficed to prevail on her to stay. | and exalted was re awakened; my earth-bound aspira-"They need me at the home, I must go; I know tions winged once more heavenward, my dormans they need me. I shall not tell them where I have energies ravived, the postio incense aped from my south been; but that bad man, that Cat liffe, will know; he and wafted its ministrations of humble beauly to my find out everything ! I think, honey dear, you both mother's appreciative heart. The clapped me fourly better re-move from here," she said.

influence is around us yet. But he will not be per- are I have dreamed of you. Guard well the gift you mitted to harm my child. I know this. Rovits, for have, it may yet bless the world. Oh, most mobile is your goodness and care of my darling, I thenk you. the poet's aid to this our struggling and benighted and the Father of Mercles will bless you 12 replied earth | Greater than the monarch's away is his who my own dear mother

Rosits, ready equipped for her journey, knell down the starry crown of inspiration 1. The tolling millions before her, and in a faint and tear filed voice implored bless the post-preacher, and from the pages of fiction her bleming:

cried: "I've done wrong things for my self and for tiful, this ministry of use, my child." thers; but your bless ing will make my life boly. mlasus 1"

Mary bleat her, and stared the dusky check. Folding advent beneath my father's roof, I had been half a me in her arms, Roelts embraced me with a beart too prisoner; the superficial knowledge I had gleaned was full for utterance. Refuting all reward, she passed valueless as regarded my spirit's advancement. I had with bowed head and clasped hands over the three | not loved my leacher-the slavestyped nonentity, Miss bold of " Ocean Rest."

gleams. Oh, how sweet to rest in undisturbed securi-

I lived, then, that heart-life that is a foretasic of heaven, and with the terror of lo-ing it from my tenaclone clasp, I sought to improve its every moment; ment, such humiliating throbs of shame as his upman-I would have forever enthroned him on the inner soul.

My father I a wall of adamant pareared between our souls thenceforth. Her wrongs and mine formed joint a deep significance in her low, soft inquiry, "What is With what bitter, stinging humiliation I knelt at it, Jaamine ?" Then she would take my hand, and tential suffering that led to ultimate purification; unreatified by the overruling power of the Divine.

My olden reverence of all things beautiful, true, In her arms, and said:

"We will, if it becomes necessary. I feel his fatal "Clarence will find in you a co-laborer; such as you wields the sceptre of true feeling; is bers who wears the tried heart gleans sublimest lessons of truth. Live "I've been a paper, weak, sin-fal area fare," she so as to become worthy of this ordination of the beas-

Loving words of encouragement ! but I had so much to overcome, my eleging self-distrast, my imperione And with both hands upon the suppliant's head, my will and flery temper. From the day of a stepmother's Dean-consequently I had not loved my labor. Re-

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pression had crushed some of the choices for the bf my inner domain, rath weeds fourished flots fintsrinntly; the sipened full of friend-big and of the bad been rudely shaken from My grasp; the waters of life had been drugged with bitterness.

2

It needs time, change, and boly teachings; on periences from without and growth fryn within. to rescue the disenchanted beart and elevate the hopeless spirit, to bring it out of the gloomy valleys of desolution to the mountain summits of hope and resignation, peace and love of life. I had sollered so keeply-ro unexpectedly had fallen the tempest bolts of misfortune -that almost brain and heart had given way beneath the strain. I shuddered to think what my life might have been had I not met with my angel mother, wearing yet her mortal guise

to her heart there was no Hogoring centiment of baired - no thought of the aweetness of retailation was barbored in her genile breast. Though ber pale-rose cheek flushed to crimeon, and her dark eye finhed, an I recounted the petty misories of my childhood, the persecutions of my youth, no enmity stiried her bosom. She pitled the blinded and willful transgreasors, and predicted for them the sorrow and the suffering that inevitably waits upon the commission of sin. After a while I never mentioned my father's name. for I anw that it agitated her too deeply, that it broke her rest, and unsettled her usual peaceful screoity.

June rosk bloomed when Clarence May returned: and when I had witnessed their cRim and happy meeting, had been folded in his fatherly embrace, had looked into the clear depths of his soulful, bazel eye. I felt my heart go out toward him, even as it once went forth to meet my own father, and with a lood burst of weeping, I called him by that sacred name of lovel

And he, carressing me fondly, as if I were indeed his child, from that day adopted me; and I had found another jewel of affection on my hitherio so thorpy way. Oh, Clarence, friend 1 oh, Mary, mother 1 grand and divinely beautiful are your united lives in that eternal summer world above 1

The regal grace of manhood est on his form and face: nobility and benevolence beamed from every lines. ment of the sunbrowned countenance; a few scattered lines of care, deep thought, and labor, were imprinted on his brow. Perhaps, the ensual observer would have pronounced him common-place, beside my commanding, haughty father. He had not the hatrician at, the fore and easy elecance: but like my mother. though in a lesser degree, I read his soul, and bowed mine in reverence before it as to an unveiled shrine of glory. My father's was the sensuous, external gift; this man's the inner and angelic endowment.

The bighest test of the surity and endurance of the soal-love that linked the kindred spirits of my mother and Clarence May, was the fact. that Time, while with light fingers it robbed them of the appearance of south, added only strength of boly fervor to a love that was eternal as the life of God I

"Yet it is love-if thoughts of tenderness, Tyled in temptation, strengthened by distress.

Unmoved by absence. firm in every olime. And yot-ob 1 more than all-untired by time."

Many happy days I spent in that cosy, sea side home My heart and intellect expanding with new views of life, religion, immortality and duty. Beneath the mocolit skies of summer, we three sat communing of the beautiful Unseen, until, as the faith of those helieving apirits promised, we deemed the angels nigh, and listened with the cagerness of hope for their bless ed whisperings, and sought to catch some fleeting glimpses of their serial forms. The spiritual religion and philosophy, now accepted by thousands, had been rerealed in all the fullness of its beauty and use, noto the noble hearts fiving its requirements of purity and self-denial. Bomewhat startled at first, by some of the views advanced, they yet came home to me fraught with the power of conviction. The passing gleams of the laner and corresponding upper life of souls, awarded to me from childho id to dream and vision, returned to mu there, and blest me with their partial revelations. From the pages of a journal kept by both, my mother and Clarence May read to me the thought gems they had cathered on life's juurney. I transcribe a few of there must preclous intuitional mearages of trath:

PROM THE DEART OF MARY WILDER.

"They looght me to worship thee in fear and trembling, oh. thou Omnipotent Love! But the one guide of my early years, ever pointed to thee with smiles, and called ther not only Father-spirit, but Motherheart ! When the dread strokes of misfortune crushed awhile my soul, I deented thee the terrible and aveng-

If stemmed the flood, and couqueres ! 1

Yot it needed thy miniatoring angel, Lord. thy guard the Earth's Eden. sweet chief messenger, thy commissioned heater | Program is inevitable, but on human effort depends Yet would be come to all, this calm browed spirit. if its speedy attainment. Its goal is happinesh, comhuman bearis would but socept the beaven coussels piels harmoniantion of the spiritual faculties of man. that he brings. It is because of the earthliness that cloge the restless desires on nother planes, that close life's portals to bis coming. The answering inspiration ever follows on the fervent appiration of the secking heart. But a must not ask for gifts of glory antil it has purified the tower sanctuary, and in trasiful ha-mility arrayed their in strength invincible.

It was the life-angel's hand that lod me out of the dark valley noto the upward, winding paths of peace. And after a time I saw how valu had been my sorrow, how weak and childleh my repinings, for that, which, to the external sense slone was dealed. Every thought and emotion, every feeling and act, every step of progress reached by my gpirit's counterpart. was mine, mine only, dedicated to my service, hallowed to the uses of my spirits' calture. I might not grasp the hand of flesh fill many weary years, yet over that below. ed hand was tolling in endeavors for my good; even its ing consciousness. There, externals are a response to immortal clasp was laid on mine: the unseen betrothal ring was on my finger. Everyoung and fair, decked to the boly attractions of soul. I was present to the loner sight, as he to mina. Bhort is this probationary journey; then comes she life of fulfillment. Can we no masks, and spals seek so disguise. These, speech not toll swhile and suffer here for such glorious reompenso?

Oh. I well my dazaled eyes, and how low my enraptured beart, when those visions of the future are rerealed. I cannot attempt their portrayal, for mortal language is too imperfect. All the poetry of this world, its sougs and music, fail; its coloring is dim. its spiendors are mero bobbles, evanescent, faint, and shadowy; clouded with gloom and care. There, above, within, all is so bright, so transcendentally luminous | to divinely pure ! What know the worldly souls of besvenly love and home?

To these pearl and suppline gates all can be led, and best by sorrow. Terrible is the path leading there through sin! Yet many a selfishiy engrossed spirit chooses that thorn llord way. What a demoniac pos sewion is revenue | What a biluded madness is passion ! What a conflicting wretchedness is the portion do penance in the dust, and wear the mourning yestof the more worldly plutter 1 Fearful is the unfailing retribution that follows on the commission of wrong; with salutary touch of pain. remore and pepitence. the indweiling and overtailing Good ever strives to wig carth's children from their besetting evils. Good angels are ever nigh; but ungrateful humanity dis-

cards them. I have been the viciim of treacherous comity, and eccret mystery. I can now forgive the flendish sug-

gestions that nerved a bushand's hand against my life. I can pity the miserable man who has blighted three lives, and depilved my child of a fond mother's care I can forgive Herbert, and yet the retrospection is so horrible [

I live beneath a ban. yet am I free, sometimes even xultant in spirit. I am alone, yet surrounded by in isible hosts. I have cast off the shackles of the olden faith, and the superstitions of the Church. Yet am more religious, and worship with a deeper fervor. am poor, yet rich in inestimable treasures; onknown and secluded, yet acknowledged by the spirit-dwellers. and visited by the royalty of a diviner state. I am a helplers invalid, dowered with an unconquerable soul. Now that my child is restored to mo, I have all my earth wieben, and in the fature, that is no longer dark and intangiblo. All. all my dreams will find realization.

When the parifying tempests have swept the soul when the idnis of a baser worship have been overthrown, when the external clogs of indolence have been removed, and the intervening obstacles that barred the souls' vision have been cast asido, then comes the jubilee time of freedom. The awakened consciousness recalls the ministry of sorrow, only to blers it forevermore.

To the taught prayer of my childhood, I attach a deeper significance. I frame for it a world wide import. change somewhat its ancient words. I say: "Our Father and our Holy Mother, thou who art in bigbest hearens, as in the lowest earths, for over ballowed be thy names of beauty; illumine, strengthen, guide.

By one grief grashed me. When other the calami- spare the manager and even the worst for. Its mis-this wele added, I aross erect and strong of sont, though "hom is to our sanader all unboily bands. It will not feasible ended in my mortal undygand almost brave- sover one list of parity. It will grant the portals of Love's paradise. an did the fabled charabins of old

> Thurs are hells of various degrees. Home dark and cavernone, blenk and barren of life; others burning with perpetual fres, peopled with terrific ghostly forms: Belfah tires are destined to know of the elient borrors of the first; the guilty perpetrators of great wrangs are doomed to the second. Not by any arbitrary deares of God, but by inberent divine, fixed law. For ourselves, by every thought and word and act, we propare the future's joy or missry; and as the inward condition, so will be the corresponding outward surroundings of the spirit divested of mortality. Here, the man of crime, and the frivolous, soulless women, may, by the power of gold, environ themselves with splendor; they may strive to drown gnawing regrets and despeat remore, in the revel. In the wine cup, in the giddy whirl of fashion. There, beyond, no art! fices can ancored to well the soul, or banish its accosinterior lives, and poor; ongenerous, beartless spirits, though the ermine and the sceptre was theirs on earth. aro beggars, fitby and repollant to the sight. No shama avail in that land of realities. There, faces wear is the atterance of truth; love is the spontaneous gift of the spirit; friendship is the evergreen of the beart.

The clasp of the hand means unity, peace, good-will. The pool there, will realize his own ideal lieaven. The religious soul will find its nearer God, not in embodied personality, but in myriad, beautiful forms, in diviner music, in ennobled thought. In a closer approximation to things divinely real, and supremely beautiful. The moral victor will there load on the conquering hosts against the errors of lower worlds. The Kings and Queens of intellect will there be dowered with dominion, and wear the coronation robes and the

insignias of regal power. But only when intellect is allied with goodness, will they be thus signalized. Many a humble artizan will there ascend a throne of mind, and many a forgotten peasant girl will wield a sceptre of command, while Emperors and Queens will ments that designate a misspent life. -

Light, thou art beautiful with thy all-pervading essence, but in the illuminated depths of soul, thy spiritmission is most divine.

Thon, Music, art the language of immortal lands, but for our present needs, most sweet is thy deep melody in the holy accents of forgiveness and lavo.

Blest Charity ! reflection of the love of the good Fa ther | The heart that harbors thee as guest, can welcome the loftlest angels of another clime.

Resignation | thou art no helpless infant, crouching, weak and wailing at the feet of circumstances. Thou art the lion's heart of the brave, the caple spirit of the tender and the true. Great conis, when fully tried and porified, accept thee forevermore.

Religion to life | Is expression of worship in the sir we breathe, in the thanklul words we utter for each day's gift. It is the secrement of the heart, that consecrates fiself to the benefit of its klad.

What mortal tongue can adequately speak of Love? Vain, lavish words, are used to define its spiritual glory; that is too dazzling for our mortal sense to bear. From the vast Central Heart of Dolty, proceed its living streams, and earth is beautified by a scraphio ntesence.

Life, so the overlasting boon of God, should be her alded with joy, and goarded with great care, so that Its moments here, may prove a fitting preparation for that holler life to come. All the powers, latent same gies, sicongest sympathics, poblest offorts, should comblue to elevate the soul, so that when the portaly of the New Kingdom aball opclose, it may not stand there abashed, convolous of possessing no passport of good works, to make it worthy of a place amid the ao tively blest. The best prayers are those of effort; the noblest decis are those of self-forgetfulness. The most searching teacher. Is experience; the greatest touchstone, advocalty; the best earthly happiness is found in the strict fulfilment of duty.

To be immortal, to feel the rush of goditke inspira tion oversweeping the soul, to be at moments uplifted teach and purify thy children, so that thy Kingdom of to that divine sommunion with the invisible, the All Harmony may come unto the sonis of all upon this permeating One I to feel, to know, that affection, pinnet, as it is enjoyed by the exatted dwellers of the knowledge, aspiration, all we have gained in life, dier apper spheres. Teach us to reverence, love, and sub- not with the cast-off reiment of the mortal, but lives, mit to thy divine and sovereign will, that ever smil- advances, eternally ascends I. What joy of conquest ing from fixed l'rinciples, is an grand an assurance of is like to this? What assurance of might and power thy love. Give us each day, though it be saited with is half so blissful? To live and to love on forever !"

loveltables. Semetimes with to our set of a dark der to for that corrected to the lovel of exists in care the set of the server and the period is period to read an at the best and is period to read an at the best and is period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period to read an at the method is pressively to the period. traly, wisely, pure in heart, to read aright its mighti-set revelations, to portray with inspired penali, and to speak with tongue of fire of the glories of the spirit-world i

Lacolle, Ill.

Written for the Banner of Light. TO ONE

WILD ABKED ME TO WHITE AN ODE TO "THE BEAU-TIFUL UNKROWN."

BY WILFRID WYLLETS.

I 've beard thy voice, oh fair unknown. That for an ode dost call: Yet wherefore does thy choice up me. Bo rade a sipper. fall ?

For what have I. a soldier bard, To do with love lorn thymes. When battle's music thrills my cars, In these most warlike times I

Yet still the knights of ancient time-Bo runs the olden lay-Oft dropped the eword and grasped the pen. Upon a battle day.

Brave Albert Sonter, gallant man. A bargher of Laperno. Did by the sword, and by the pen, A fame immortal earn.

For when the foe from Sampach flaw, Before the Switzer's spears. A stirring song of victory Rong in their startled ears.

'T was Albert Souter's ringing song. Composed that very day. As he was walking o'er the field. All gory with the fray,

And warlike song or triumph bymn With days like these accord, When men have laid the olive by. ~ And taken up the sword.

So we must leave the odes of love For idle souls to alug: Our every word must breathe of strife, And have the asbre-ting.

No bliesful notes must bauat the brain. But, like the Switzer wight, We'll strike, stout-armed, for Liberty, And carol after fight.

I once could shyme the tale of love, To please a maiden's car: I once could sing as sweet & song As ever you might bear.

But 't was a maid inspired the tale. As fair as ever trod, Whose soul, too pure for earth, I ween, Was taken back to God.

The barp I strong to please her ear Has lost its every string. And hange on lovo's deserted hall. A tear-encrusted thing.

Another mood my soul has learned, Unknows to me of yore, Which best accords with War's wild rage And Combat's swiul roar.

The song I weave should ring like meet. Oh besutiful unknown l The musket's onesh should match in rhyms

The cannon's thunder tone. The ring of hoof, the clauk of sword.

Should mingle as they fall; And charging cheers must answer back The bugie's brazen call.

'T is thus that non of tuneful bearta Their stirring songs should pour. Till every bamlet bears their notes, From cast to western shore.

Till every soul for Liberty

MRS. HATCH'S WAR DISCOURSE.

The readers of the BANNAE who are in quest of light on the war problem, doubtless took to the permater this paper-in the BANNER of Oct 17th-at an and dro solution of the momentaus question, as to whether the war is clearly a matter of justification on the per of the North, as well size, as to what might be its a of the north, m you and the future social and of it me dition of the country. As an apcontaions melling for the otterances of super-mandane beings, Ma Hatch, doubtiess, should not be beld responsible for the ethics of such intelligences; but, that the subject main ter of her discourse was instructive, pertinent of the clasive, an disposing of the question, it were needing to deny. "National sint" were dilated upon a the prime cause of the difficulty. It were the same as de precating the condition of a drowning man by terra him that the lobaling of water would result in bi denth. Our national sis, as overy unprejudiced mind knows, is Slovery ; but Mrs. Hatch's spirits segue affeated with a moral ophthalmy which preventel their sceing that the Boath was particularly in fault in wat log Sinvery a justification for secension and the way There are numberless individuals, both in and out of the body, who can perceive nothing further in this content than its immediate results-involving the im of friends, the nocumulation of a national debt, and from grief and chagrin, set about to oppugn the continuance; while the patriot and statesman, while they may profoundly deprecate these evils as the unavoida ble concomitants which war involves, yet see them so isr ourweighed by the great principles underlying the question, that they composedly hold them in abeying to the paramount issues involved.

Viewed in the exactings of moral requirement, the North is just as much fixed by circumstances and fate in this adair, as is a community in which a tomada. an earthquake, or a plague prevaile.. By no process tian stretch of construction that can be put upon the rauser of this war, is the North responsible for its inception or its continuance. But, were it to temporize and ignore the stopendous issues involved-were it cravenly to yield to the imperious domands of a peo. ple who have treacherously repudlated their tolena obligations to a government they had plighted their faith and honor to uphoid, to establish on territory murped from that government, one whose professed corner-stone should be that of human bondage, then would then be a dereliction on the part of the North that would be gagardonaula.

Mrs. Hatch was made to represent that the war to one (considering its "surroundings,") of usparallelat arucley ; but omits to state which is the reprehensible party; making the charge general, implying equal amonability to both sides. That this obarge is true as regards the South, the namelees barbarities to Dalog prisoners fully attests; but, that the North is thus calpuble, it is only so, in so far as retaliation is accessing for self protection.

In view of the plain, storn merits of the question at issue, the individual-clibber mortal or apirit-ube can see nothing in the action of the North in mintaining this struggie, but wastonness and oracity, is either incapable of moral discomment, or is so taleted with the murrals of treason, that to disoriminate ba tween the struggle for right and liberty, or for despeiam and slavery, is impossible.

The evolving of worlds from the chees of the primordial elements, was but the most inconceivable jargon and commotion which the universe has ever been the subject of; and if Nature can affect order ad progress only by threes and convalsions which cacombed her works in the wrecks of destruction and oblivion, how do spirits or mortals expect that may can vindicate and assert the right, against the machine tions of corrupt and evil men, without resorting to means which will effectually crush and desiroy these who are desperate in their wicked intentions?

"But, the war is bringing wrotchedness and decolstion to so many thousands of families in the land !" Yes, so did the cholers in 1832 and 1849; but we ner. er perceived that lamentation or complaint abated the calamity. A person on board of a burning vessel is driven by the relentless flames to pluage into the enguining waves; "Yon will drown !" exclaims some simple-minded sympathizer. "True, but I shall bern If I remain on board; my alternative is to choose the lessor evil," he replies, and plunges beneath the reging billows. To the inconsiderate complaints of "ctualty" on the part of the North in maintaining the war, we reply, that we are compelled to choose between soccumbing to a people whose designs, if carried out, would make one-half of our land the seat of despotism and the abode of bondage, and its attendant adjunct -suffering a power to install itself by our side, whom imperious exacting would preclude the reign of perol for all coming time, or to overthrow that power and avert all the untaid calamities which would athernise ness from its success.

ing Drity the theologians delight to portray, until. at the roice of superior Wisdom. I learned anew to under-tand thy goodness, and to kiss the chastening rod that blossomed so divinely with imperishable growths of sonl. Through the severe discipline, the harrowing disappointments, the sacrifices of my life, have I been led to this full and inner recognition of thes. It is well to wear the marts r-crown of suffering, the cross of humiliation, for thereby the earthly pride is broken, and lofty spiritual truths are gained. Yes, step by step, of heart-agony and spirit angulah, we reach the portals of unfoldment; we are endowed with clearer vision, with a calmer, deeper insight; with the knowladge that blesses, and the love that is cternal. All the ornel emblems of the crucifizion are applied to the human sont, that it may be exalted, even unto the beights of Calvery; from thenco, though unseen by many, and acoffed and reviled by those nearest to it. the mandate of power goes forth. and the light of a mighty example abeas its truth-rays over the world. No life in lived in vain, however obscure or humble. If it have for its watchwords, purity, faith, endurance, submisalon. love of right.

There are dark problems in life over which philanthropists have wept, against which the good of all ages have striven, in the vain attempt to reconcils the aptagonisms of this world with God's justice. Once, 1, too, in the overwhelming agony of my sorrow, cried out spainst the sceming injustice that bowed me to the dust, and engulphed my spirit in despair. Wors it not for these ordeals of pain, I should not now stand so recorely on the plane I occupy. In the continuance of the unbroken life I led, devold an it was of much that makes life desirable, yet blest with affinence, with the sweet presence of my child, the approval of the world, what but apathetic idleness would have been the result? I would have aspired but feebly. I was stricken to the very earth; wounded in the most sen-Ailive part of my woman's nature, deprived of every joy, cast forth upon the world with a tainted name. compolled to erase my memory from the snake of the living, and for all this, how exceeding great and beautiful is the reward I found I

I learnt that no power of comity, no flat of man could tear from my spirit's hold its gained and everlasting affections; that throughout all sternily, the love of my child was mine; not because of the close relationship existing, the tis of firsh and custom, but because of the spiritual affinity between our kindred hearts and appla-ten thousand subtis links bound us togethor-though I might never look noon her face again. I knew that wherever a true heart beat in unison with benign compassion for human woe, wherever the untrammelled spirit prayed for strength to overcome, and wisdom to leach; wherever arose the unselfah aspiration. the glow of virtue, enkindled to herola deeds, there I had found a frigad. I learnt the blemed, all-pervading law of apirit-commanion. Commanion with my kindred ones on carib, and in the countless realms of immortality. Uonid I have received such teachings avoid the aplandors and comforts of my home-life? Was I not gollty of isduiging in a solich grief, lacking in resignation. that, sheerfulness that mandars secrifice scooptable to God ? | may pierce the breast of him who holds it, but it will other worlds more periect still in all the ultimates of

the tears of trial, the daily bread of life; of spiritual nuriore as welt as of material food. Forgivo, as we forgive the benighted transgressor who sins against us, or the world. Leave us not to battle with the strong temptation, but lend to out mortal frailty thy side of spirit messengers. Let us confront the demons of percented avila, but ours he the moral strength to overome by the power of thy ministering angels, truth and purity, faith and love. Deliver our struggling bearts from the conflict with hereditary passions, with acquired evils, with tainting wrongs. Be thon our Inanirer, thou Bource of all boliness and loy 1"

"And thon, oh martyred Jesus, by the blamcless life and teachings of love, be thou the guide of the lowly and pure in heart. Thou virginal Mother, who on earth didst drain the cop of sacrifice. I deem thee in thy heavenly abode the gaardian of parity, the oxemplay of the Divine Maternities yet to be. Sweet Mothor I not as the priests command do I now worship thee, but I love thee for thy bruleing of the serpent's h ad, for thy life of sorrows, thy glorious ascension into posco f

TRON THE RECORDS OF OLARSKOR MAT.

"They ask me of what faith 1 am, and 1 tell them f belong to God. I can worship as freely and devouily of sadaees amid the ecstable melodies of that interior. in a Mosque, or Pagoda, as in a Christian Church. Is heaven, symbolized in beauty, splender, action, and not his all pervading spirit there ?] receive the divine repose. There abgello affections are clad in trath that is a part of all religions; I discard the abuses spiritual robes of recognition, and disciplinary trial, framed by an interested priestoralt. Whatever enhances the pobility of my soul, whatever has a lendenor to clovato, refine, and apiritualize, I reverence as religion. I cannot separate it from morality, for parity is constant worship, and charity is faith. My God is beauty. as well as use; benevolence as well as justice. The portion of his oblidren is happiness; but Ignorance seeks for it on forbidden ground.

Bomatimes I hear strange whispers, as of far off rolces; they tell me of Great Principles, which I then scord in my simple and imporfect words.

Prayer is the angel's ladder on which the soul as cends toward perfection. Not that human supplication can change immutable laws, but in the exercise of devotion, the loner conditions are changed; light from Wisdom's sources dispets the darkness of doubt and pubelief. We ascend a mountain for a survey of the earth beneath, for power air, a better mental state. from thence we aball behold the shadows while illuminating glory enfolds. There we can learn, and patry saving lessons to the world below.

Faith is not a blind anomission of reason to the diotates of anthority; it is that reason's confident repose in the Universal. Love; it is the child's entire reliance on the Pather; it is the caim of science; the security of knowledge; the result of complete conviction. Wisdom is the application of uses to loitiest pur-

oees of advancement; the consecration of knowledge pato the good of humanity.

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0 TTO DE CONTINUED.]

IMPRESSIONS FROM THE SPIRIT-WORLD. BY CORA WILBURN.

Think of the lowering grandeur of the Alpine lands; of all the gorgeous coloring of the Troples: of sapphire skies of intensest lustre; of musical flowers, gemmed and transparent; of jewel-pinioned birds, of most delightful song; of singing oceans, full franght with interior revelations; crystal streams, whose draughts are inspirational; rainbow-hued water lets. distilling golden drons of Truth-Imagine the fairtland of the poet's ideal realized; a region of melodious beauty, enchanting visios, ever new-born glories, and you have, oh mortal dweller, a faint and vague conception of the land of Life Sternal.

All that lives there beneath the benignant sup-rays of the Divice Love, is imbaed with intrinsic coulpower. All music there is perfect harmony, the refection in sound of accordant spirits. All song in thankfolness and Joy. There breathes no undertone long since past and conquered, wears the star-prown of an elernal recompones. Pure love wears there its pricelly garbs of concectation, the bridel chapiet of immortal ruby roses, the pearl-lilles of its interior whiteness. There twines around the breast of friendship the forget me not clusters, sun-included with joy and peace. There cherab children cull the teach flow.

ers, and learn of the beatltudes of soul. There virginal mothers smile, and saintly lovers tread the upward elopes of Wisdom. There, hand in hand, the reonited wanderer, and the unrecognized saviours of the

lower world abide. There dwell the monarchs of the realms of mind, the poble conquerors of self, the beroes of hamble life, the unrecorded martyrs, the unsamed disciples of the pure and gentle teacher, Jenus.

Earthly language may not convey the idea of the homes of spirit-life. They are the outgrowths of spirit nally rounded minds, illumined by the celestial blend. Even so must we accend the heights of prayer; calmin ings of intellectual glory with lovo's own rosesto ins. tre; the walls and windows, the unveiled doors, the flower-studded roofs and terraces, are all instinct with throbbing life, with music whisperings, with chang-

ing, shifting hors of beauty that illustrate truth. There is removed the oppressive feeling of imporfec. tion, that to impressible souls clouds the beauty of earth's grandest scenes; the heart rests contented, joyblest with its surroundings, yet ever, supiring upward and beyond.

From every leaf and flower radiates in perfume light and song, an influence supernal and inspiring, and Belfdenial is the sword of spiritual conquest. It ever on the summer air is waited the melody from Till overy beart is filled with wrath. And every breast is fired-

Till those who linger, tremblingly, Bound by Love's allken string, Come up, strong-souled, and make their lives A grateful offering:

Cast by each selfish fear or thought-Leave all regret behind-And sirike, as Freedom's soldiers good, For Justice and Mankind.

But when the days of battle pass. Then may the living weave Love odes for girls, and funeral hymns For those who darkly grieve.

And should I live, and my young heart Still feel the sacred fire. Doubt not, oh maid, for you I 'll strike My long-neglected lyre.

Then shall love 's song be on my lips, Banished all care and moan. Love's songe and joys shall fitly great Thee-Beautiful Unknown 1

SPIRIT AND MATTER.

IT 2. 718HET.

In the September number of the Atlantic Monthly, Mr. Editor, Professor Agassis complains that the de velopment theorists endeavor to sustain their onnes by belittling the geological record. Having a theory which is free from that objection-heing in strict harmony with that record-a theory peculiar to myself. and in which I am as much alone at was Galileo in his theory of the globular form of the earth, or Columboa in the helief of the existence of the continent which we now inhabit, and feeling equally assured of its correctness, with your permission I will give it to the readers of the BANNES In as few words as possible. The ides that has from time immomorial governed the world, that spirit and metter are separate and distingt' principles, that the one is eternally to govern and control the other, while the other yields a passive obedience to that control. is a good foundation for despatism, but a poor one for a republic; it is not ro-

That all forms are compound of what is termed epirit and matter; that no organic change of form ever did, ever will, or ever can take place in which spirit the power of scentin a horse, I once knew one of a does not become matter, and matter spirit. That on pair that was stolen, and recovered mainly by the the dissolution of any form, the spirit or interior of that form becomes the exterior or material of a ceeding higher form, while the body, by decomposi-tion, becomes spirit, and the motive or animating power of lower farms, and thus connecting all, forms A lady, of nearly the same ago, said to him cas by with that which is above, by split, and that which is below by matter, the material of any furn heads are oud only to the spirit that all mane it. I dony the existence of any power branks and independent of about remind him of us it?

"Bat the South will not yield !" then externingia ill "Bat, so many of our own men will be killed too!" That is to be deprecated, but it cannot be Adped ! The issue being forced apon us, our obligations to Pricelplo, as well as our duties to coming generation. "gaire the morifles.

We have said that Mrs. Hatab being bet the me diam for the atterance of other thoughts than ber ent. is not to be sopposed responsible for the character of her teachings. But, if we are not mistakes, discourses, strongly 'tinotured with justification of secto sion, have found stierance through her before. We allude to notices we have seen of one could fruit Asdrow Jackson. . If, therefore, Mrs. Hatch's sympathics are infloxibly with the North in her sormal condition, it is greatly to be regretted. that, during ber obsetmal state, spirits of doubtful patriotism and priselple, fud so ready access to ber sphere. The cause of the North is the cause of right, and it sites not the fact, though men or spirits with freedom boting proalivities, concur not in defending it.

. V. O. TAYLOR. Pontiae, Mich., Oct. 20, 1803.

POWER OF A HORBE'S BOENT .-- There is one perception that a borne possesses, that but little attention has been paid to, and that is the power of scent. With some borses is is as soute as a dog, and for the banefit of these who have to drive at night, and a physicians and olasrs, this knowledge is lovalishing. I never know it to fall, and I have ridden implayies miles on dark nights; and in consideration of the porciprocal, and therefore cannot be harmonial. My er of aceat, this is my simple strices merer check theory is simply this: may reat assured he will never get on the read, and will carry you expeditionaly and safely. In regard to track being made out by his mate, and that after be had been absent six or eight hours.

Fontensile lived to be nearly a hundred years old. A lady, of nearly the same age, said to him cas day

NOV. 14; '1863.]

Correspondentt.

Excommunication of a Spiritualist. I send you. Mr. Belter, the charges that were made arelast one of our cliffens by the First Congregation. al Church of this place, and hor answere. I will also state for the benefit of your Raders, that the President of Oberlin College, the great evangelist, Charles G. Finney, is pastor of this church. They have had a revival during the past winter, and there have been a large number added to the Church. But in the meantime a few of the members had been brought, by some onus unknown, to see that creeds and forms did not done constitute religion, and felt inclined to think for, themselves, instead of employing others to think for them; and also to exercise their own judgment in regard to what was right and wrong. They no longer found themselves the subjects of creeds and false doctrines, founded on the imagination of visionary men. They were now willing to receive the truth from whatever source it might come, if it was only based on reason. But our good pastor became alarmed in respect to the condition of a few of his lambs, who had gone so far astray from the path of rectitude that their sitos tion ascened to him perilous, and he prayed to God that the Lord might reveal to these lambs how dan gerous was their condition. But it seems that the Almighty did not bear bis prayers-at least he did not answer there-so they were still permitted to continue in their reballion.

and now our good Shepherd, becoming wroth, de clared that their must be something done; that it would not longer do to allow these unruly members to pass, namen to. If they were permitted to go on longer, openly declaring the freedom of thought and speech, it would be but a short time before the whole church would have the scales removed from their eyes. and they would worship God according to the dictates of their own consciences. Bo the good Shepherd called a meeting of his people, to take into consideration what should be done with these members; and they finally decided that it would not do to turn them all out of the fold, but they must make an example of some one of them. By so doing it might bring the reat to submission. Cartainly our good pastor did not with to ensigve any one by obliging them to submit to the church government. No, far from it. He was perfectly willing that all bis subjects should have the right to their own opinions, provided they coincided with his own; and if they should be so rash as to think otherwise, they should, by all means, keep their thoughts to themselves. After a perion has connected bimmelf with these good people, there is no such thing se getting honorably released. It is an excel lent place to get notoriety. All one has to do is morely understand its import. Mr. Webster defines hereny as to differ in opinion with his pastor, and then his name will be read from the pulpit for three or four the Church, and we all know the Church is not infaili Subbaths in succession, and his metits and demerits. will be discussed by every person in town. It would an well as individuals. I, at least, feet at liberty to not do to permit members to willdraw from the think for myself, and trust in God, whether the Church Church whenever they chose. If this was the case it be pleased or displeased. would be but a short time before there would be no members, and they could no langer sustain their of the Gospel." if the Gospel of Jesus is the one church government. This is their commandment: meant, I dony the charge, as I accept all his teachings. "Berrants be abedient unto your masters." Containly I have never denied the "Divinity of Jesus." I bewhen a servant disabeye his master. It is no more than right that he in some way should be punished for it. Thus it is with the church government. When any of Its members do n't for the mark, they are made a pablic example to the world, that the rest of its subjects may see what their fate will be if they persist in the

Now the question arose among our good people, who should be the visitin. It would not do to take brother P., for by as doing they would lose the large amount that he pays annually to support the Church : in addiminds of other members, and lead them to think freeir, teo. It was very essential that they should select made

same disobedience to their masters.

Good Descon Bull stated that he had visited Mrs. Schull, who had seen fit to worship God according to principles, as many others have been, who have dared the dictates of her own conscience, and she told bim if to be true to the God within them, and think and act the charges were brought against her she did not think for themselves, independently of the preconceived no that she would be able to answer them, owing to her tions of the churches; and doubtless many of the want of self-control, by reason of her ill.health. So, churches of the present day would treat Jesus to-day feeling assured that they had selected the one they [could be retarn to earth as he walked among mon in sought for, her good brothers Hull and Andrews intro bis time.) much in the same manner that the Jows duced the following charges.

on a charge that they were gollin of themselves. They had broken their covenant with her, in not visiting and laboring with her when they thought she was Walldering setrey. They could not excase themselves on these grounds by saying that they did not know it, because both of her accusers, Hull and Andrews, sisted that they had been sware of the fact of her being a Solriunitat, and not attending the church ordinances for the past four years. Is this doing to others as you would be dous by ? But then we do not know as they are to blame if they do not know any better. We presume that they think they are doing God's service by persecuting others that do not believe with thomselves.

Yours respectfully.

A MAMBER OF THE SAME CRUECE. Oberius, Ohio, 1863.

THE OBLAGES PREFERED.

The undersigned represent that Sister Elizabeth D. Schull, a member of the First Congregational Church in Oberlin, is guilty of nuchristian conduct in the following particulars: Ist; We charge her in breaking her covenant with

Int; we charge ner in preasing per coronaus with this church. In not attending the public worship and ordinance of the Church for iwo years past. 2d, We charge her with hereay in denying the cardi-nal doctrines of the Goapel-vis., the divinity of Christ and the doctrine of the stonement by Jeans

Christ 3d, he embracing modern Spiritualism, with its va-rious errors. All of which is submitted to the church S. HULL, E. W. ANDREWS. for action.

MRS. SOBULL'S REPLY.

To the First Congregational Church of Oberlin : I am most happy to have this privilege of answering for myself to charges which my accusers have brought against me for unchristion conduct, as they are pleased to term it.

I would say. In answer to the first obsces, that it is Dro years and more since I have sitended the ordinances of the church, and will add 'that one of my socusers has been acquainted with the fact for nearly that time, and other leading members, siso. This (to me) looks a little like the breaking of covenant vows on the part of the Church, size.

I might excuse myself, and truthfully, too, by saying that the circomstances of my family have been such as to oblige me to work so excessively hard during the "six days." that I too much felt the need of rest to attend public worship on the Sabbath. But that is not all of the truth. The Church had ceased to benefit me spiritually, so I chose to warship God according to the distates of my own conscience, and under my own vine, had i a place to plant one.

I am charged with bereay. Now I am aware hereay is a barsh sconding word to those who do not gaite a difference of opinion, or an opinion differing from ble, and may perchance entertain arroneons opinions,

I am charged with denying the "cardinal doctrines liève he, like all other men. possessed a two fold nature-the internal, or Divine, and the external, or human. And when he said, "I am in the Father and the Father in me," the Divine spoke. When he rebuked Peter, the human spoke. But nowhere in his teachings can I find him claiming to be God. I be-Hove Jesus to have been a man, and Christ to be the principle of truth in all time. And it is by believing the truth and living it in my daily life that I expect to he able to work out my own anivation as Jesus did his estvation. J cannot accept any doctrine of vicarious sion, be would express his views freely in answer to atonement. If Jesus came to makesuch an atonement by the charger, which might dangerously onsettio the caim his death, he certainly must have overlooked the great object of his mission, as he nowhere says that his death was to atone for the size of the world; besides, he some one who would not answer the charges thus says in his prayer, before his crueidxion. "I have glorifled thee on the earth. I have finished the work which thou gavest me to do." Joins was a martyr to his

treated him. I'sul preached the "stonement," not

Pinces and Persons.-No. 8.

BANNER OF

Obleage is not only the emportum of fashion for the out of the city, and had good audiences at all, except Northwest, and the world's granary, but the traveler's Goshes, where the people seem build anited with congregeting point. there a bandred imine of care go spirits of a lower order, such as are kept in bottles In and out of Ohimago daily. I recently passed a day and kegs, and those said by the priests to be kept in there, to make purchases for self and friends. While flary pits. Gosten being a sort of rivel town, and the bargaining for a barrel of angur. I met a friend from county seat, pulls at the lower and of the rope, and Wisconsin and another from Iows on the same basiness. any destrine or person popular in Elkhars, will be saw In footing for dry goods, 1 met friends who had come a to be the apposite in Goshen; but even there a few.ao. day's journey to repleath the family wardroke. At tive minds are isboring ageinst superstition, and letthe milliner's. I found the fashion venders intent upon ting in some light when an opportunity offers, and supplying the rural places with the intest styles of with some success, bata, cloaks, elo.

I went down, with old Bol. to the Sherman House. to await the retorn of his majesty. There I met a few with the four Sundays, in Elkhert, and also attended long ago friends, in the city studding the New Church Donvention.

bound. "The day will be long and the ride lonely," which other pens that write plainer than mine will debroken by the appearance of Mr. Daveapart, looking got it up, and am bappy to add my mite, in both dimes for Warren Chase. Then came the " lane Une." In and words, to the noble workers and worthy cause. search of Mrs. Nellie Wiltele. Here we met, all going to meet the to-morrow's appointments, going the same way. There was a bleak storm without, but in our bearts, clear sky and the caim that is born of Falth and Hope."

To give a pen-picture of Warren Chase, would be about as useless as sending you a photograph of your triend. You have seen Warren, heard bim, and understand his gospel. The years that had come between him and me have left a few traces upon his brow and slightly frosted his hair; in beart and purpose he is unchanged.

Mrs. Wiltsie is a small, girllike woman. She has the heart of a child--freah and free-a girl's faith and Is it heaven where the spice scented Bobthern breess. hope, with the energy and experience of a woman. Few persons at twenty-three have seen deeper shadows than she has seen-few have seen more genuine for. Suffering is the mother of peace. Those who love most, who enjoy most, are those who have come ap out of great sorrows, whose robes have been washed in tears, whose somis have been purified in the foreace of affliction. Mrs. Wiltsle is a trance speaker, but little known out of the West. Give her time, and the nations will bear her voice-so says prophesy.

I spoke two Sundays in Biorgis, Mich. Biorgis is a pleasant town of two thousand souls, on the Boutbern Michigan Railroad. The Spiritualists there have man ifested their faith by their derds. They have builded and paid for a chorob, inaugurated a Progressive 1.y ceum, and have a good library. Why may not the friends of free thought in other places go and do like. 1 58 1

Two of our speakers, Abram and Neille Smith, art living in Storgis. There is great need of their services ta the reform field: bat. for some resson, they choose to aid other speakers pecuniarily, and remain allent thomselves.

H. P. Falcfield, a clairvoyant and magnetic medium, is located at Blurgis. He is doing a missionary work in casting out diseases. In opening billed eyes and in speaking ... peace" to the turbulent waves of sorrow that beat upon the shores of coulland.

I met in Stargis U. B. Stebbins and Mrs. Laurs Cup py, Mr. Stebbins is an out-and-out war man. He is at war with ecclesiastical bonds, at war with the oppressor, the defrauder and defauter of women. He is warring now with the powers that rob map of his manhood. of his citizenship, of his wife, his home and his children. The Gods prosper him !

Mrs. Cappy was born in France, of English parents. She has, perhaps, seen thirty-five years. She has an English face and figure. Her eyes and hair, black as night. Mrs. Cuppy has been for a number of years a leave the earth. successful teacher of the Harmonial Philosophy. Her culture and her rare mediumahip have won for her the admiration of a host of genuisely good scale.

Physical Manifestations.

U. F. M. BROWN.

Some six weeks since. Mr. Editar, the calebrated · Davenport Boys," by the urgent requests of a large number of our cliizons, paid a visit to this place, and fully conscious that she was going home, and with a gave two public entertainments of their truly startilog are unght be met free. Still, such was her faith in the manifestations, and she several interasting and very consulting influences around her that she waited pa-satisfactory private circles during the day. They oc. copied the Court Rouse, which will hold four or five hundred persons, and it was filled to its atmost capaci ty by many of our most intelligent citizens. The demonstrations were of the most convincing and sat isfactory character, and created the most intense excliement. Many different tests were given by the me diams, which could not fall of convincing the most stabborn skeptic of the reality of the phenomens. For while the mediums were scorely bound and shrealed, they held a handful of wheat Bour in each hand, there by precluding the possibility of their pains their hands In making any manifestations, without spilling or scattering the flour. Still at least half a dozen hands and arms of the most beautiful shape and different sizes, were made visible to the whole audience, under the full glare of gas light. Fill there were a large num. ber of our church breibren who were not satisfied. from the fact that they could not make it appear to be a · hambag.** Bo & for weeks after the Davenport Brothers had oft, one of our clorgymen procured the services of a certain juggler, styling bimself the " Fakir of Delbi." who announced to our cliffons that he would expose the rope-tying and other manifestations produced by the Davenport Brothers. When the time arrived, the Court House was densely crowded with eager spects tore. The "Fakir" made his appearance amidet the applause of many of his Methodist friends, (for they were the ones who had invited him there.) The same skeptical committee who tied the Daveaport medlame were selected to the bim. Bat before they had finished tying him, he complained of the manner of tying, and mil that no living person could extricate himself tied in that manner. The committee then stated to the audience that he was tied precisely as they tied the mediums, only not as securely around the wrists. After working at least half an hone, he was com pelled-to acknowledge ble defeat and failure, amidut cries of " Down with the Methodists," and cheers for the Davenport Boys, from the audience. His own friends descried him, and said that they believed him to be the " biggest humbug of either." Since then the Davenport Boys bave been here, and submitted to the most critical examinations, and have been perfectly successful in every respect. The "Fakir" promised to meet them here, but, like the redoubtable Leiand, did not make his appearance. J. W. WILLIAMS.

opby. I lectured seven times during my stay, at points

LIGHT.

October has been a busy month with me, as I have traveled in four States, and lectured eighteen times. the great fair and exhibition of the Western ladies at Chicago, got up for a most laudable parmone, for the Early morning found me at the station, eastward soldiers, and it was a magnificent effair and autocess. I said to my soul. But my morning dreams were soribe. Yet I must say I am glad, because the ladies

> WARREN CRASH. Bloomington, 11., Oct. 30, 1863.

> > Written for the Benner of Light.

WHEBE IS HEAVEN?

Is it beaven in the beart of the summer wood. Where the grand old trees that have conturies slood,

Beem to whiper of things unknown. Where bird volices echo the green arches through. And the lovely-eyed wild-bloseom's beimet of blue.

Bows low to the sweet wind's tone ? Blows o'er the bright islands of tropical sons.

And lingors away the hours. As dreading return to a Northern land.

From the gilttering waters and golden strand Of the sunny clime of flowers?

Is it heaven where turrels and steeples rise. And church-towers point to the bending skies.

And facense fils the air ? Where the mellow organ's deep refrains, In gorgeous temples and dazzling fanes, Wave over the molton alr?

Ob. no ! It is not that the land is fair, Or that incense fils the baimy air,

Ur that musical marmurs flow. The beaven we seek is a state of love. As bigh as the boundless skies above,

The semiluol watching beatde the gate.

Can ne'er be admitted there.

The soul must walk in the path of right.

Ere it breatho that taintiess sir.

Dover, Uhio.

Like a resebud plucked in the early spring, antimely from its parent stem, yet lovely and fragrant, Miss Carris H. Ciinton, of Philadelphia, late of Atbany,

This young and accomplished child possessed rare Intellectual endowments, and an active and ardent mind, but like many of the fair ones, she was marked

as a victim of consumption. It has been well said. " that death loves a shining mark." During the isst three months she has been redually wasting away, but her earnes; soul, con cloue of a great labor before it, felt that it could not

Bao was not only a believer in the beautiful philoso-phy of Spiritualism, but as a medium she was enabled to see and converse freely with her spirit-friends who

Grane around her. Granually the worm of decay was wasting her form. and the pullid object and sucken eye gave unmittaka-able evidence that the old garment of mortality bed become too small and too much worn for her soyl to remain longer a prisoner within it. As she neared what the world calls "the dark liver." she became ble host in the better land. Farewell, loved one, we know that then art

" Gone to thy Heavenly Father's rest ! The flowers of Eden round thee blowing l

And on thine car the murmurs blest

Of Shilosh's waters softly flowing In the white robe of angela clud 1

knowledge of the religion of Spicitualiam. They were Smone the early believers and ploneer workers Outs, N. Y., Oct 28, 1863. N. R. Mrt N. R. MILLER.

18

Sept. 29th, Louise B., wife of John M. Rolston, aged 23 years 2 months 23 days. Get. 23th, their son, William Mortimer, aged 7 Months According

monthe & days. Uct. 27th, Mrs. Mary Whittemars, agod 78 years B

Mosths.

LECTUBERS' APPOINTMENTS.

[We dealte to keep this List perfectly reliable, and is order to do this is is a recevery that Speakers notify us prumptly of their symptistments to lecture. Lodure Committees will lesse inform us of any change in the regular appointments, as published. As we publish the appointments of Leoturers gratuitously, we have they will reciprocate by sailing the stention of their hearers to the Bannan or Linkt.]

Man. Tawaa Curry speaks in Bonton, Mans. Nov 15; in Now York, Nov. 32 and 39. Address P. P. Outpy Dayton, O. Mise Links Doyse will spok to Harten, Nov. 35 and 9. Address Pavillon, 67 Tromant street, Roston, Mass.

H. Address (and our of the store and the st

Man. AMANDA M. Spanos will locture in Portland, Dod. 6 and 13. Address, New York Orsy.

Has. AUGUSTA A, CUMBIAN Will speak in Bullaio, N. Y., Noramber: In Philadelphia, Pa., Deo.; In Troy, N. Y., Jan Address, box 816, Lowell, Mass.

Mas. FANNY DAVIS SNITH WILL fociare in Worcester, Mov. 89. Address, Milford, Mass. Ussan GLARE loctures in Milford, Mass., Nov. 15; In

Oharlest wn, Nov. \$7; in Bangor, Me., Hev. 29. Addrew, Banber of Light office.

Mas. SAMAN A. HORTON Will sprak in Lowell. Mass., Nor \$1 and 90, and during March Address Brandon, Vi. Miss Runs Houston, will lecture in Willimanulo, Cone.,

Miss Raws Howston, will lecture in Williamshid, Cons., during Nov; in Taubica, Mass. and themmerville, Cl., during Dec. Would be happy to make engagements for the somatu-der of the winter and spring as carly as possible. Address Manshouter, N. H., or as above. Mas. MARY M. Wood will speak in Somers, Ga, the third and fourth Sundays in January; in Statisfield, the month of April. Address, West Killingly, Conn. She will make her fall and winter engagements immediately.

Make Gow L. V. Barten will speak in Clinion Hall, New York, during November; in Boston, at Lyonam Hall, during December. whe will receive calls to lecture work swrainge in the vicinity of Baston during that menth. Presens ad-dress, New York; in December, Baston, care Baumer of Lighs. Mas. LACEA Da Process Gaussian and Annual States and St

Mus Mannia L. Backwirn, trance speaker, will lec-ture in Philadelphia, Fa., during Nov.; in Lonoll, during loc.; in Springfield Mans., during January; in Stafford, Cu; during Fols, Addients at New Hayon, care of Goorge Beck-with Deference. II Secure During Contact Beckwith. Reference, IJ. B. Storor, Baston

Man. H. M. MELLEN will speak in Ulica, N. Y., Nov 16; in Newport, Nov. 23; thence to Cander and Finitra. Will engage for other jectures in the vicinity of the above places. If suplied to very soon.

Mas M. U. Toosas will answor calls to lecture. Address. Liberty Mill Count

J. M. Passes will speak in Rockfund Hi, the fret two Bundays of each month. Address as above,

Mus. Asus M. Miloclauseos, Boy 439, Hridgeport, Oosa, will inclure in Muffalo, N. Y. In loss in Bridge pert, Consu. Jac. Suif Fair. Internets risting Virmunt in March, and will receive projectal to factors in that Base during the month

Miss. Nutlin J. Thurse, fospirational speaker, Jackson willo, Vi., is engaged to sprak, on Hugdaya und bail the time the prisons year, at Asiately, Mass. Bho will spoak in those viewlikes on week days, if required

WARBEN ONASE is lecturing in Southern and Central IIlinois and Missouri. His add, can will be a Pourth Jana, 10, fift January 101. He will receive subscriptions for the Dannor of Light.

ner gl Light. On, James Coopne will speak in Deyten, O, Nov. 16; in Chastenfield, Ind., Nov Zanud VV; in Auderson Nov. 16; in Mechanicalong, Jec. 1 and 2; in Calls Jec. 3 and 4; in Ordensboro', Lec. 5 and 6; in New Stateon, O., Joc. 6 and 9. Mat II F. M. Baawn's present address is Claveland, D.,

where she is cupaged to speak for the present N. S. GARRELEAP, trauce spoaker, Lowall, will speak in Vorcenter, LAce, 4.

Isaac C. GRRESSESS will speak in Oldown, Me., Not. 16; in Exeler, Nor. 22; in Inter, Nor. 19 and Loc.4; in Fortiand, Dec. 25 and 27 Will sponk to Mas-acjurates of Now Hampshire the month of January, if dustreet Addross, Exeler Mills or Bangor, Mo.

RACION MILLO O INANDOT, MO. MRS. K. A. BLISS, Riving Mill, Miss., will scould in Quin-sy. Miss., Nov. 15 and 27; in Worscater, Don. 13, 20 and 27. F. L. 11 Withis will speak in Troy. K. Y., Untough Nov. Address, Now York, care Horabi of Progress.

AUSTRE E. BINK DE WILL Spink in Rais Bailini, Vs., on the social Munday of overy month waiting too country year. Ad-druss, Wouldack, Vs.

Les Millian will sprak in Frevidence, R. J., Nor, 15 and 22. Letters addressed to Worcuster, Mass, at any time, will be doly received.

will be doly received. ORABLES A. HATDER will speak in Banger, Mo., Rov. 15 and 27; in Kundeskerg, Nov. 50; in Uniteen, dur-fog Eccenter; in Taunten, Mass., the two last Nordays in Sanoary and the first in Yehruary; in Uniteenous, the last Bundays in February; in Worcenter, the two first Success is March; in Longil, the two first humigs in April; in De-ver, during June. Would fix the in mate atrangements to speak in Massachments in the two first Bundays the second in Suprany, and the two first Mundays in January, the second in Suprany, and the two first in March.

Mas. A. P. Bauwa, (terminity Airs, A. P. Thompson.) speaks in Banvillo, VL, half the till further metica.

E.

And as deep as the seas below.

is the angel of Love; and the demon of Hate

And Its every thought must be pure as light.

Passed to Sulpit Life:

ward her accusers for the cowardice ,which they had | tertain opinions of my own. abown by selecting a lady an their victim, she resolved cousi time.

The good people were assembled on the day appoint. ed to take the matter into consideration. The meeting was opened with a very earnest prayer by the pastor. He said, " Uh God, we pray that this meeting may be conducted to such a manner as will please thes. It has become necessary that this woman should be made an example of, that your people may see how valu it is ence, encouraging me to a pobler, purer, and higher for them to rabel against thy government." do. He immediately commenced carrying his prayers luto effect, by conducting the meeting to his own liking. The charges were then read by the clerk. Then the good shepherd asked the one acouned what answers she had to make to them. The answers were then read, to the surprise of the audience and confusion of the pastor, whose countenance changed often, and be eighed disconsolutely. As soon as the reading was finished, he arose considerably confused, and said their was no need of discussing the matter, as she plead guilty on the first two obarges, and that was enough to convict ber; and the last charge she denied when she stated that she believed in modern Spiritualism, as she did in ancient Spiritcalism. He stated that there was no such thing an ansient Spiritualism,

Mrs. Schull, in answer, said that she belleved in Spir linsliam, and if she had embraced any of its errors, she would like to have them pointed out, that she might | dheard them. In suswer to which, he stated the er. rors is embraced were so numerous that they had no time to discuss them, and even if they had time, he did net consider it expedient for him to do so, as he considered it a subject that tended to lead manking from their God. and the less we have to do with it the better we are off. (Be should have thought of this before the charges were made.) He further stated that Mrs. Schull, in her answers to the second charge, wholly dehind the divinity of Jenns Christ, when she stated that he possessed a two-fold nature, a carnal and a divine. the same as all other men. He said none but the good possessed the divine nature; the wicked had none of

Mrs. S. then asked him what the passage meant there." Ob, he said, that was refarring to God's omnipresence. But be had no time to discuss that question. . Several of the members wanted the meeting poetpoped to some period when they would have time to discan it. But the good pastohwas too sharp for That. He asw that he had a much more extensive job than he had contracted fer, and he stated that he thought they had better vote on it, so as to get it off their bands as quickly as possible. The more they agitated the sabject, the worse it was for them.

the first and second abarges." Now they cohristed har having which comes namehed.

Mrs. Schull was summoned to appear before the Jesus. It was not at all strange that Paul should re church and answer to the charges that were made tain many of his Jewish notions, and from analogy against her. Bhe was taken somewhat by surprise to Jewish sacrifices, preach a sacrificial atonement. and seeing that they did not expect she would appear | Paul bad a right to his own opinions, so I seel that I to answer them, and feeling somewhat indignant to | have a right to receive them, or reject them, and en-

I do believe in modern Spiritualiam, and also in an. to answer the charges the best she could in the abort clent Spiritualism, which I believe to be one and the time they had given her, being only one-fourth the same thing, differing only in degree of development in secondance with the advancement of the age. I be-

lieve Gud's laws are unchangeable, and that the same isw that sllowed Peter and John to see Moses and Elins, and John the revelator, to converse with an reld. stands unrepeated to day. I believe God commissions my angel-friends, as ministering spirits, to commune with me, and I have tangible evidence of their pres life, and strengthening me to bear unmoved the jeers of the time-serving.

I have unbounded confidence in a Supreme Being, who creates, governs, controls and guides the destinies of nations and individuals. I love to contemplate the works of his hands. The tiny flower beneath our feet, the starry canopy of heaven. the feathery tribes sheltered in the living, breathing follags of a thousand forests, all chant forth the boundless praise of the great All-Father. I only see discord in his noblest workman ! Jesus gave a new commandment, saying, "Love one another," and "Judge not, lest ye be judged;" and ...with what measure ye mote, it shall be measared to you again."

-I thank God most deroutly that we are endowed with facilities to think, reason and believe for ourselves, and that man is not our foal judge. I have dared to think and believe what to me is truth, and if my religion cannot bear the test of reason. philosophy and common sense, it may go; and if the Church bas a better to offer me. I will accept it with pleasure. I am charged with breaking my covenant yows with the Church Bat, bas the Church faithfaily kept her vows toward myrelf? Who shall call her to judgment?

I have endeavored to answer to the charges as beat ! could in the shurt time allowed me for that purpose. I will close by asking my accusers to give me a clear elucidation of the "rations errors of modern Spiritualism, and point out to me those which I have embraced, and I will gladly relinquish them."

That Spiritualiam, as it now exists in its radimental and yet undeveloped state, has many, yery many errors olinging about it, no one deules; but let him who knows him-olf to be perfect, he the first to lift up Spiritualiam, or any other system that has its foundstion well laid in reason and philosophy, for truth will stand, let who will oppose it. ' Whatever may be the errors of Spiritualium, or any other ism, I am ready to discard,ell errors that . I, have embraced, when convinced of them. Henceforth, my Church is the world, and ilumanity my brothers and eleters

TA' Ladata San BLIRADURE D. FOUDLL.

Pame like money, can never be enjoyed while we Whatever he said was law; so she was dismined on are obliged to don the world for the "Thei only is worth - A 20

Princeton, Ill., Oct. 21, 1863.

Eikhart, Ind.

The population of this young and enterprising city are fast learning the truthfrind becoming acquainted with the philosophy of Splitualism. Bituated on the large company of intelligent irlends had congregated to lend their sympathy to the mourning family, and bear the words that the spirits saw fit to give them on the junction of the air line with the old road, and on that occasion, and many heard for the first time the the St. Joseph Biver, with extensive water power, and truths of immortality elucidated in accordance with where it said, " Though i make my had in hell, God is his voice in total denunciation of all the claims of all the midst of one of the best farming districts of the our philosophy, through your bumble servant.

couraged by them in yram part. Anus is one of the places where Spiritualism has had a steady and healthy growth, math if has congrown its sectorian supporter, and now takes the front rank in society, in antarprise, intelligence and respectability. The surrounding cour-intelligence and respectability. The surrounding cour-iry is also strongly impregnated with the same philes

2

And wandering by that sacied river Whose streams of holiness make glad The city of our God forever !!

We know, too:

" That there is not a charm of soul or brow. Of all we know and loved of thee. But lives in holier beauty now. Baptized in immortality."

After writing the above my friend. Bamuel R. Paint, who way sitting by me, said. "I see a spirit here who bas a poem to give in reference to that young lady:" ad be spoke it as follows:

- 'T was on a dark antomnal morn. We beard her beave ber dying sigh. While angels havered round her bed. Waiting to bear ber soul on high.
- She 's gone-they 've beckoned her away And bid her quit her mortal frame, And week & sphere from sorrow free Where angels blost their joys procisim
- For true religion was her guide. Og which she dwelt with fond delight. And to a dring hour she found It made her every prospect bright.
- She early sought the path of peace. And did a moral the parate: A course from which she varied not. But ever kept it close in view.
- Forgive the tributary tear That mourns they from a world like this; Furgive, if we'd have kept thee here.
- Ur stayed thes from thy home of briss. No more confined to scenes of night, Thy soul has soared to reaims of

And now thon 'rt basking in the light Which found the world of spirits play. H. T. C.

Philadelphia, Pa., Oct., 1863.

ANOTHER MEDICE AND BOLDIER GONE WITH THE ANORER.—Benjamin N. Wright, of Montpeller, Vt., left the field of Gettysburg to prove the reality of spirit life, aged 29 years 5 months eleven days.

He was one of our best test mediams, and for several years gave unmistakable evidence, at times, of a high Inspiration. He leaves a family to contend with the opposing elements of the world, that needs that the thy of all philantbropic souls. He has made himself known to bla wife since he left us, and gives her the blerred assurance that he is watching and guarding her with as much tenderness as in former days, and wishes it said to the world that he lived and died a Spiritual-

The foneral was held in the Village Hall, where a

Let the midst of one of the best farming districts of the coar pailosophy, through your build better and the set farming districts of the coar pailosophy, through your build better and the set of th

WM. DENTON is desirous to deliver his fluelogical course of an lociures in any of the towns of New Kughaud, or neydboring States, and would engage with particle to that effort. He may be addressed to the case of this office.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we shall insert the names and places of residence of Lecturers and Mediums, at the low price of twenty for conta per line for three months. As it takes sight words on au average to complete & line, the advertiser can son in advance how much it will cost to advertise in this depertmont, and comit accordingly. When a speaker has an auscintment to lecture, the notice and address will be pabliebod gratuitously under beat of "Lecturors' Appoint. mente

Da. H. F. GANDENS, Pavilles, 67 Tremont street, Besten Mil agawor calle incluse, and an aptimit Mina Buna Hannunge, Bib 4th Av. New York, atta-199

Januat Land's addiese for the precent is Warsay Has-ooch Ga, fill, care Prof. A. H. Wurthen, suite - 3m⁹ Mas. S. KNOX AMB Will surver calls to lecture in North-ern Ind'ana and Workern Michigas for Urow manilus. Ad-dress Fremons Gaure, Lake Go., Ills. oct0-64⁹

Man Baam A. Drarss, fortworty Liss Barali A. Magoon tranco speaker, will answer califito locture. Address, No. 37 Spring streak, K Canibridge, Mass. augtr-Star Mas. B. A. Krossburg will make organization for the poming fail and Winter. Address, Caschovia, N. V.

Riay0-8m#

Mas. PANNIS BORRANE PRETOR MAY be evidenced at Northempton, Mass., care of W. I. felton. suy. 8-309 ABUTS LORD OHAWSERLASS, Mulical medium, may be ad-drossed al 32 Chaptonian alrees, Dentun, Mars aug29-3m⁴ Mas, Bornes L. Quarestit, Polsiam, N. T. Bug25-8mª MR. DOFMEN L. GUEFFALL, FORMAN, A. R. MARCH-OM-MRS. 'O A. FIFGH, transo sponker. Address. 393 610 street, New York (Ety m23-620 Du A. P. PIRACE, office No. 7 Myrtle street, Boston, with enswer dolls to lecture or strend function, Boston, with w. W. RUSSELL, magnetic healing medium, Rulland Vi. will answer calls to lecture. OCL3-M

-Joss-T. Avas, magnetic physicin and progressive les-turer, 6 l'earl sticet, lucticeter, N. Y. I. O. bur 2001.

MRS. C. M. Brown, lecturer and medical elairvogan, will answer calls to fecture, or risk the sick. Rambatione by lister, on recelp: of sutograph, §I. Address Jessenille, Wisconsin.

lisconsin. Mess Linxie M. A. CARLET, Inspirational speaker, care of ames Lawrence, Gloveland, U. Will spoak week overlags lames Lawrence, Co and alload functule, oct3-im4

and attonu teneran. Man. Jesta L. BROWN, tranco sycator, will make ensare-ments for the curting fail and winter in the Wost, Addison, Prophetetown fulnule. Will anawer calls to attend fur trais. Aug29-fmª

Man. MARTHA RANSON, trance speaker. Aduress J. G.

Mas. MARTRA ILABBOR, traus spract, norf-def Elowaid, Milwaukco, Wia. novf-cells to losture on Health and Dross Bof-rm, in Wiscussin and filmula. Address, Whitewaler, Walworth Co., Wia. novf-df

Miss Sasan A. NUTT will snewer calls to lociure in New Hampshire, Vermous or Messachusetta, Address, Gara-moni, N. H.

D. II. HAMILTON. Lowiston, Me., (tranty years a practical phrenologist,) loctures now on theselence of Matrimony, or the inwe of compatibility.

MR. and MRS. H. M. Millong, Elmirs, N. Y., care of Wm.

Outid-ana 11. B. Breans, inspirational spester, No. 4 Warren simet, Boston.

HUDSON TUTTLE will receive calls to locin's, after the las of December. Address, Barlin II olghts, Ohio. os.51-1 Bansamin Topp, Janosville, Wit, care of A. C. Biowa.

ocial-ant

J. B. LOYBLAND, Will RUNMAR Calls to lociure, Address, for the present, Willimansis, Conn. apling L. JUDD PARDER'S address is Olocionati, Obio. apling Ray, April Ballon, lociarer, Hopedala, Mass. aplint W. P. JANISton, trates speaker, Faw Paw, Mich, spling A.B. Wurrzus, trance speaker, Albion, Mich. apli-f Min MART A. TROBAS, Clasionali, Ohio.

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This Paper is issued every dienday, for the week ending at date.

Banner of Light. BOSTON, SATURDAY, NOVEMBER 14, 1963

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OFFICE. 158 WASHINGTON STREET. ILOON NO. S. UP BTAIRS.

WILLIAM WHITE & CO... PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION BEE EIGHTH PAGE.

ITTER A TO P 4

The Issue.

"I cannot believe that civilization in its lourney with the aun will sink into endless night to grailfy the amblium of the leaders of this revolt. who sock to Wale through slaughter to a throne

And shul the gates of mercy on manhind ';

but I have a far other and far brighter vision before my gaza. It may be but a vision, but I still oherish it. I see one vast Oenfederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmor waters of the Pacific; of the Atlantic week and the law, and one language, and one faith, and, over all that was Continent, the home of freedom and refus. for the oppresed of every race and of server elime." Extract from John Bright's Speech on American Afairs, delivered at Birmingham, England.

The Use of Shams.

Little thought any of us that. In the event of dire civil war in the land, a class would suddenly spring up, made rich by the necessities of the nation, who would outdo in decorative enormities even the groto-que and wholly irrational extravagancies of which as a people we had been guilty before. But in the midst of the mosns of widows and the fatherlass, glancing in their nondescript bues among the sad sables of the bereaved who have generously sacrificed all they had to give to their distressed country, there has stepped forth almost unheralded, and certainly unknown heretofore, whose displays of jewels and millinery, of cosches and coiffures, of tralls and srifles, actually shock all well-bred beholders with the impression which they give of their boldly vulgar contrasts and improprieties, a class, or rather a mob, of men and women, to which by common konsent has been applied the characteristic title-Shoddy.

It is not without the limits of chance, of course, that large and numerous fortunes should be made by somebody, in furnishing supplies of overy sort to the Government in a time of war. That matter is adjusted very naturally by the law of supply and demand. As human affulra run, too, it may be expected that some men would get rich at such a period, while others enjoyed anything but the favors which these opportunities have to offer. Yet all that furnishes no sort of excuse or palliation for a large class in the community's running riot with their suddenly acquired fortunes, and doing more in one brief year to undermips the foundations of public virtue than can be done in a long course of years to patiently carry up the structure. Those who are permitted to live in this day can at least say that they have lived to be witnesses of what not even their fathers and mothers of the revolutionary era ever saw.

The moral of all this extravagance and folly is perfectly plain. It can hardly ruin a people whose character rests on the solid bottom of virtue and trath, but it brings up to the surface a whole crop of internal diseases and morbid tendencies, in the shape of sores, boils, pluples, rash, measles, mumps, and fevers, which would have made more serious and lasting mischief bad they continued to run riot. without any curb or check. In the hidden staple and fibre of the nationat character. All evil has its uses; and we sometimes think that the greater its enormity the sooner it reaches its true uses and works its cure. It has been raid again and again, that the nation needed discipluse, even the discipline produced by a great woe. We have tasted that, and are having it still; every deadly battle scars the body of the whole pation with its ghastly wounds. But the gross evils of sudden riches, too, overlying a character that has as yet been subjected to the test of little or no culture, and to the influences of nothing like refinement and genuine simplicity - these are working out their results upon us in a different way from the other, but the end will disclose the fart, hitherto unnoticed, of the great need of

weistcoat, and the boge brilliant in its shirt bosom. As Lord Castlerengh fixed all eyes upon blasself at the European Congress by appearing in the starred and ribb ped orbwd, be alone unribboned and unstarred so the women of the world, the " fashionable fair " so the women of the world, the "fashionable fair" the circumstances. He replied to bis speech with dis-whom shoddy adores and septres to imitate, are a su-doning to shoddy all the shows and adornments of its dream. By the otter simplicity, the inexpensiveness even, and "forbearance." If we may so speak, of their costume, may the flowers of the rose-had graden aiready be known afar off. The trailing of long "clouds of glory" through the public streets, the sweep and finiter along the opera stairs of rubes that "might grace a court"—these are now failing to the exclusive use and beboof of "shuddy." Hhordy in a little while will be known by its irrifected to the actuative use and beboof of "shuddy." Hhordy in a little while will be known by its indescent "Afghans," its sparking wheels, its conchman ablaze with buttons in the l'arkt it will be known in the streets, at the cafe, at the theatre by its many-colored rustling, by the profesion of its jewels, even by the vivacity and variety of its colfforms. The more nearly it reaches the extrement standard of what but a year or two ago would have been pronounced .. style and fashion." the further it will find itself from the "style fashion. and fashion" of the current day. Yet a little while, and, thanks to the alterative and counter irritant in-fluences of shoddy. "style" among us may really come to mean taste, and fashion cease to be synuny-mous with frivolity and folly.

The Fuss over the Rams.

If we are to believe what the Richmond papers have

suddenly taken it into their heads to say on the sub-

ject, we may make up our minds to it that "it is of no

consequence," after all, as Mr. Toots would say. In

giving up their fund dreams of aid from a foreign fron-

clad navy, it is "sour grapes" with them, and noth-

ing else. The Examiner says it is extremely doubtful

whether the importance of such a fleet to the rebel

cause had not been overrated. And it proceeds to ar-

gue with all deliberation, that the Federal monitors

would be far superior to any which could be brought

across the ocean-which is something they would not

have been inclined to admit, even less than a year

ago. But toward England these rebel abeets feel as

mad as March hares. Following the lead of Jeff Davis.

who tells his people that there is no use any longer in

looking for hope from England, the Richmond papers

open their guns upon that power. The Examiner says

done by England toward the South, and that there,

can be no hope of Parliament's releasing the vessels.

The Dispatch declares the seizure to be an act of war,

which the Bouth is not now in a condition to repel

but which ... will be held in everiasing remembrance

As matters at present stand, the Examiner says it is

things that, though brilliant in design, are never des-

The Russian Ball in New York.

It was "high jinks" with the officers of the Russian

tined to completion."

be coquetting with Ru-sla !

prodent to consider the iron clad fleet among the

by this and all future generations of Southern men."

Beception of the Mexican Minister. The President's reception of the new Mexican Minister was a matter of more than common interest, under the circumstances. He replied to his speech with disqualified phrase, the natural sentiment of this people toward Mexico. Were the present rebellion broken down, a new policy would soon be declared relative to this matter; but with one hard tied by the war in the Southern States, it is hardly to be expected that we should rashly court another. All foreign powers, however, will be made to walk off this Continent in due time. The people of every State upon it have been bred in the ways of representative republicanism, and a more squirt of a foreign effort at subjugation will amount to just nothing at all. America is a name synomymous with Freedom; and no European power will ever succeed in fasgening chains upon any portion of the Continent. 3

BANNER OF LIGHT.

The November Elections.

The elections which have been held in several of the Biates this month, have resulted in most decisive verdicts in favor of sustaining the Uovernment in its. offorts to crush out the rebellion. All the loyal States have now spoken their centiments on this subject most emphatically, and nobly come to the rescue of the Government in its hour of need.

In Massachusetts, Gov. Andrew, and the whole Re publican state ticket, has been reflected by a majority ranging between forty and fifty thousand.

In New York (democratio last year), the Republicans have carried their ticket by near forty thousand. in New Jersey, the Union party made large gains. This State went democratic last year.

In Maryland the election was the most important of the seizure of the rams is the most unfriendly act ever any, for it embraced the question of emanoipation of the slaves. The Union emancipationist party succeeded by a handsome majority. Among the five Members chosen to Congress, is that patriot and statesman, Henry Winter Davis.

Wisconsin has given a Republican majority of about fifteen thousand.

Few returns are in from Illinois, but these show very large Union gains.

The slave-bolding State of Missouri, which last year wheeled into the make of the Union and declared derself in favor of emapcipation, has sustained that verdict in her recent election.

The Western Powers and Russia.

Squadron in New York, last Friday night. A ball Our later foreign advices inform as that, in St. Pewas given in their honor by a Committee of the most tersburg, the talk is openly of the chances of a ruppublic spirited citizens, the cost of the same amount ture between Russis and the Western Powers-France ing to ten thousand dollars. The affair required the and England-the same, however, to take at first a use of the Academy of Music and Irving Hall, which is merely diplomatic form. But that is no more than the opposite. All New York turned out and made a propr demonstration Of course Shoddy was there, and usual way. The time set for the accompliabment of such an event is about Christmas; at any rate, we are blazed away in all its imitated glory; and so was the promised it previous to or by that time. Though we genuine Aristocracy, that reposes on quiet and gentle are but outsiders ourselves, it has seemed next to an manners, and believes in simple elegance, and no othimpossibility, in our eyes, for Eastern and Western er than appropriate adornments. One thing was no Europe to get on as they have done for a considerable ticeable; those who took too much wine, or what not. time past, without finally reaching some sort of a cli. at the supper in Irving Hall. found themselves effectustly restrained from getting back again into the Acad. max. Where there is so much amoke, there must be some fire. We can with difficulty conceive it to be posemy. New York is "coming up." if it stickles at so sible for Russia to remain in her present relative posivenial an offence as that; really there are hopes of her. Speaking of this Russian Ball, we are reminded to tion to the Western powers much longer, without an explosion in some quarter. The Crimean War sowed quote the very neat bit which Henry Ward Beecher seeds which may naturally be thought by this time to made in his Liverpool speech, where the mob interruphave sprouted. If they have not even borne fruit. Ras ted him with such rudeness. Bo was asked-"What about Russia ?" He answered, that for himself, he sla is in arms to-day, though she may have kept up the appearance of peace. She will be ready to play her did not think much of this talked about Russian alliances but he soberly submitted it to the audience if it part, whenever the threatened rupture comes. was just the thing for England to be coquetting with the

Dr. J. R. Newton.

Rebel Commissioner Mason-any more than for as to This gentleman, with whose great healing powers our readers are familiar, has been located at Hartford, A Warning from the London Times. Ct., for several months past, where, it is said, he has treated seven bundred and fifty cases, including some The London Times has an article in one of its more ecent numbers, bolding up in warning tones the severe ones of chronic suffering, and has restored by threatening pusition of affairs throughout the world, and far the greater number. Among the cures reported urging that it is the plain duty of England to seize made by the Doctor, we give the following:-Mrs. and are all the opportunities of her polition, and, as A. C. Bradley, Hartford, internal tumor and cough. arbitrator, make and keep peace while she can. This Disease never understood by her physicians. Could is but the actual and near sight of what was lure. not speak, even in whisper, for two years-used peatold by the invisible; powers long ago. They have cil and slate. Totally cured .- Barah Knox, 79 Hod said-that the world would be in arms, and that the son-street, Hartford, a yoong lady with a very sore convulsion would strike this Continent first. Out of hand, that had resisted the skill of all physicians. these convaisions, he they prolonged to a course of Cured in one treatment .- Hannah Whittlesey, Newington, bedridden for seventeen years, spinal weak ness-bropght in. in the arms of attendants-and in and the larger and more humane ideas will then find ten mantes was able to walk. Has since walked room to enter. Then will follow the operative action two Triles.; Dr. Newton closed bis engagements at Hartford on wide-spread. We do not doubt that Europe is about the 7th last., we understood, and intends resting for a to have her day, or that it will end in a practical el. short time, in order to recuperate his over-taxed ener-

[Entered according to Act of Gongrees, Nov. 2, 1862.] for the Banner of Light' a wagt ...

OF PHILADELPHIA

Peem by the Inspiration of Miss A. W. Sprague, given through Miss Lizzie Doten, of Boston, at Sausom St. Rali, Philadelphia, Oct. 25.

rateful to Miss Sprague for the beautiful poem which auditors. send you. Permit me to say, by way of introduction, that our good sister Lizzie Doten has been giv- tions and Alarma attending the Advent of Smithan ing us during the month of Qelober one of the best ism," which was treated in a very able manner, as was courses of lectures that we have ever listened to, and to be expected from the well known ability of the am happy to say that we have had large and appre- speaker. We have a report of this lecture, and anal stative audiences; none more so, however; than the publish it in due time. one that listened to the closing lecture of Sunday evening last, in which Him Sprages gave us a very deteresting account of her experiences in Spirit-Life, some notes of which I have preserved and may pre! sent to your readers at a future time. The poem, given at the close of the lecture, I was enabled, by the aid of a brother phonographer, to get a correct report undergoing coustant change-were only temporary in of. It was as follows:

Oh Thon ! whose love is changeless, Both now and evermore; Source of all conscious being ! Thy goodness I adore. Lord. I would ever praise Thee, - For all Thy love can give: But most of all. oh Father 1 I thank Thee that I live.

I live I oh ye who loved me I Your faith was not in vain; Back through the shadowy valley I come to you again. Safe in the love that guides me, With fearless feet I tread-My home is with the angels-Oh, say not I am dead 1

Not dead ! oh no, bat lifted Above all earthly strife; Now first I know the meaning, And feel the power of life-The power to rise ancumbered By woe, or want, or care; To breathe fresh inspiration From pure, celestial air;

To feel that all the tempests Of human life have passed, And that my ark, in safety, resta On the mount at last: To send my soul's great longings. Like Nosh's dove, abroad, And find them swift returning. With a sign of peace from God;

To roar in fearless freedom Through broad, blue, boundless shies. And catch the radiant gleaming Of love-lit, angel eyes; To feel the Father's presence, Around me, near or far. And see His radiant glory Stretch onward, star by star;

To feel those grand upliftings That know not space nor time; To hear all discords, ending In harmony sublime; To know that sin and error Are dimly understood, And that which man calls evil Is undeveloped good;

To stand in spell-bound rapture On some celestial height, And see God's giorious sunshine Dispel the shades of night; To feel that all creation With love and joy is rife: This, oh my earthly loved ones. This is eternal life !

There, eyes that closed in darkness Shall open to the morn: And those whom death had stricken, Shall find themselves new born; The lame shall leap with gladness, The blind reloice to see. The slave shall know no master, And the prisoner shall be free.

[NOV, 14, 1863.

Mr. Clark's Lectures.

Urish Clark, the well known pioneer champion is LETTER FROM H. T. CHILD, M. D., int. work, " Plata Guide to Spiritalism. and the author of the pope. this city, on Sunday, Nov. 1st, to full audiences. this city, on puncer, and at the second leting the at the first, which is good evidence that his discourse were appreciated. Mr. C. is a pleasant and arrests speaker: his voice is clear and sonorous, but not in the spearer: all voice is style is rether quiet, but sufficient I know that your readers. Mr. Editor. will feel ly earnest to at once command the attention of his

His subject in the afternoon was upon the " Artia

Mr. Clark's subject in the evening was .. The Sean and the Unseen." He began with the objections materiallets sgalust things spiritual, and adduced an merone illustrations, showing that everything deemed the most real and substantial to the external stan or all things seen by the natural eye, were transient their form; everything in the mineral, vegetable and animal kingdoms which composed the whole visible material universe, were only aggregations of particles caused to adhere by virtue of unseen elements. Bring . the unseen elements of Nature into action under an tain conditions, and all things deemed the most soh stantial, solid and visible are dissolved, so to spat. The most solid substances melt before the omning. tence of the unseen element whose manifestations in the thunders and lightnings of heaven. All the mightlest forces in the universe are the most anbila and invisible. There are elements too subtle for the discovery of material science; these are the spiritual and divine elements; the essences of Deity, the elements in which man exists as an image of God, spint ual and immortal, while the body is only a temporal form. As man unfolds the mental or spiritual, he be. comes Godifke, Christlike; he unfolds an omnipa. tence in communion with God or his ministering an. gels, and can manifest a mediumship giving him tom. mand over all the subordinate objects and elements within his finite sphere. Man's capacity to invent means or methods in the use of which he can have power over not only the most solid substances, but over the mightlest unseen element called electricity, is proof that man's mind or spirit is supreme, divine and indestructible beyond all things material. The speaker here gave various pointed and practical lics. trations, demonstrating immortality, and explaining the laws of spiritual existence and spiritual manifesta. tions through modern mediums.

In closing, the lecturer drew & vivid picture of the glory, the greatness and grandeur of man's nature, mission and sternal destiny, and pressed home to the minds and hearts of the large and attentive audience. the moral responsibilities involved in a genuine faith in Spiritualism. Its incentives to pure and noble, generous and heroic action were unspeakably animat ing and aublime. No true Spiritualist could afford to live short of the glorious privileges and blessings of bis faith and philosophy. Heaven's countless myriads were hovering around as a " great cloud of witnesser," and beloved ones were beaming down as lights in the windows of that celestial ... house of many mansion," beneath whose dome the last earth-wanderer should join the general song of everlasting love and harmony.

New Publications.

TOUSSAINT L'UUVERTURE. A Biography and Autobi-ography. Buston: James Redpath, For sale by J. Williams & Co., 100 Washington street.

The life of the great black liberator and patriot will be worth reading at this particular time. The thousands who have beard Wendell Phillips's lectore on this character, and who remember with what an enthal slaam of prophesy he places him alongeide of Washing. ton in the class of immortal men, will want to prose in detail the deeds which combined to attract met general attention to him. They will desire to know why Napoleon regarded him with such admiration, and why the first minds of Europe went out to this colored representative of the tropics in wonder, and with generous applause. The story of Toussalut's life, and public career especially, is a complete romance. He demonstrated what lay within the possibilities of the black race, and showed on their behalf what should. and yet will, be the character of their heritage. The

inst such a discipline.

Extremes work cures of their own. Extravagance in character and manners in time becomes intolerable, and thus lays the foundations of simplicity, directness. and trath. Shoddy will in the end erect for us in this country a genuine Aristocracy, but it will be quite the reverse of Shoddy. Fo rapidly had we been tending to gross materialism in our tastes, in consequence of our unprecedented prosperity, that it was a serious question if not merely the national manners would have been depraved beyond recovery, but if the nationsi manhood and womanhood were not in the way of being destroyed. Hence we required correctives of the most decisive character-alteratives as violent in their operation as it was possible for us to endure and yet live. The remedies have been applied-they are In the course of application to-day-and there need be no fear lest they shall be withdrawn before the intended cure is thoroughly effected.

Shoddy performs an excellent turn in making riches less and less attractive in and of themselves, the better and more sensible portion of the people seeing that they cannot be made to stand for reality. Bhoddy is today a beacon, a warning to the nation. It carried its head so loftily last summer at Saratoga, that all cuitivated, really superior people, became at once disgusted: and when shoddy, in its fine linen and fearfully gorgeous apparel, saw that the genuine Aristocracy which it aspired to imitate, was stilred in its plain muellas and simplest robes, it grew tired after a time, hung Its head, and voted the Springs the dullest place it had ever known. Hence, viewed in this light, shoddy really administers practical lessons to the people on this side of good taste, modesty, and economy. Though it cannot hope to carry out the influence to its stmost limit, it is yet true, and strikingly so, that shoddy tends to make wealth vulgar and mean, and actually to bring it into disrepute. The nation becomes gorged with its senseless shows; the popular eyes are dazed with its tawdry glitter; the taste of the public is made sick with its lond and hold pretentiousness; and everything appertaining to refinement and culture is shocked by the coarse, illiterate, boorish, and really barbarous phraseology to which it conches its senseiess meanings.

The community is being actually forced into a sense of what is proper and becoming. If it would learn so healthful a fact in no other way, then it is well that this very way has been brought to light. All excellent results, if at all permanent in their character. are invariably worth to a man or a people the whole of what they cost. If we can but have a line, which shall be generally recognized and respected, drawn between true refinement and vulgar display, between what is true and what is sham, it will be well for the country and for every section of it. An able cotemporary speaks very emphatically of the existence of such a line stready: and we cannot more scoeptably, or pointedly, close the present article than by quoting e passage from its solumns as follows:

One has bet to walk through the more fashionable thoroughtares to use that already shoddy, unconsolous-by to itself, is beginning to wear an exclusive livery of gorgeounces. It is coming to be known, like the western gamblers, by its gold chain and its velvet

years, or not, was to be born the new and more glorious era Nen's minds must be revolutionized first. of those ideas, and the results will be marked and vation of the masses of the people, and the expansion gies. of their political privileges. As fast as men obtain light, they chlarge their desires. We are at the thresh hold of an enlargement more marked than any the

world has over known before.

The French Blockade.

France has given formal notice of baving blockaded the Mexican ports, with the exception of Vera Cruz, from personal knowledge, but shall do so in our next Tampico, and one or two others. They can now have an opportunity to show as Yankees how to make a has unexpectedly been limited to the 1st of December, blockade efficient. There has been grambling enough among them to signify that they are adepts in this bings) in this city and New York. This is to be rebusiness, and now we want to see them carrying it out in a style wholly worthy of their pronunciamento. cities and towns were expecting to have her speak for The task of France in Mexico, however, is more play compared with ours ; we were continually infested with their blockade runners, having rich fortunes in | before she left home that abe would be obliged to da their mind, while there is not the least danger that so, but unforseen circhastances compel her to return their blockade will be run by Yankee shippers. It is at the close of her engagement here and in New York. barely possible that France will learn something worth the cost about this continent, before she has got through this lesson. The one thing in favor of their making an easy and effective blockade is, that there are few or no inducements from the interior country to tempt the daring of blockade runners.

Psychometry.

the accuracy of her delineation of us. In some re more truthfully. Hence we coincide with our corre- gree of accuracy. spondent, U. E. Sargent. of Philadelphia, whose note on this subject was published in our last issue, that Mrs. Severance possesses great psychometric powers. If the reader would investigate this wonderful science grown so Denton's new work, "Tas Soul or Taings."

Dr. James Cooper on & Lecinring Tour. Dr. Cooper, whose labors in the West have been most effective in promulgating the truths of Spiritualian, starts on a lecturing tour through portions of Ohio and Indiana, beginning at Dayton, on Bunday, Nov. 15th, as will be seen by his appointments in the lecturer's looiama.

Mrs. Laura Cuppy.

This lady so highly spoken of and esteemed by our Western friends, arrived in this city, we are informed, just as our forms were going to press. She speaks in Lyceum Hall the second and third Bundsys of this month. As we have not yet had an opportunity to listen to her lectures, we cannot speak of her abilities issue. We understand the length of 'her visit North consequently she can only speak (except on week evegretted, for many of our friends in the neighboring them during the winter. She very much regrets disappointing them. and did not know until a few days

The Alden Type-Setting Machine. We viewed in operation, while in New York recently, that greatest wonder of the age, viz: The Alden Type-Setting and Distributing Machine. In our opinion the time is coming-it is even now-when this machine will make as great a revolution in the printing business as did Hoe's ten cylinder press, At the suggestion of a friend we were induced to when first introduced. Every new invention comes send our autograph to Mrs. A. B. Severance, of White- when it is most needed. A company has been organwater, Wis., for the purpose of testing her powers al ized in New York city, and these machines are being a psychometrist. In about a week a letter containing manufactured there to order. We and our associates five pages of manuscript was mailed by the lady to our tender our obligations to Measure. Alden and Welch address. On perusal, we were somewhat surprised at for their politeness in showing us over their establishment, and other courtesies extended. We shall not spects. of minor importance, she erred; but as a whole, attempt a description of this wonderful invention, as we could not have delineated our own character any it is utterly impossible for us to do so with any de-

The Spiritualists' Guide. The "Pible Golde to Spiritualism," has already

If the reader would investigate this wonderful science for it is undoubtedly a science-we refer him to Prof. Denton's new work, "TAR SOUL OF TEINGE." Dr. James Cooper on a Lecombring Tour. Dr. Cooper, whose labors in the West have been most

Mrs. Hatch. We understand that Mrs. Cors L. Vi Match, who is now delivering a course of lectures in the Hall, New York, is engaged to speak in the Hall, in this city, through the month of December.

There, the worn and heavy laden Their burdens shall tay down; There, crosses, borne in meek ness, At length shall win the crown; And lonely hearts that famlahed For sympathy and love. Shall find a free affection In the angel home above.

Oh. children of our Father ! Weep not for those who pass. Like rose-leaves gently scattered. Like dew.drops from the grace. Ay, look not down in sadness, But fix your gaze on high; They only dropped their manties-Their souls can never die.

They live I and still unbroken Is that magnetic chain, Which, in your tearful blindness, You thought was rent in twain. That chain of love was fashioned By more than human art, And every link is welded So frm it caunot part.

They live ! but oh, not idly." To fold their hands to rest, For they who love God truly, Are they who serve him best. Love lightens all their labor, And makes all doty sweet; Their hands are never weary. Nor way-worn are their feet.

Thus by that world of beauty, And by that life of love, And by the boly angels Who listen, now, above, I pledge my soul's endeavor To do whate'er I can To bless my slater woman, And aid my brother man.

Uh Thou ! whose love is changeless, Both now and evermore, Source of all conscious being 1 Thy goodness I adore. Lord. I would ever praise Thee For all Thy love can give; But, most of all, oh Father, I thank Thee that I live.

mm We call especial attention to the beautiful point we publish to-fay, given recently in Philadelphia sitting his caused some complaint; bat Mr. F. through the instrumentality of Miss Linsle Doten. We are under obligations to our friend, Dr. H. T. Child. visibles desirs him to sit one bour, or two, for me of that oity, for a phonographic report of it. We are gratified to learn that Miss Doten's lectures there wars fully appreciated by large and discriminating andiences.

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present Life is very handsomely got up, and rewarded with a ready and extensive sale.

THE YACETWAN'S AND AWATEUR SAILOR'S PRINK. -The above is the title of a nestly printed book of seventy pages, containing bints upon scamanship, and simple methods for finding the latitude and longitude. by T. Robinson Warren, author of " Dust and Fosm," published by Carleton, New York, and for sale by A. Williams & Co., 100 Washington street, Boston, and of course is a work of general interest to all those " who go upon the waters."

A CATALOGUE OF THE OFFICERS AND STUDENT'S OF HARVARD UNIVERSITY.

This is a book of one hundred pages, containing a complete list of the officers and students of the insitation for the scademical year 1803-4-first term. It is neatly printed by Bever & Francis, of Cambridge.

THE PACIFIC MONTHLY for October is fully up to its high standard of literary excellence.

THE AMERICAN UPD FELLOW for November bes com to hand. This liberal and ably conducted monthly is unusually interesting this month. We are pleased to learn that its circulation has largely increased within the last six months.

BLOSSOMS OF OUR SPRING .- In press, and will shortly be published by Wm. White & Co., 168 Washington street Boston, a volume of two hundred pages, beting the above title. The authors-Hudson and Emma Tuttle-are already familiarly known to our main We bespeak for this little work an extensive sale. shall notice it more fally hereafter.

" Benan's Life of Jeaus " is at last announced for publication by Cariton, of New York. Cariton has also in press a new novel by Richard B. Kimball, which will be fasued early in December. Mr. C. will at the same time issue an entirely new and uniform edition of all of Mr. Kimbail's works, which are of the bigher order of literature, and should be placed in every brait.

Extra Session of the Legislature. Gov. Andrew has issued a Proclamation convenior . the Legislature of Messachusette on the 11th day of November, to take into consideration measures which will secure the quots of the State, on the last call in troops, without resorting to a draft.

IF Mr. Foster, the medium, is remarkably me ceasful in giving tests, at his rooms, 6 Suffolk Place. A' mulleman from Philadelphia, who had never witnemed anything of the kind, accompanied us there a fiw days since, and, on leaving, amored us that the tents given him were perfectly satisfactory. that then was no mistaking the fact of their spiritual origin. The brief time occupied by individuals during each spres us As cannot control this matter. If the la person; be will do so with pleasure.

The nakedness of the indigent world may be claimed first the state of the selection of the yeld.

[NOV. 14, 1868.

ALL SORTS OF PARAGRAPHS.

The ocuse of the ancess of paralysis is alladed to m our sixth page by the invisibles. Also, a report of the remarks made at our Dircle Oot, 6th, to the question, Do the undeveloped spirits receive aid from their progressed spirit friends ? etc.

"Snow's Pans, which have been adopted by the Board of Education of the City of New York; and are the best adapted for School use of any pens extant, will be sent to any part of the Free Biales on the receipt of Ben Adam had a golden colo one day, and Address J. P. Snow, P. U. Box 848, New York Which he put out at interest with a Jew; \$1.00. Address J. P. Snow, P. U. Box 848, New York City.

The World's Crisis, in its new dress, puts on airs. It backs out of its slatement, that it contained more matter than any weekly paper with which it was acquainted, by saying that it meant " any other religious weekly paper" I Here it again errs, for Zion's Herald. with its smaller type and larger dimensions, contains much more matter than the Crisis. We do not profess to be religious, Bro. Crisis, in the Becond Advent sense; but we do profess to be religious in deeds of charity, and strive to aid ALL, to the extent of our ability, on the road to happiness-which is heaven.

Neuralgia, of late years, has increased very much in this country, and it puzzles physiciany why this is so, The Invisibles have had the matter under consideration for some time, and it is their opinion that this disease is induced, in a majority of cases, by the use of water drawn through lead pipes.

We would call the attention of our readers to Dr. Fenn's card, in another column. He is a regular physician, and a graduate of one of the best Medical Monday evening. About one hundred and fifty per-Colleges in this country, and has been connected with sons, of both sexes, were present. A part of the eve medicine for fourieen years.

who have distinguished themselves in the war. Emi-nent contractors will sit for the knaves,

We found the above capital hit at the Shoddyltes to keep it moving.

ana Siate Fair. Leaden weights are attached to the chosen by the directors, five minutes each. The rebottom hoop to keep the thing down on windy days. The ladles do n't fancy the improvement.

Mrs Little, healing medium, with whom we have been acquainted many years, is doing good service for suffering humanity. For her address see card in another column.

The importation of diamonds and steel gun-barrels to this country has vastly increased of late. The one to giltter in the ball room, the other on the battle-field. What a comment on the civilization of the age [

ng See the advertisement of Benj. II. Grandon, meemeric and healing medium, in another column.

Rebel loss at Chickamauga-17,999.

In Beceasia they hunt conscripts with dogs, as they used to hunt fugitive slaves. White men do n't like it.

The BANNER establishment renders a unanimous vote of thanks to Thomas H. Locke, Esq., of Penn Yan, letter sent to us will be returned within two or three N. Y., for a large box of luscious grapes, fresh from weeks after its receipt. We cannot guarantee that his extensive vineyard, sent through the agency of U. his extensive vineyard, sent through the agency of U. sometimes spirits addressed hold imperfect control of Ulark. Bro. Locke has one of the largest and finest the medium, and do as well as they can under the cirvineyards in Western New York, and produces some of the pureat native wines.

Late advices from St. Domingo inform us that the revolution there was in full blast-that the rebels held possession of the entire island, with the exception of the Capital and the east end. They were last report ed within a few miles of the city.

Henry Ward Beecher was entertained at a public room attached, (up one flight) will be let, singly or farewell breakfast in Manchester, on the 24th ult. | together, with or without board, at No. 4 Exeter Thanks were voted to Mr. Beecher for his various Place. addresses, and congratulatory speeches were interchanged.

Late foreign papers announce the "important" fact that the Princess of Wales may be expected to present her husband with "a little darling" some time in March next.

Punch says some kind little milliners have, out of their scant earnings, subscribed, in aid of the victims at Warsaw. This is indeed a pretty illustration of the needle being true to the Pole.

be round, for if it was, there could be no end to it. The-rebels esteem Longstreet a great General, because it is a long street that has no turning.

The London Times, in discussing the American War, says the last blow has yet to be struck, and the Federals will have extraordinary good fortune if the third battle on the scene of two defeats revenues the aucolations connected with the til omened field of Ball Bun.

Digby, while in East Boston recently, observed a very signing chimney there, which, he observed to a friend, must have a fies on ,the real estate, or it could n'i stand in that position.

SABTELY AND HEAVENI,T INTEREST.

Which he put out as in the fact which is bow,
Year after year, awaiting him, it hay,
Until the doubled coin two pieces grow,
And these two four—ro on. this people raid,
How rich Ben Adam is i' and bowed the service bead.

Ben Belim had a golden coin that day. Which to a stranger asking arms be gave. Who went rejoicing on his unknown way. Ben Belim died, too poor to own a grave: But when his sonl reached beaven, angels with pride Bhowed him the wealth to which his coin had multi-

piled. Brigadier General Louis Blenker died at his residence in New Jersey, on Saturday last, in bis 52d year. He was a native of Bavaria.

Dr, Windship can lift twenty six hundred pounds.

and says he shall fetch up three thousand pretty soon. Cut your climate to your constitution, as much as your clothing to your shape.

Gospel of Charity.

This social gathering had their second meeting last ning was spent in remarks relating to the future char-New playing cards are spoken of, the pictures on acter of the meetings, and the remainder in introduc-which are to be taken from the forms and faces of men ing its members to one another, and in conversation acter of the meetings, and the remainder in introducwith each other.

It was stated that at each future meeting, for twentyone Monday evenings, the subject of one of the twenfloating on the sea of literature, and so put out an oar ty-one rules for action, as published in the BANNER. In order, would be considered for forty-five minutes A new style of hoop skirt was exhibited at the Indi. each evening, giving nine speakers, that would be mainder of each evening to be spent in social conversation. COM.

Announcements.

Miss Lizzle Doten will speak in City Hall, Charlestown, on Bunday, Nov. 15th.

We understand that Mrs. Chappell, of Potsdam, N. Y., whose ill health compelled her to relinquish her engagements in Massachusets in October, Intends soon to visit us, and answer all calls for lectures.

Urish Clark lectures in Millord, Mass., Sunday, the 15th, and in Charlestown City Hall, the 22nd. Address this office.

Auswering Sealed Letters.

We have made arrangements with a competent me-dium to answer Scaled Letters. The terms are Une Dollar for each letter so answered, including three red postage stamps. Whenever the couditions are such that a spirit addressed cannot respond, the money and cumstances. To prevent misapprehenzion -- as some suppose Mrs. Conant to be the medium for answering the scaled letters sunt to us for that purpose -- it is proper to state that another lady medium answers them. Address "BANNER OF LIGHT," 158 Washington street, Boston,

ROOMS TO LET.

Two LARGE UNFURNISHED ROOMS, with dressing-

This is one of the most desirable localities in Boston. Application should be made immediately.

20 VOLUNTEERS, ATTENTION 1-For the derangements of the system incidental to the change of diet, Wounda, Eroptions, and exposures which every Volupieer is limble to, there are no remedies so sale, convenient, and reliable as HOLLOWAY'S PILLS AND UINTMENT. SI conte per box.

ADVERTISEMENTS.

Our torms are ten cents per line for the first It was a bright chap who said the world could not and eight cents per line for each anbacquent insertion. Payment invariably in Advance.

DR. J. P. BRYANT, **Practical Physician for Chronic Diseases**

BANNER OF LIGHT.

LATE AT

STRACUSE, UTICA, WATEBTOWN, DEWEGO, COOPERSTOWN, AND BINGHAMPTON, M. Y.,

CHRONIC DISEASES

OUBED WITH A FRW OPERATIONS NO MEDICINES GIVENI

NO BURGIOAL OPERATIONS PERFORMED! HAS OF BUILD BOOKS AT THE WAYERLY HOUSE, ROCHESTER, N. T.

VALVIEGELLES1 STNOR my residence in Syrsouss, commencing July 17, 1869, 1 have registered 9000 operations, and for the satis-inction of invalids, I will give the hames of a few who have been cored by me within that i due i Mrs. Elits Filam, 58 Blandins street, Utics, N. Y.-Suppu-raind Turner, eight years' standing, perfectly r.moved with two operations

two operations, it is a starting, persecuty r. moved with Dr. M. W. Millington, Bianwir, Onelds Co., N. T -- Aman-rosis. Blind twenty yoars Had not seep his wife or chi-dren during that Lime, after oue operation recognized them immediately. His joy at the sudden restoration (he says) is inexpressible. Mrs. Marthe Oook, 4 Pine street, Utics, N. T.-Obrobie

Hepatitis, or Liver Complaint and Dyspepsis: perfectly cured with one on Mr. Aloasy Hiles, Mannaville, Jefferson Co., N. T.-Great

Nervons Lieptressons, and General Deb lifty, three years. Had been given up by his physicians as hourshis, and adrised to resort to a foreign climate as the only means of comfurt. Can be referred to.

Can be referred to. Mrs. J. J. Squiras, of Coopersiown. Ottego Co., N. Y.---Bindoness; very obsumize obronic inflammation and granu-lation of the litic, sovary pears' standing. Can now see as well as anyone, and free from pain. Any inquiries made of her will be promptly answored. Mrs. Cathesine Flux, Litchfield, Berkimer Co., N. Y.--Schusi Diffece minutes was restored to her natural cou-dition, and perfacilly fee from pain. Mr. A. H. 'hi, Pierpont Manor, Jefferson Co., N. Y.--Bid case of Bronchitly and Liver Complete. Jongto-a good case to refer to. Inquiries made of biro will be promptly answered Mr. F. Hubbell, Postmaster at Geddea Unondega Co., N. Y. forred to.

and Prolapses Utarl. Perfectly cured. Mr. M. Rodmon, Elbridge, N. Z.-Mcislics and Spinal Dis-case, thirty years. He says it scomed like a new bife. Mr. R. is one of the oldest and best farmers in the State, and can

R. is one of the oldest and best farmers in the Blate, and can be reformed to. Mrs. Joseph Hanchett, Pheanix, N. T.--Heart Disease and Nerrous Debility. Can be referred to. Mr. John Boulna, Olsy, N. Y.--Chronic Information of the Eidneys and Bladder. Perfectly cured. Mr. Augustine Show, prewerion. N. Y.--Rip Disease plue-teen years; used crutch abd canto fourieon years. Left crutch and walked away, with one operation. Miss Hoster Tuller, Maxico, N. Y.--Paralysis of Optic Norve, Made to see perfectly clear and distinct with two operations. Miss Mary E. Boeley, Eibridge, N. Y.--Filp Disease eight years; four weeks upable to lie down; server years upable

CHAPTER 1 -- Pictures on the lictims and Brain. Fictures formed on the Retins when beholding (Highets: These Pic-tures Enderlog; Fictures seen with closed erss; Visions of the Bind; Visions of objects seen long before by the Bick and Besithy; All Objects once seen are permanently retained in the Brain.

Miss Mary E. Boeley, Elbridge, N. Y.-Hip Discase eight jours; four weeks unable to lie down; soren years unable to walk without oruches. In ow eleven jours of seg. Has left her crutches, and can walk as well as anyone. Her pho tograph can be seen at my rouns. Mr. Jool Hinmab, Willowvale, Onelds Co., N. Y.-Wen; twenty-five years' standing, perfectly removed with one operation of five minutes. Mr. Henry Romington, Oppenbagen, N. Y.-Most distress-ing sparmedic action of the twerves of the stomach. Confined to bis teed most of the time in great agony. Ferfectly*re-stored, and can be referred to. Mr. W. H. Bennett, Flank Road Post Office, Oroondags Co., N. Y.-Complete prostistion of the cutire system-atmost a skriston. Fronounced incurable by many physicians. Had been living on morphine for years. Nat oblight to use op-ates, and is as vigorons as ever. Would be pleased to an-swer any inquiries rade of him.

TERMS FOR TREATMENT siways reasonable, according to the means of the patient. Those persons who cannot af-ford to pay, are cordially invited "without money or price."

BOOKS!

DELA MARSH, at No. 14 EBOMFIELD STREET, keeps con-tormatory for sais a full supply of all the Spiritual and Re-tormatory Works, at publishers' prices.

THE EMPIRE OF THE MOTIER, By II. C. WRIGHT, In paper covers, 35 could; in cloin, 50 cla. THE BELF-ABNEGATIONIST,

By H. C. WRIGHT In paper covers, 40 ots.; in cloth, 53c THE BLACK MAN.

By WILLIAM WHILL BROWN Price, in cloth, \$1. For sale by BBLA MARSH, 14 Bromfield street. 17 Nov. 7.

FOR FAMILIES, SCHOOLS AND LYCEUMS,



- A

SPIRITUAL HAND-BOOK.

PLAIN GUIDE

SPIRITUALISM!

A Hand-Book for Skeptics, Inquirers,

Clergymen, Editors, Believers, Leo-

turers, Mediums, and All who need a

Thorough Guide to the Phenomena,

Science, Philosophy, Religion and

BY URIAH OLARK.

Rif Book is exactly what every Spiritualistand Reformer

has long needed as a handbook for constant, use, for conire

tables, conferences, circles, conventions, the areas of discus-

slop and public rostrums; a reform book to which to turn

on all occasions of need ; a taxt book for believers, friends,

neighbors, skeptics, inquirers, editors, ministers, authors;

an aid to the weak in fait", the doubtful the unfortunate,

the fallan, the despendent, the siliciad ; a complete compand

for writers, speakers, sockers; so indispensable compasion.

to lecturers and mediums, and an advocate of their claims

as well as the claims of the people; a plain guide, embracing

the pros and cons.; theoretical, practical, searching, frank

free, fearless; of neive to none but the persistently blind

and infatuated, liberal and charitable to all; safe to be put

into the hands of all; chasts, eloquent and attractive style

distinct in the presentation of principles and pointed in thei

application, and overwhelming with arguments and facts t

proof of Buiritualism. The suthor has had a large exce-

rience in the ministry, and in the editorial and spiritual icc-

turing fold, having been among the earliest ploneer cham-

plons, visiting all the Northern, Eastern, Middle and Border States ; and this volume embodies the studies and labors of

years. It is the first and only book going over the whole

Its Contents, in brief are :- 1. Author's Preface; 2. Table

of Contente; 3. Colestial footpilets, walfs from sumerous

ancient and modern authors in proof of spiritual intercourse, Chapter 1 .- History, ancient and modera, riso and progress,

statistics and gorious triumphs of Spiritualism; voices of

the press and the pulpit. Chapter 2 - Variety of phenom-

ena and medlumship, and & condensed mass of stariling

manifestations. Chapter S .- The various plasses of Spirit-

ualist belief; Bible statement with nearly two hundred tests. Obapter 4 .- The popular objections, theories and standers

suswered; "Free Love," "Addity," marriage, etc., caimi y and thoroughly discussed. Chapter S .- Ninety-five quee-

tions, with numerous Bible texts to religionists and skeptics,

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PROF. DENTON'S NEW WORK ! THE SOUL OF THINGS:

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CONTENTS:

CHAPTER 2 -- Pictures on Burrounding Objects. Degueriean Pictures: Pictures taken in the Dark; Pictures taken on all Bodies continually, and enduring as those Bodies; All past History thus Recorded.

ORAPTER 8.—Psychometry, Dr. Buchanan's Experiments; Ritocts of Medicines upon Parsons when held is the fland; Characters described from Unseen Letters.

Characters described from Unseen Letters. CRAFTER 4.—Experiments. Experiments with Geological, Meteoria, Miscolianeous, Geographical, Archeological, and Metal's Specimens. CRAFTER 5.—Remarkable Phonomons Explained. Speciral likelons: Appartions: Visions. CHAFTER 6.—Utility of Physicheonetry. Utility of Psychem-ory to the Geologist, the Paleontologist, the Miner, the Astronomor, the Physichegist, and the Anatomist; fis a m-phoyment in the curs of Diresses; its benefit to the Artist sud the Historian; Radiant Forces passing from Haman Beings and Influencing Others; Influence of People on the Country in which they live; Influence of Security on the People; Woman more susceptible to Psychometric In-fluence than Man; Psychometry as a Discover of Crime. CRAFTER 7.—Mysterics Berealed. Fortune-Tailing; Dreame;

PART I .- Psychometric Researches and Discoveries.

H. W. Beecher says there are many persons who think that Sunday is a sponge with which to wipe out the size of the week.

American orinoline has the preference all over the world. Bo have its wearers.

There are many hypocrites in society, who stand during office hours. well before the earth; but who will appear as they are in heaven.

A New Brupswick paper says that the Gypsies are emigrating to Aroostook from Europe. There are now over a thousand in this country and Canada.

A young married woman, whose husband has "gone to the war," heard in a conversation the remark, that the government wanted more cavalry and more infantry. She replied, that she knew nothing about cavalry, but added, with a sigh, that if more infantry were needed, the Government had better send some of the volunteers home again.

The new Lord Mayor of London is a Unitarian, and a friend of the American Union.

THE LYCEUM HALL SOOTABLES .- Do n't forget that one of these recherche affairs comes off on Tuesday, evening of the present week.

A Whitestone, Long Island, correspondent had better put a mustard positice to her feet. Her brain is evidently diseased.

There is a great loxary in doing good. Jacob lived a long time ago, when, it is said, so much was not expected of people as now, but he gave away a tenth of all he carned. How many of the Christians of the present day do that? And how many really believe that doing good is the true secret of happiness ?

Necessity is said to be the son of Eternity. Well, on reflection, Digby thinks it must be a true saying, as the old saw reads-" Necessity is the mother of Invention." We do n't exactly see the point.

Cost oil has been found, by accident, to be a most effective means of protecting fruit trees against the ravages of the curculio, by placing sawdust, saturated with the oil, at the foot of the tree.

Pierre Soule has gone into the military business, having become a General in the rebel service. Poor soul !

A country schoolmaster thus describes a moneylender: "He serves you in the present tense; he lends

Mr. Charles Barral, of Hoboken, N. J., who died lately worth about \$400,000, left the bulk of his estate to public charitable institutions, as follows, says a New York paper:

After specifically devising \$150,000, he left the re-sidue (\$250.000.) in squal shares to the Society for Improving the Condition of the Poor, the Eye and Bar fairmary, the House or Fomale Department of the Prison Association, and the Association for the Belief of Respectable Aged and Indirent Females. The ex-contors of his will are Judge Edmonds and Mr. Geo. 1. Brown, broker, Wall street.

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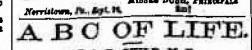
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May 16

6

Each Message in this Department of the BANNER we claim was spoked by the Spirit whose name it bears, through the instrumentality of

Mer. J. M. Connut.

while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

ported and the transmission of transmissio gross into a higher cundition. We ask the reader to receive no doctrine put forth

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

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MESSAGES TO BE PUBLISHED

Monday, Oct 13. - Invocation: Deficing a Mother's Love; Questions and Answers: Ecolisi Temple, of Frackfort, Ky: Billy Anthony, of New York; Altes Gasves, only daughter of Dr. Allan G. Graves, of Lonchnung Equare, Liveopol, Eng., to her parents; Charles V. Delton, to Harvey Delton, of mery, Als

iday, Oct. 18 -Invocation; An Explanation of the 10th rereary, bet to Ecclesis star Automation on the term tenry atkins, to his wife; Kalvins Richards, to her hustani and brothers, at the South; Peter Donerty, to his wife, in New York

Thursday, Oct. 15 - Invocation ; "The Consciousness and Unconsciousiness of Spirits." Questions and Answers; Ki-ward Dyer, to his brokker, Wm. Dyer; Edward L. Clovelnod, to his ron; Rach-i Hastings, to her Ather, Thomas Hast-

to his son; Rachel Hastings, to hor father, Thomas Hast-legs, of Richmond, Va. Monday, Get, 19. - Invocation; "Has religion dono any-thing toward the elovation of humanity?" Questions and Answers; Jerry Dean, to Caleb Johnson, in lichmond, Va.; Laura Edwards, to bar mother, in New Yurk City; Patrick Weish, to Dr Andruws, of Arbany N. Y.; Btophon Ather-ton, to his mother, in Montpeller, Vt. Twenday Oct 20.-Invocation; "What do you understand by Ciairwyanoe?" Questions and Answors; Win Briogs, to his friends, in Booton; Annie T. Wilsco, to his friends, in Guebec: Thomas P. Algers; Harvey Mouro, to his friends, in Broutyn, N. Y.; Polor Kelly, to his wire, in Utica, N. Y. Monday, Nov. 2.-Invocation; "The Law of Necessity" Poem by Josephine Cariton; Alice M. Branan, of Trov. N. Y.; Joan Drow, to his iriends, in Tarryton, III; Philip Thompson, to his irienda, Tarryton, III; Philip Thompson, to his iriends, N. Y. Tuesday, Nov. 2.-Invocation; "The Natural domase of Man; "Boloman Low, to bis son, John J. Low of New Tork; Thumas Andrews, master of the ship Wm. Kent, to his star Poet Eudson.

Port Eudson.



Invocation.

Oh God, the Spirit of Prayer trembles upon the lyre-strings of life, and our souls have caught the strain; therefore we worship thee. Oh Spirit of Life, we feel that we are surrounded by thy power, and are sustained by thine infinite love; then why should we stand trembling and doubting in the way of life ? Why, when humanity is thirsting and starving for the bread of life, should we withhold it from them? Ob, our Father, we are weak as thou art strong, yet we know by action, and that alone, we shall cain strength for the future, and knowledge to enter that kingdom of heaven which is the kingdom of eternal satisfaction. Oh our Father, though nations and kingdoms crumble to dust, though crowns are laid in the dust, yet we will not fear, for hope is the guiding-star of our exist ence. We hope to obtain heaven; we hope to overcome all darkness: we hope to receive light in the fu. ture. Oh. as thou has endowed us with hope, willt, thou muck us in our efforts to attain perfection, most Holy One? No. never; for life is perfect, and we know that whatever is denied us in the present, will be given us in the foture; if not in time. in eternity; for that is thine, and as it is thine it is ours also. Uh our Father, thy mortal children are congregated here to learn of thee, to converse with thine angels, to talk with those whom men call dead. Oh God our Father, Infinite Spirit of all Life; we only crive one boon of these thine earthly children, which is, that they will open the chambers of their souls to admit the messengers they have called into their presence by coming here to day. Oh, our Father, they have called for them to return and talk with them. Ob, teach them that they, too, have something to do, that they have a duty to perform as well as the angels. Oh God, teach

recollections of visions of the spirit-land? A - We believe they are, certainly. Qa -Commonly so ?

good health; or in other words, if there is harmony and an American; I'm a Paddy and an Irishman, between the physical form and the spirit body, then these dreams are visions of the spirit-land, and have little to do with the physical or material realm. But what enlightened-that is, he 'sa Protestant, Idon't when there is a want of harmony between the spirit and the physical body, then we may justly attribute these dreams to physical imperfections, or a want of Catholic; but when I come to the spirit-world, the harmony between spirit and body. The dreams of health, in other words, are visions of spirit. Q --- Why is it that when the body is weary we can

not sleep? A .- When the body is excessively weary, or the lax

has been very great upon the nervous system, then it suppose it's all right, my soking to spake with him. is absolutely necessary that the spirit remain in the I'm not one of the kind to beg favors at all .: I present outer realm; for if it should retire into the inner realm myself here not only on my own account, but because sound sleep would occur, and then death might occur also. Therefore, it is well that you do not always enjoy the phenomenon, sleep, when you desire it. Uct. 6.

Willam J. Wier. I have made many fruitless attempts to speak at religion, and she has much confidence in him, if he is this place, and I am very grateful for the success 1 a Protestant, because he has money. That's the way meet with to-day. I have been informed that it is of the world, you know. If one has maney, people your custom to receive certain fasts pertaining to are always ready to place confidence in them. the earthly life of every individual who visits you. Now what I want to come at, is this: I should like By that they are to identify themselves to their friends my brother to come to one of these ere places, meeting-

that remain. I feel no very sensibly impressed with the conditions me spake with him. [You want him to go to some that attended me during the last few months of my medium, and let you come and talk with bim?] Yes. earthly pilgrimage, that I am scarcely fit to visit this that's it. I want him to go to some medium I can place. But I fear if I wait I shall gain nothing by talk through. Oh; to the divil with the writing; all waiting, and perhaps lose all.

My earthly home, or place of residence was at Manareas. When this rebellion was spitated ... [Do you mean Manassas in Virginia?] Yes. When this re- soongh I'd make of it were I to try now. So I'll talk. bellion was agitated I cast my vote in favor of the I want one of these kind of bodies, what I can apake Union, and I could never fully make up my mind that through. [We guess your brother will furnish you with our party were right. Although I was perhaps as sen- one, if he gets your letter.] I do n't see why he could sitive with regard to our favorite institution as others were, yet I had a certain reverence for the Government, [Yes] Very well, then; I see no reason for bla not which I could not overrole, and I told my sons that I getting it. I don't know as I've got soything more could not feel it was right to refore support to the to do to get it at him. [You had better give us his adgovernment that had so long fostered and anstained dress.] I can tell you he 's in New York, can't tell

118.

But some of them thought otherwise. Some of my neighbors-I thought they were my friends-did not medium where I can come and talk this way. He wise badly treated. When the rebellion grew hot, I died, and what I experienced there. and the hearts of many of my kindred waxed strong in the determination to divorce themrelves from the United States Government, I said but little; but my principles were known, and when I was called upon I think I did not besitate to do it. I may be mistaken. Just before the first battle of Bull Run, my house was besieged, and it became General Beauregard's beadquarters. [We have seen it] Very likely. The old brick house. Oh, there is but a sad remnant left of it now, I know. Well, as I was saying, General Beauregard made my house his headquarters for a time. When the rebel army retreated to Richmond. I left in company with my two sons; one a General in the robel right, I got as far as Culpepper; then I grew sick and for mo, but were obliged to attend to their military duties, if duties they can be called, instead of attendirangers, with the exception of one body servant.

Just before I died, it seemed to me as though I should return to earth after death, and I felt then that perhaps this spirit-commonion that I had heard so much of might be true, and if it was, I prayed God carnestly I might return and speak to my children. God always hold me in debt. [You 're entirely welcome to blessed me with eleven children-yes, twelve, for one it.] Fuith, I have many thanks to offer. Good morndied in infancy. Some of those children have strong ing. night, or whatever time it is; I do n't know. Union sentiments, but some are very strong in the op. posite direction. Now I feel as deeply attached to the dear old Government as I ever did, and if I can do anything toward inducing one of the sons of God to lay down their arms against the United Blates Gov. ernment. I shall be repaid for coming.

I have no censure for my sons. 1 suppose they feel

has been taken prisoner by you. God grant it be true,

for then I, may hope to reach bim. That is my son

regiment, 54th, and I suppose it's no use for me to tell you that I was not an American: [Bhould jadge you were not.] You should judge I was a Peddy, I suppose ? [We did not say so.] What difference woold A .- No. not commonly. If the physical body is in It make if you had? You're a Yankee, I suppose,

Well, now, I like something like this body to talk through ' I'got an elder brother.' Well, be's some. know what I am at all here. Faith. I know I was no Protestant when I was in the body; I suppose I was a Catholic religion all left me, and now I'm nothing at all. But my brother, he was brought up by Protestanta, and after awhile he got to thinking very much as they did, and went to their church. So I thought I might come here, and leave the burden entirely with him. I

I wish to tell him something that 's for his own advantage to hear, " I think I spake the truth when I say I 'll tell him something that 's for his own good, as well as BTOWN.

I do n't know but my wife would receive me as quick as my brother, but she 's so bound up in the Catholic

houses, churches, or whatever you call them, and let

that I see when I was here on the earth. I want to talk just as I do here. I could n't write very well when I was here, and God knows it's bad work n't get my letter. It's published in a paper, you say? you what part of it. [He 'li be likely to get it, we think.] Well, I hope so. I want him to go to some

prove to be such, for I was not kindly looked upon by shall furnish me with one of these mediums that I can them. I tost much of my property, and I was other. come and spake through, if he would like to know how

There's no need of his going to this one and that one and t' other one in the army, to learn how I died, for I can make my own report, and what you give vourself is the best kind of a report, you know. Faith, to defend any one whom I thought to be in the right. I could write my own epitaph better than any one else. I believe, for we all know ourselves best, and if I said | was a rascal, I'd ought to know I was not an honest man. Ab. I could write a true one.

What are these things here for ? [taking up a letter from the table.] [They are letters to be answered] Ab. I 've nothing to do with them. I suppose? [No.] My wife 's left out of the question entirely, for fear I'd upset her-most upset now. I waat him to go to her and explain it to her, after I talk with him. I army, the other a Colonel. If memory serves me want bim to come to me first, and then I'll say what I do not like to say to everybody, you know. When you atterly weary of life. My sons did what they could come here and want to say anything private to your folks, you 'll know then how to appreciate the position. [We know it 's difficult to get into the true posting to human duties. Bo I was left to the care of tion.] Ab. it is a hard position for you to have to come here, and say what things you 'd just as lief have

published, and keep what you would n't, till you 're right face to face with your tolks.

Well, sir, I'm much obliged to you. If I can pay you sometime, I will do it. If I can't, I suppose you 'it

Violet Ostrander.

Please to say Violes Ostrander, daughter of Mary and Alexander Ostrander, of Memphis, Tennessee, comes to see you to day. I was nine years old here, and I died on the 11th day of January last.

that they are doing right. I've no doubt that they I have one brother. He was a clerk in Richmond. think they are acting up to their highest conceptions. and when the war first broke ont, he was pressed into but I think I could give them little more light upon the rebel service, and he is there now, but he is acting not only that subject but others, if they will only let as assistant clerk, or something of that kind, for one me talk with them. I have heard that one of my sons of the rebel officers.

It is no delusion that the andeveloped or unpro-greased of spirit life are glad, more than glad, to re-before I can ast them free. I'm the one to remarket bomes that they must work out their own salvation. my own special nis. learn that they cannot rely upon the assistance of othlesin that they cannot rely upon the second that they er, for lending me this body. I use this hereing of Nazareth will be their saviour in the hereafter.

lieve us, you shall be rewarded. It is no delusion. body else. Though there are many who return to you from the Uot. 8. tent to deceive.

Questions and Answers.

We would beg leave to suggest that all questione form as pussible, for the benefit of the speaker and the reporter.

QUES .- Can you describe the sensations a spirit feels in taking possession of and leaving a medium? ARS .--- It is generally very much like the sensation experienced in passing out of a condition of conscious, ness into one of unconsciousness. If you have ever know very nearly what sensations the spirit experi. | call on my folks to come out of the Church and be me ences when controlling your mediums.

Q - Why is it necessary that a spirit, in controlling foreign body, should take upon it the symptoms attending its death?

A .--- It is very natural for the spirit that is not accustomed to controlling a foreign organism to recall its do. own sickness, very natural that its mind should revert i to past experiences, and particularly to those experi- in her grave the longest. I'm going to sound the ences that pertain to the latter days of its mortal ex. trampet, Olive, and you 've got to wake up and an perience. The spirit itself does not know why this is swer me. I'll never give up because you do n't hey so, and wonders, perhaps, that it should so vividiy re. the first time I sound my trampet, for you 've got to call the closing scenes of its earth life. The thought come, Olive, and I'll resurrect you. You used to by or remembrance comes upon them unwittingly. They to resurrect me from my infidel ideas when I was on do not solicit it, or ask for it. They only know that earth, you know; but Olive, you 've got some idea it is with them. It comes as the atmosphere seems to that are worse than Infidel ideas, to my mind. Come. come at the demand of the human body. You do not let me talk with you, Olive, and if I do n't convince know why it is with you, but only that it is present you that my ideas of God and religion are right, and with you. The spirit cannot tell you why he or she yours are wrong, then I'll give up the task as bone thinks of the hard experiences through which it passed less, and trouble you no more. when in earth life. Now if the spirit returns to earth and again controls a mortal body, it does so through some fixed iaw that is immutable. The spirit must a good soul, that said to me, when I was going to obey it. If the law says you must think over the scenes of your past life, I shall demand that you live Heaven." "Oh yes." I said. "I'll attend to that, it over again, we cannot help it. The law makes no | Uncle Tom." Now I've attended to it, but not is exceptions, no exemptions. Uct. 8.

Nathaniel B. Shurtleff.

I am very anxious to overcome the spirit of dissatisfaction and wonder that seems to attend the friends that I have left on earth, with regard to myself. Bome of my friends speculated largely because of my renouncing the Protestant faith and declaring my belief n Catholicism, and attaching myself to that Church I am told that some of my friends are made very unhappy because of the course I adopted while here, and that I distrusted. I used to say to her, "Bally, God they say they can't understand why I should so far have forgotten myself as to have renounced the Protestant Church, and become a heliever in the Roman Cath olic faith. I am informed that some of my friends be. it is so. At, she need n't trouble herself one bit alost lieve that I was over-personded, and under an influence meeting this death she stands so much in fear of. Why, of the Church, that I could not throw off.

fluenced against my botter judgment, and I here wish screws and lets you rise. She 'il find him a very good to exonerate the Rousish Church from any obarge that sort of a friend. I did. has been made against them with reference to me, by Well, sister mine, town what talk with you, and I 'll very soon convince you what my friends. True it is, that I am now satisfied that church ceremonists and obligations have little to do we live folks oan do; very soon convince you that with the happiness or heaven of the human spirit.

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greased of spirit ine are state, who live in the earth them not they me. My body's room to sleap in the ceive instruction from table who who have that many ground, I know, and here let me my, if it sleeps in the take their first lesson in developed human progress, the Angel Gabriel blows his trampet, he may blow is and learn for the first time in their lives that they all eternity for me to take it up again, and I at the and lears for the Bret time in their even internal life for un. I 've got rid of it, and I don't mean to take it and it is and it is a state it as it as must depend upon their own investor and from again, for i 're got a much better one now. I do n't foldment. Though many expect to receive at many mean this little, chit of a body-[our mediam's] bet those who are more nighty because it their earthly the one I've got when I'm away from this place to

1 know 1 'm under great obligations to you, atmag. must cease to expect either the death or life of a Jesus must have a speaking trampet to wake up my faile who are dead. Talk about our being dead 1 why , good

f Nazareth will be their saviour in the nertainer. Therefore call for them with meckness and brotherly God, you folks on the earth are more dras then we Therefore call for them with mecaness and providely are. Every one of you are in your commune with you, and are. Every one of you are in your commune that the here at all times to return and commune with you, and it -waiting for the resurrection; and I might as well when they come, on teson them, at an oreard the be the Angel Gabriel to come and wake you up as any

Now I want my friends to know that God is not to Though there are many who return to you from the found in the Church; that they 'll never have part to spirit land communicating that which is untrue, still be found in the Church; that they 'll never have part spirit land communicating that which is subrue, but the first resurrection, as they hope to hereafter there is not one in a hundred who return that deceive in the first resurrection, as they hope to hereafter there is not one in a nanurea who return such accesses in think if any one had come to me and talked in the white, and that white is no color at all, but, they tell way when I was here, I'd said, "Come in, Gabrid, white, and that white is no color at all, but, they will way when a sequented with you." [We think my you this because it seems to be such to their vision. and I !!! get acquainted with you." [We think my you this because it seems to be such to their condition, and would.] I would n't be chained, to old dogman and not because they mean to deceive you. What we do church creeds, as my folks are. Now I want my moth fine as deception, is that which is given with the in or to give up her religion-give it up for what 's worth -it's worth something to her. I suppose, but not mooh.

Well, I suppose my friends will say, "If William h alive in the spirit-world, he has n't progressed much." that are propounded at this place be put in as brief a Not a bit. I'm just the same as I ever was, only i're leat that old body, for which I'm glad. I've mi another one-glad of that. I did have somewhat of sort of belief in the resurrection of the body. Maybe it may be true. I said, that I shall be obliged to take up my body again after death; but yon see that all swept away, and I stand on a platform as clear from all religious rubbish, as one could desire. I can Brit experienced the sensation of syncope, or faining, you my way through all opposition here, and am going to prrected.

> Well, now, in the first place, I want to call on old Olive, a dear old lady, that's so bound up in the Church, and is so afraid that somebody will delade ber from the right path, that she do n't know what to

> Now you see I'm going to call on one that's slept

Now the next one I want to call on, is Unele Tom; not the old one of Mrs. Stowe's book, but another one, war, "William, of all you do, seek the Kingdom of the way he meant, and I'm going to bring bin to judgment-ant the kind of judgment that he has faith in, but a far better kind. 1'm going to bold Court, and he's got to be Supreme Judge of it, so far as his own self is concerned. Of course, I'll get sen. tenced. I expect to be -but that 's no matter.

Then I should like to call next on my sister Selly, a little trembling one, little fearful, hopes that God will save ber, but do n't feel onite sure of it. Now 1'd be ashamed to have any faith whatever in a God thinks just as much of me as he does of you; and if he takes care of you, he certainly will of me." I be. lieved this then, and do now, and what 's more. I know it 's simply another sort of an undertaker, that instead

This is not so. I remember no time when I was in. of screwing you down in your coffin. takes out the

you 're dead, and I 'm alive. Good by all of you.

BANNER OF LIGHT.

them that they must open the doors of the kingdom of their souls to let these angels in. Father, anto thee, now and forever, we will chant songs of thrilling gratitude, for we are grateful for the past, grateful for the present, and grateful for the future, which we know we shall enjoy. Oct. G.

The Cause of the Excess of Paralysis at the Present Time.

Spinit .- What subject will the friends offer for our geneiderstinn ?

OURSTION .- " What is the cause of the present great excess of Paralysis over any period of which we have bay knowledge ?"

The question is easily answered. The pervous centres of human life have been severely taxed of late. more so during the last four years than they have been for the past fifty years. Now it is a well known fact that paralysis is a guest of the nervous system. It takes hold of the nervous centres of life. If it finda them weak at its approach, then the spirit withdraws its forces from that peculiar part of the system, which is, as it were, dead. Paralysis comes to you in consequence of an over-draft that has been made on your nervous system. Det. G.

Questions and Answers.

Quas .- 15th chapter Judges, 4th and 5th verses:-"And Sampson went and canght three hundred foxes." and took firebrands and turned tail to tail, and put a frebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." Will you please state whether you thinks this statement ought to be received as truthwhether literal or otherwise?

A .- We believe it to be merely an allegorical pleture worthy of no sredence whatever.

Q.-Sleep ?

" A .- Sleep may be called the withdrawing of the spirit from external life, nothing more, nothing less. When the body or physical life becomes weary, then aloep is a necessity. The spirit knowing this, retires to its inner sanctum, and holds as little control over the external life of the form as is requisite to preserve the attraction between spirit and body, and no more.

Q .- What is the coudition of the spirit during aleep?

"A .- That depends very much on what its condition was prior to its religing to the inner realm. Sometimes it wanders from the physical body, takes cognizance of spirit scènes, and acts a part in spiritife. Sometimes ft rests. Do you understand?

Q,-Are you able to state whether those images that we perceive in sleep are visions of spirit-life, or whether they arise from physical causes?

A-From physical causes sometimes. Doubliess they are derived from physical causes, but sometimes from spiritual causes. It is impossible for us who have passed from earth-life, to show you there the action of apirit that is attached to a physical body. If it were possible for me to about you should boddillon of life, I would gladly do m!

My father had better make application to pass the lines, and go after him. If he does, he will go home with him. My mother is sick, and is dying slowly,

William. I suppose my name is familiar to you, William J. because of her trouble. She has wished, if God was Wier. I was a slaveholder. I know I bought and meroiful to others and let their friends come, that he sold human life, but I thought I did the best I was able might be merciful to her and let me come to her. to under the circumstances. I tried to treat my ser. Please to tell her that there is no day that I'm not vants well, and to do my duty by them, and I was with her and try to make her happy. And I have master of between alnety-five and one hundred black tried, ever since I knew I could come, to come bere men and women. I would give all my hopes of beaven and send a letter to her. Good by. Oct. 6. if I could only stand in the midst of that little dark

colored family now and preach the Gospel to them.

Oh, I would give all my hopes of heaven for one hour five of them have come to me since the rebellion-since my death. I hope to be not a master but a teacher to. them when they shall come to the spirit world.

message to my son, who is within your lines. I should gathered home. Still we know thou art walking with be very thankful to you. [Where is that son ?] I do not know: I have heard he is a prisoner in the hands, there are vacant fresides, and widows and orphane of the Federals, but I am unable to inform you of his whereaboats, as there was a certain amount of hard feel. thou art with us, and thine angels are singing songs of ing existing between him and me when we last parted, and I 've never been able to overcome it. But somehow or other I have more hopes of meeting him, than ence do we feel strong, strong, for the present, strong the others, because they are across the lines, and I in view of the fature; and whatever crosses we may be know it's very hard to get our communications across called to bear up Calvary's steep, we will bear with the lines. [We will do whatever we can for you in pleasure, knowing that thou art our Father and we are that respect.] Farewell. My age I omitted. I was thy children. in my seventy-fourth year. You will spell my name

Oct. 6.

Charlie G. Cutter.

Tell the folks, Captain, that Charlie G. Cutter, of the 41st, reported here to day. Oct. 6.

W.jor.

James McCann.

Ah, bob I so much for coming in where you 're not wanted. Faith, it was a short corner he turned. [What State did he reside in ?] Massachusetts, I suppose. Faith, it was not his torn to come. I'd got any extent acquainted with the workings of the human myself all fixed here, that is, I'd thrown my gas bere, mind, that it would be exceedingly difficult for the or whatever you call it. [Magnetism.] Magnetism, undeveloped spirit when in the body to exist for any yes, that's it; I threw it here, when that chap con- great extent of time, in the atmosphere of the good trived to show himself in before me. Faith, he did and highly developed spirit. It would be no heaven to n't find it very agreeable. It was like rowing against such an individual, but, on the contrary, a condition wind and tide. Well, he got his say, and that 's all of hell. Therefore the undeveloped and progressed he wanted. I approve. Well, that's all any of us would not be able to dwell long together.

to, but it is not for me to choose. [You want to tell oped to dwell together in the same sphere of mundane your name, age, where you died, and say what you life, surely it is difficult for the undeveloped and devel.

Invocation.

Our Father, though the external world is shrouded. to talk with them. But I suppose I cannot hope to and the Storm-King hath veiled somewhat of the beando this, and must wait for them to come to me, and ties of the natural kingdom, still we are able to discern thy smile; through the tempest of mind and matter we are able to hear thy voice. We know thou art with us, though the war-fiend is holding court with

if there is any way by which you can forward my the nations, and thousands on thousands are being men, and that thou hast not foresken us. Though mourn, yes, mourners may be counted by millions, yet rejoicing, for thou canst not absent thyself from the works of thine hand. " Our Father, because of thy pres-Oct. S.

Do the Undeveloped Receive Aid from Progressed Spirit Friends ?

Brisir .- What subject have the friends to propose this afternoon ?

QUESTION.-... Am I right in supposing that it is dif-foult for the undeveloped spirit to receive the sid of their progressed spirit friends, and that when I have valled them, and they have purported to come, and have thanked mo for my call with a promise that they would show them the way to a higher life-is this a furthful phene of any still with a churcher give truthful phase of spirit-life, or is it a delusion ?"

You are all aware, at least those of you who are to

want. This is not the kind of body I've been used Now if it is difficult for the undeveloped and develplease.] I must tell me name, and age, and where I oped ones in spiritlife to live together. , We mean died, and say what I plase ? [With the understand that you should understand that it is difficult for the ing that what you say shall be published.] Ab, that 's pure and good to hold personal communion with those who are evil. Therefore it is difficult for the undevel-Well, me name was James McCann; age that you oped to receive the ministrations of the highly devel.

want? Thirty-ong; that 's as nigh as ,I can reckon. oped or progressed spirits in spirit life, Understand That's what I called, myself here. This is Boston, I that we speak honcerning personal contact, or con-believe? [Yes.] Well, I belonged to the New Tork carning personal teaching.

I have learned since my brief sojourn in the spirit. world, not to depend upon the staff of churchdom for our salvation, neither the Protestant nor Romish church. but to depend upon ourselves and what Christianity or goodness there is within us. We are very quickly told, upon entering this new life, or this new phase of the old one, that there are no churches in the spiritworld, no preachers of the gospel outside of our own Spiritual Philosophy, so in that respect, I'm blas, highest sense of right-that alone is to be the priest you see, if in no otherbetween ourselves and our Maker. We no sooner enter the spirit world than we feel. Its truth, know it is so. There is a something springing up from our own inner selves, proclaiming that the true God of spirit has bis shiding place in the human soul, and says, "Thou shalt worship no other Gods but me. I am Church; I am Baylour; I am God I" Oh, what a lesson we have to learn there 1 Oh, I would have given worlds to have learned it ere death. It is worth more to the haman soul-the simple knowledge of itself and its responsibilities-than all the wealth of worlds.

My friends think I must have renounced the belief I esponsed when on earth at the time of my death. I wish to inform them that I did not renounce it then. nor did I until my own soul felt the truth of epiritual Christianity, that Christianity that lives, and ever bas lived a part of the human soul. When I became fully antisfied that the true religion was not to be found outside the realm of spirit, then I renounced my former faith. But that did not take place till after I had been a resident of the spirit world for some time. -I would be very glad to hold personal communion with my dear father and friends, who are still living theria, and died at Lowell. But I was well suid on the earth. I can tell them what they have never yet heard. I can convince them of truths that have never found a place in their beings, or, at all events, have never been called up into their external serves. Oh. I earnestly pray that it may not be said of them as of one in olden times, and "though one were to arise from the dead. yet would ye not believe." But I pray God they may hear, and when they hear, may be will. ing to listen attentively to the volce from across the of Lebanon. New Hampshire. Tell father that its lver.

I was Nathaniel B. Shurtleff, son of Dr. Shurtleff, of Boston. Thanks, Farewell. / Oat. 8.

William Elliot.

I know my folks don't think much of this spirit. talking, but it do n't matter to me: I'm going to talk. whether I 'm wanted or no.

Well, I am William Elliot, of Machina, Maine. [You're welcome here.] That's good; glad to be welcomed at one place, if I should n't be at another belonged to the 11th Maine. and I pegged out or in, I do n't know which, although it seems more like pegging in than out-in the hospital at Alexandriaafter a sickness of-about as nigh as I can reckudeleven or twelve days.

Now the falks would have been giad to have beard from my body when I was sick, that ere miscrible old covering that I 'm glad to lose.' Now I want to know real man [[Perhaps they will.] They might, if they the gentlemen bere. ([Which one do you man]] were not imprised in the Church. (The late do n't Well, ar, fdo n't know his same at all. Bey what reach to Hearman by any means, but it a pretty high. I you with to him.] Well, I mand the to have his what 's the reason they wont be glad to hear from the

Charlie Lane,

Good day, sir. [Good day.] I'm situated some what as that chap was who last spoke. I have some friends who are a little too closely wedded to the Church. I have some others who are believers in this

Bat from all I 'm able to learn, my father and moth. er, and numerous other friends, are feeling a little bad about me. The fact was, friend, I was a little ful when I was here on the earth, to use a common term: that is. I was n't disposed to walk in the similand narrow way. Somehow I could n't keep in it. I knew the way well enough, but would fy of There were attractions elsewhere, and I must follow them. I followed the fortunes of war for a little while, not long enough, however, to be of much service to my country; and then attached myself to a certain traveling company, who go up and down the land to please the gaping multitude.

My friends wondered at my taking such a step in life, and could n't see how I could have been for a moment tempted to join myself to any such company. Oh well, I was prompted to do so in the first place because I got a little short; and because I'rather liked the profession. I never had an opportunity of siepping in that path before, so I thought I would try it then. But it was of short duration, for I only int. eled a short time with the company to which I had attached myself, when I took that disease called ofpfor in my sickness, and when I came to the spirit world, I found there were a plenty ready to restite me, and to give me all the assistance I maind. notwithstanding I'd been a wild boy here. I fad I very difficult to use your human throats. They re rather out of tune, or else I think they are. I do B 1 know which.

Well, you can say. or I'll say, I am Charlie Land. drew will soon report for himself. Tell Uncle Neista . Oc. 1 that George will do the same.

William Andrews.

I have a mother and, sisters in Boston, sir. Can I speak with them? [Through dur paper.] Tes. [Do they know anything of these matters?] No. si. I was private in the 54th Manaphusette, and bil at Wagner, Ob yes, sir.; black, but white inside. [1] makes no difference about color.]. My name was bit liam Andrews., My mother lives in Cambridge street If it was allowable. I'd like to go there. [Fra wast your mother to go to some medium ?] Uh yes, elithank you. Well, I was told 1 should not her to ge to toms' mediam like this, so I could take I and elfhiech years old; was born in Boston, and livel in Boston. Good day, sir.

adam ber Philip Guinon.

l beg pardon, sir, but L'd like to speak with out al

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BANNER OF DIGAT!

for what he has done for my with and children [What is your name ?] Goinon. [Philip, is a's is ? Yes, alt." I've been bere before. I'd titte in knut stefgentleman's name ? [My name is Wheelor.*]

Well, sir, I got permission to come here this after. noon and thank you for what you have done for my wife and little ones. [You are welcome.] I know it's a sorry place you find them in, one not as good as they had when I was here. God knows they 're had enough off now. [Do they need any more asaletance ?] Faith. It's assistance they need all the time. My wife is badly to do in the world. Bhe have her

self and six children to maintain, and everything rising so high that some Bud it hard work to get bread to put in their children's months. My wife to subject to fits of rhenmatiam, and the children are all

bread to pat in their children's months. My wife is subject to fits of themmetium, and the children are all makin. There you ever had a chance to communicate with ber 7] No. sir, never had a chance to communicate with ber 7] No. sir, never had a chance to communicate with it's all I expect to be able to. 1'd like to go there and talk. Faith, she knows 1'm with her doing all 1 can for her. [Yen think the believes it.] I do, bir, it is all i expect to be able to. 1'd like to go there and talk. Faith, she knows 1'm with her doing all 1 can for her. [Yen think the believes it.] I do, bir, it is the believes. I know hi's very hard for folks to beliers what they fon't know sanything about, but then there 's around that fif I do n't pay you here. I will when you come on the other aide. I most one of the begging sort at all. I never was I never had to ask a men for any favors I could n't give an equivalent for when here; but'! would be very gratefai to any one who will do anything they can, to belf will be able the fit's a wold winder com-ing. God knows there 's enough wildows and of phase need your sid; but them sech one of us what can, with come back and look out for his own. . Unarras IL-On the banks of the Nile; What an Iodis: come back and look out for his own.

If I'm blest by God and can come back now and then. I'll be grateful for it. I do n't call this begring, for these are only gifts of God you have to dis- tions: tribute. You 're only siewards in his hands, and if you 're unisithful to the trust reposed in you, then God help you, that 's all. Oct. 8.

o The gentleman alluded to above, is Mr. Willard Wheeler, well known in Boston As one of our respected citizens, who, when this spirit first came to our circle oilizens, who, when this spirit and came to our divide some time vince and made his statement, had the ou-rio-ity to ascertain his trathelines. He found the widow, siter a long search, and on learning the facts of her destilute condition, sided the poor woman pe-cuntarily, and also induced others to....[Eptron.



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In considering Man and his Desting, I view him in three I states; (1) is that which is terrence between conception and birth; which I call his pre-mains state; (2) is that which intervence between his birth and the desth of his body; which I call his performed state; (3) and in has which begins as the desth of the body and never and a which I call his dismodeled sumts; or, his fifs within the writ. Price, then by the heat he has the body and never and a which I call his dismodeled sumts; or, his fifs within the writ.

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Pon. "I have found is! This night have I read the Mystle Scrulia. The GRAND SECRET OF THE ACE stands revealed. It is mine I Aluze I delved for it, alone I have found K Now lot the world laugh I is immortal?"-P. B. Ray-DOLPH.

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June 14.

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Auther, "The Lord hath created modicines out of the carth and he that is wise will not abbor them-and he half given min skill that he might be honored in his marschuse works-with such doth he best men and taketh sway their using."

with such duth he beal men and taketh away their pains." -Boot satawrove, in Apoc., chen, stawill. By the attracture and shape of the ravie, Nature scene to have indicated it as her proculiar remody for a cortain class of fevrals complaints. Its shape is a perfect fac simile of the uterus and its faileplate tubes-hence its power in the pre-rantion and arreat of parturient and other floodings, and the cuito of the complaints manifored in the extract above, Wore is fermio, this medicions as a preveolite, and reasedy prover needs, should have a place in the looding or cashes bo-ion the complaint is partured in the inset above. for the connected. I have a place in the bounder of cause one bolous regard to the laws of the materia medica, in its uses

bulous regard to inc 1800 an to the second spillestons. This modifies cured my cough, bealed my sore throat, ar-rested my bonorrhages, and restored me to bealth. It saved my life and 1 capno, areak of it too highly. Quantities sor-ficient for cure or relies, with advice and directions, seab per mail or cure or relies, with advice and directions, seab per mail or cure or relies. With advice and directions, seab per mail or cure or relies. With advice and receiving sile. HURACE DRESSEL, M. D. Aug. 9.

Washington, D. C.

A MAN OF A THOUSAND, A CONSUMPTIVE CUEBD.

A CONSUMPTIVE CURED. R. B. JABLEN, a Battred Physician of great emin-Dencodiscovered while in the East Indice, a certain ours for Onnamption, Asthema, Bronchild, Oougha, Colda, and Great a) Debility. The remedy was discovered by him when his only obild a daughter, was given up to die. Ilie obild was enred, and is now aive and well. Bestrous of bonefitting his follow marticle, he will send to these who wish it the recipe, contain-ing fell directions for making, and successfully using, this remedy. These network the single case of Contunytion that it does not at once take hold of and dispiret. Nighterwata, perishness, invite the single in the luman spore throad, cult expectoration, sharp pains in the lumat of the bowels, meating away of the muccied. INT for will please state the batts of the paper they see this advortigement (a. Advest. ANDON A CO.

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· · · · ·

Bearls.

8

And quoted odes, and jeweis five words long, That on the stretched fore-floger of all time Boarkle forever."

THE CONSURIE'S BURIAL. Boltiy and reverently close the white eyelids, Fold the still hands on the passionless breast, God hath relieved the poor soldler from duty, Blowly and silently bear him to rest.

Break of him gently, his errors forgetting, Brush the damp locks from the wan, pallid brow; Friendless and lone, he hath passed the dark valley-Pitying Angels have charge of him now.

Bear him forth gently, comrades in duty, Carefully smooth down his damp, lonely bed; Never a friend bad the suffering soldier-No one to weep for him now he is dead !

Homeless and friendless I nowhere in the wide world Were pulses that quickened or thrilled at his touch; Speak of him tenderly, now that he sleepeth, God, the All Pitiful, careth for such.

Lay him to rest where the sea gulls are screaming. Bing to bim softly, ob bius bounding wave i Bolt airs and summer flowers garner your sweetness, And scatter it laviship over his grave.

9 The first soldier was buried at the Consortot Camp, Long Island, Islely. He was from New York, and was not known to have had a filend in the world.-[Eschange. Islar

Heaven gives no enough when it gives no opportunity.

HAPPINESS.

Oh happy mornings, with a moroing heart That lesps for love, is active for resolve, Weak for art only .- [Mrs. Browning.

When a man has learned how to learn, he can roon learn anything.

THOUGHIS.

Some thoughts are fashioned like a bell To ring with once being touched.

Men are to be esteemed for virtue, not wealth.

U, CLARK'S ITINERANT ETCHINGS.

igns — Corfs — Manlius - Waterrown - La Fargevills -Potestam - Ogdensburg - Cantest with the ·· betut at Ephe-sus — Elmira - Wills - Mille - Hurscheads - Penn Yan - Geneva - Auburn - The Death Angel - Audrew Jack-son Davis - etc., etc., - Buston and Vicinity.

ltinerant footfalls, indicating the progress of our spiritual warfare, still mingle with the tramp of armies ou Southern battle fields, and still the signs of triumph are spinnating to all patient, heroic souls. My last notes were from LeRoy, N. Y., from whence I went to Corfu, finding a nucleus of minds ardent in the great work of the day. Parting with the invenile Minnle. exchanging salutations with Lills and George Chubb at Albion, the latter juvenile joined me for a little itinerant experience. I held two refreshing meetings on Sunday in the new Court House in Syracuse, and was happy in recognizing many old ploneer friends, as well as some new faces "set Zlon-ward," among the most active of which was Dr. E. F. Butterfield, whose large heart and liberal practice are rendering him very successful. Syracuse is one of the most important epiritual centres in the whole country, and though it is s city of sait. located on a large level. it will one day prove to be like " a city set on a bill." Another Con vention is talked of here, and will probably be called during the winter.

After Manilus Station gave me a good little audience one evening. I struck a line into Jefferson and St. Lawronce countles. At Watertown I met two select assemblies on Sunday, and found the seed of the kingdom germinating anew in some poble, veteran souls. Josfe Price still resides here, but her superior gifts are ana pended for a time. Susan M. Rodgers, the gilled writer and psychometrist, is in Witertown still, though she exercises no public medlumahip, nor has she ever been before the public.

Passing the fine old mansion of Bishop Hugbes, I found myself in LaFargeville, and lectured to a large audience of very attentive hearers. Were i in the habit of giving names, 1 should refer to the Photo graphic Gallery of LaFargeville, and the noble hearted zeal of its proprietor and his lady. This region of Jefferson County is very promising for Spiritualism. Churches are waning, and the people are waiting and watching for something like the celestial gospel. More of the right kind of workers are wanted. But the Lord deliver us from a certain set of men and women who

in the family circle and gave descriptions of the angel with what joy and rapture the bereaved listened, and death lost its terribleners; and when the neighbors came in to hear our broken words of comfort and hope on the funeral occasion, no heart was left untouched. no eye was cold or dry. A few days after the funeral, the Methodist church was offered the speaker, whenever he might visit Webb's Mills again. Let our goepel be presented aright, and it breaks down the strongest prejudices. Our Ex-Rev. Bro. J V. Mapes, now an occasional spiritual speaker, still stands as a tower of strength in this place; and I am happy to announce devoted man, has recently commenced speaking on

with bis life. public hall at present.

Sunday afternoon and evening, Court House, Pena Yan. This is another of my old pioneer fields, and the believers form a solid and significant phalanz. The Ystes Chropicle, of Penn Yam, is a large, widely circulated sheet, and its liberality toward Spiritualism and everything progressive, is one of the encouraging signs of the times, and its great-hearted editor has his recompense. J. H. W. Toohey was one of my bearers in Penn Yan, and on Monday evening I had the pleasure of hearing him address a large andience in the same place, on the war, his services having been especially invited by a committee of the Union party. He spoke wisely and nobly in defence of the Irish in this country, and his address was full of patriotic and liberty. loving appeals, which brought down the house with

thunders of enplanse. Dr. Benry M. Donbar, of Ponn Yan, for many years very successful clairvoyant physician, died in Portsmouth, Va., July 17th, aged thirty-eight. It was supposed that he was poisoned by milk bought of mallcious rebels. His young and amiable wife reached him a few days before his exit and had the satisfaction of knowing that he died calm and happy in the falib of spirit life, and with assurances that he would return and prove her guardian angel companion. Mrs. Donbar told me her own story, and I could not fall to mark the contrast between her state of mind and the condl tion of this who have no faith or philosophy like ours. Dr. Dunbar was one of the earliest clairvoyants, and hundreds of nationts and personal friends will cherish his memory as sacred. Mrs. Donbar still keeps her husband's office opened, and is rendering good service in behalf of the afflicted.

I spent two evenings in dedicating a nest, newly opened hall in Geneva, one of the largest, finest towns in Central New York, and found a few earnest friends ready to cooperate with Bro. Thomas Donn, who was waiting for me or somebody else to come along and dedicate his hall. But they want no half-way workers in Geneva; whoever can command the right sort of abilities may do a good work here.

Parting with a little boy who grow very sober to think he could travel with his " pa" no further, at present, and parting, too, with the pang of a parent, spent a day in my old home-Auburn. As I walked its beautiful streets, all seemed changed and sad, from an earthly standpoint, but the heavens amiled from above, and the throngs moved on careless of the stran ger who once more walked in their midst. Heaven only knows the labors and struggles I - passed through during the five years in Auburn in which I published the Clarion and the Register! And what obanges have taken place among those who then cooperated with me 1 Some have died, and some have worse than died.

Over across the way there lived a humble widow with two little boys, Mrs. Harriet Squires and her sons John and Elijah. The boys folded and carried the Clarion till it closed; and the little family, though among the humblest, was nearest our hearts in the to Mr. Davis or not. It is a singular fact, however, midst of changes which saw one friend after another that there are many persons all over the country, who drop off out of sight. The mother and boys all become interested in Spiritualism. One year ago last July, the youngest boy, Elijah, fourteen years old, was seriously injured by a vicious boy working in a machine shop where the brothers were employed; a sharp instrument was hurled into his knee, and a fatal wound was induced. Elilah went home to his poor mother, faint and bleeding, and never went out again. They were poor people, and what cared the world? The sufferings of the wounded boy were excruciating and indescribable, but he marmured not, and pever breathed a word of complaint against the lad who had unprovokingly buried the fatal iron. He said he not only freely forgave the boy, but often spoke of for giving everybody who had wronged him. Elijah had always been exceedingly loving, amiable; gentle and sensitive, and had often suffered as only such boys can suffer. During his illness all his conversation was of the most spiritual and elevated character. His faith now is the little nucleus to which I referred ? Not in Spiritualism mingled with all be said, and from the first of his illocas he expressed an earnest desire to go hence and join the angel visitants who thronged around. He was visited a few times by a medium, and seemed to come under a strong celestial influence. Almost every hour during his last days he named the writer, and expressed an earnest desire for my presence, as theogh I might be able to allay all bis suffer. these retrogressive reminiscences. I regret the necesings, comfort his mother, and open the gates of heaven. Bis last words to bis mother were those of faith and hope, and the happy home of the spirit-land from which he promised to come hack and be her guardian angel-boy. I visited the mother and her only surviving son on my way to Boston; it was the only home I visited in Auburn: it is among the humblest little wood-colored cottages in that city of splendid homes, but it seemed the "very gate of heaven." The mother's tears had flowed fast, and her emotions sometimes choked all utterance, as she told her long and touching tale of sorrow. We sat down in silence; it was a humble little circle of only three; but the clouds kindest and most fraternal feelings between him and parted, and the loved and beautified beamed down with suiles and measures of melting tenderners. As I took the parting hand of that lone widow and her only son. and saw the new light beaming in their eyes. I thanked God anew for this glorious gospel giving such triumphs of faith in the dying hour, and such consolations and encouragements to even the lowliest hearts and homes. Bleased be the memory of the poor, dear little Elijah 1 Angels have slready crowned thes with the joy and the glory of a martyrdom more hallowed than thousands whose names live in history. Bro. BANNER, I am sorry to see the Herald of Pro grees attempting to handle you so severely for my harmless little paragraph about Rev. R. P. Arabler. The substance of what I said was that " Ambler was one of the original twelve apostles selected by A. J. Davis for the regeneration of this generation." etc. and that "I did not know that a single one of the orl. and of authority, criticism and consorably, over Spir. sinal twelve was now found actively and efficiently itualist laborers, well calculated to excite loguiry as engaged in the field of spiritual progress." This, at to who authorized the assumption of such unwonted least, was the substance of all to which Bro. Davis [liberty and denunciatory judgment? Bix years ago,

It was Henry Clay Mapes, aged twenty two months, my paragraph, omitted what might have been regard. the only child of Wm. J. and Harrist M. Mapes. He |ed a redeeming clause. But no matter. I am rather was the pet and the idol of all hearts, and seemed so surprised that our Bro. Davis should have allowed foyons, so jocund, so brilliant, so jubliant of life, none | himself to become so wrought up by this little paradreamed how soon his spirit would burst its bonds for graph as to tax the dictionary for such hard terms as the broader fields and freedoms of immorial being. I) "falsebood," "not a word of truth." "designed misnever saw the consolutions of Spiritualism so appro- representations of pretended advocates." " slily falsepriate as they were on this occasion. As we sat down bood,"" "assurance or hardlhood," "enemy to the cause." " traitors," etc. The author, and exemplar boy, and the scenes and companions of his angel-life. of the "harmonial philosophy" must have descended somewhat from the "harmonial" plane in relieving himself of these sadiy misapplied expictives. He says, . Let the sword of trath swing freely smong us; only traitors will dodge its aweeping." I should rather conclude that if the said "sword " was swung by skillful warriors, there could be no dodging it; its aim would be unerring. But somebody here swings it at very unwise random, as though he had shut up his eyes, and struck out at large, without bitting anybody; for I am anre of having escaped in this case. and I must politely inform the Herald that I am not that Bro. J. Rauliff. a noble, worthy, intelligent and openly susceptible to the application of such appellations as he uninstructively launches forth in this in-Sandays in the vicinity of Webb's Mills. In passing, stance. I certainly meant nothing wrong or untrue in I would name another brother. D. Sherman, of Bus- my allusion to Bro. Davis's original friends and advoquebanna Depot N. Y He was formerly of Macon, cates. I did not suppose that any intelligent reader Ga., where he was principal speaking medium for sev. of the BANNER would understand me to mean that A. eral months, and was driven from the Sonth by the J. Davis originally ast himself up to be a second rebellion, losing all his property and barely escaping Mersiah, and had literally selected and consecrated " twelve apostles " in precisely the same manner that A select assembly one night in Horseheads. The Jesus old. I alluded to Mr. Ambler as one of the nufriends here are strong and earnest, but they have no cleus early drawn around Mr. Davis, and tegarded by all outsiders as sort of "spostles." Whether there

was a literal ... twelve " or not. I do not pretend to say: nor whether Mr. Davis called them his " spoeties" or not. In preparing his "Nature's Divine Bevelations," it is certain, however, that Mr. Davis | heads. selected his "soribe," Rov. Wm. Fishbough; his magnetizer, Dr. S. S. Lyon, and three witnesses. To day. Mr. Fishbough is a most conscientious and rigid opponent to Davis's philosophy; Dr. Lyon is reported to be a materialistic skeptic. and is entirely silent on Spiritualism; one of the witnesses is a sectarian clorgyman, and never went into the "barmonial philosophy " beyond the first stage of curiosity; and concerning the other two witnesses I have beard nothing for years.

When the Univercolum was under way in New York, edited by Prof. S. B. Britian, Mr. Davis was regarded a central connector in the enterprise, as likewise the nucleus of a little band of propagandists or speakers, among whom were Brittan, Harris, Ingalls, and Ambler, if am not very much mistaken. If I am mistaken, I stand corrected. About the time to which I allade. I am sure Ambler left the Universalist ministry, either formally or informally, and commenced advocating Davis's philosophy; and I met him one day in the Univercedum office, and he joined in with Bro. Brittan and others in the office, in meeting the skepticism I then maintained. Davis's ... Magic Staff" reveals the fact that this little nucleus then regarded him in some sense as their head or authority, though in no orthodox sense, and Mr. Davis plainly declares that he became so far exercised on this subject as to adopt some measures to break down their faith in him as their leader, and throw them back on themselves; and in his "Magic Staff" he tells us how adroitly he advised T. L. Harris in his travels to go to certain places which were at almost impossible distances, in order that Bro. Harris might learn that he. Bro. Davis, was not an infallible director !

As an illustration of the exalted and authorative light in which Hr. Davis was supposed to be held by his special friends and admirers, the waggish Rev. M. Raynor, an aged . Universalist minister in New York. got off the memorable remark that the " Davisoplans. instead of believing in Jesus Christ and him crucified. believed in Andrew Jackson Davis and him magnetized."

Now I do not pretend that Mr. Davis should be held responsible for the feelings and opinions of those well meaning brothers, but it is certain that his teachings and his peculiar influence held a dominant ewey over their minds, for a time, at least, and then a reaction ensoed.

A man need out formally set up an authority and insist on being consecrated as high priest. in order that he may be regarded such; he may protest against all such assumptions, and yet protest in such a peculiar manner as to inspire a sort of idolatry even worse than as though he openly assumed the erection of a supernatural standard. I think the reader will underderstand what I mean, whether it has any application

Spiritualist Conventions, and since that time I beliave he has kept his word. He has virtually, if not really and formally, ignored the name of Spiritualian again and again, and called it only one "wing" of his that monial, philosophy:" as though his philosophy and braced everything, and among everything else he was willing to take us under his "wing" until we could he autil you have sure proof that he is one. As un name of his broader attainments, and use bim as the grand central mediam of the century. Now, while we appreciate all that is valuable in the philosophy of Mr. Davis, it is not in accordance with our sense of right or good taste, to allow him to belittle Spiritualism. or good taste, to allow him to benittle optituation, anyat which we regard as embracing all science, all philos-ophy, all religion, and all that is gond and wise and true; and that, in addition to this, undertake to set up a sort of censorabip over these who are laboring under the banner of Spiritualism, dealing "damnation round the banner of Spiritualism, dealing "damnation round the banner of Spiritualism. the lend" on each man or woman whe may not trim as he." sails in accordance with his standard, or the standard of a Paritanto Grandylam.

i refer here to the fact that and suspicions against giving conntenance to runors and suspicions against several spiritual lecturers, now laboring in the West; if not in endorsement, at least, in no denial. The Bernid gave names, and even italicized them i there. Bernid gave names, and even italicized them i there. W. K. Birlar, to public odium and infamy. Gh. Bro. Davis, did you realize how those printed words might pierce sensitive souls with unuiterable sorrows, and fling shadows tive souls with unniterable sorrows, and using summore along the whole line of life's battle! You forgot how those pioneers had battled and suffered, and how they are battling and suffering still; and how many times, in public and private, those same pioneers is construct of Spinituation, in opposite based of Spinituation, in admiring for those pioneers had battled and suffered, and how they are battling and suffering still; and how many times, these pioneers is under the source of the s bad defended you-you, from shafts of oslamny as dark and damning as those you leave pending over their

I sm but little acquainted with either one of the co workers you name; but they are widely known as efficlent evangelists; no matter if they were the humblest. the sooner you acapend all such censorship, the better with its be for the cause of charity and humanity, to hay nothing of your assumption of authority to sit in judgment over a class of laborers whom you do not claim as "apostics." Work on in your own way, as of course you will, without my advice, and we will work fon in our own way, and we will all coop-erate as fraternally as possible; and when we are thorize you and the Hersit of Charles and the Hersit of Charles a. Hayden, first we Sunday, at Johnson's Hersit Quarter. Meetings every Sunday, at Johnson's Hersit March; Obarles A. Hayden, first we Sunday at Johnson's Hersit Charles and the Hersit of Charles and the Hersit of Charles and Sunday, at Johnson's Hersit Quarter. Meetings every Sunday, at Johnson's Hersit Course. will it be for the cause of charity and humanity, to thorize you and the Herald of Progress to take sole 8 charge of us and our "cause" and you come to fear 15 and 92.

thorized by any power, either on earth or in heaven. to set up a drumbead Sanbedrim for the decapitation of every head not hung in accordance with your notions. Talk about awinging the "Sword of Truth I" Just as though you was the man to swing it, and had | and 29. become sole executioner; and we must all cry out. not "the sword of the Lord and of Gidson," but "the sword of the Herald and of Andrew Jackson Davis 1"

Now, Bro. Davis, I have no more to offer at present. I have written this under the influence of no personal feelings other than those of duty and good will, and I hold myself ready, under all circumstances. to reciprocate every kindly, considerate and fraternal sentiment. Read my inmost soul, and you will find no bitterness or wrangling there. Consider the man ner in which you sought to place me and the BANNER before the public, and neither you nor the reader will condemn me; and yet, as I have already said, I write more in behalf of others than in my own personal behalf. We have no personal controversy; eternal principles alone are at stake. Some 'will censure me for thus writing, but I call conscience and an impartial public to judge as to the rectitude of my intentions in all my duties and relations, though in common with all other human beings. I am liable to err.

As my paragraph and your reply were published in full in the HEBALD and the BANNEB. I trust, if you make any allusion to what I now write, you will give the public the benefit of reading the whole of this review; and if your columns are opened to offer anything further in criticism. or censorship. I sm sare you will have the magnanimity to give me and my spiritual co. isborers an opportunity to respond.

Last Souday I enjoyed the privilege of addressing well as hosts of new ones, all radiant with brightening hopes of the Spiritual Dispensation. The interest in this city is deepening and widening, and the cat large and attentive audiences in Lyceum Ball, Boston,

against publishing, or writing the sole. As an armout is signed to that communication, I shall withhold mine only forther communication is made.

Yours for the cause of truth and progress,"

Bro. L. K. Coonley, writing from Green Co., N. T., 44741

alls in accordance with his standard, or the stand-rd of a furitable Grundylem. I refer here to the late course of the Herald, in form you of my convalescence scale, and to assure by friends that I was never in better condition to assure by

SOTICES OF MEETINGS.

BORTON .- SOCIETT'OF SPIRITUALISTS, LYCEUR HALL THE Coursesnos Hatt, No. 14 BROMFIELDATARET, Borta The Boiriusi Conference meets every Thuriday sta-bing, at 71-5 o'clock.

Ding, at 1-5 of loca. OBALLESTOW ... The Spiritualists of Charlesiown will an meetings at City Hall, every Sunday attencion and evening during the session. Every arrangement has been to neve these meetings interesting and instructive. The public are invited. Speakers engaged ... Miss Little Tetan Now. 15: Urish Clark, Nev. 22: Mrs. A. M. Spence, Dec. 30 and 97 and 97.

Lowarz -Spiritualists hold meetings in Lee Street Church

Qurser. -- Meetings every Sunday, at Johnson's Hall. Services in the forenoon at 10 1-2, and in the afternoos at 3 1-3 o'dick. Speakers engaged .-- Mrs. E. A. Bits. Ner.

charge of as and out that or rebels, then "swipg" the sforesaid "sword" and annihilate all unfortunate wights who are not goed at "dodging." But as it is now, in the hamble judgment of the Spir-itualist public, neither you nor your Herald are an thorized by any nower, either on earth or in heaven,

to; inneo r. Greenicst, Dec. Yo and St. Barges, ME.—The Spiritualists hold regular meetings overy Sunday afternoon and evening, and a Conferencester Thursday evening, in Plunter Chapel, a house owned er clusively by them, and caushie of scaling air buodred persons. Speaker engaged:—Charles A. Hayden, Nov. 15

New Yosz, -- Dodworth's Hall. Meetings every Sanday morning and evening, at 10 1-3 and 1-3 o'clock. The meetings are here.

BANNER OF LIGHT:

JOURNAL OF ROMANCE, LITERATURE AND GENERAL INTELLIGENCE,

AND ALSO An Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY, AT BOSTON, MASS

BY WILLIAM WHITE & CO. LUTHER COLST, EDITOR, ASSISTED BY SOME OF THE ABLEST BRECKERST

WRITERS OF THE DRITED STATES. The distinctive features of the BANNER OF LIGHT, are as

failows : **LITEBARY DEPARTMENT.** — Under this bead are published Original Novellettes of reformatory tau-dencies, and occasionally translations from the Franch and

German. MRSSAGE DEPARTMENT.-Under this bed we publish weekly a variety of Spirit-Messages from the ce-parted to their friends in earth-life, given through the in-atrumentality of Mrs. J. H. COMART, from the sounded and the understed, which go to prove spiritual intercourse be-tween the mundane and supermundane wolds. BUTOBIAE, DEFA KTRIKNT.-This period

of the BANNER is devoted to subjects of General Interest the Spiritual Philosophy, Current Kvents, Entertaining His cellany, Notices of New Publications, etc.

BANNER OF LIGHT

are scouring the country with pretended gifts, yet whose chief aim is to sponge and otherwise seek to grind dull axes. Such persons are continually on the alert for every new place they see noticed in the BAN-NER, and then look out for a visitation. I have recently crossed the track of several such prowlers, and it is hoped the people will soon become intuitive enough to goard themselves against their protensions.

An intelligent assembly greated me in Potedam, where the three days' spiritual meeting had just been held. I say "apiritual" meeting, because such it was; it was called as such. and such it proved to be, though somebody took pains to publish the report under the bead of Progressive; some thought for the purpose of pleasing a journal which delights in the word " progressive," but questions the term "Spiritual," or Spiritualist," as implying a one-idead hobby borse ! Verily ! It is possible to strain at goats and golp cam els. The Potsdam three days' spiritual meeting, how ever, was highly successful, and created a deep, wide sensation. Bros, J. H. W. Toobey and Leo Miller, Sisters S. L. Chappell, Bort and Brown, and Ex.Rev. Bro. Francis were the principal speakers. Mrs. Chap. pell has done great service in that region. Hany of her friends hope she will soon visit the East, in keeping with the several invitations extended, though she did arow somewhat alarmed at the high editorial commendations in the BANNER. The friends in Poisdam and vicinity are seeking to make some arrangements by which the field in St. Lawrence County may be thrown open in a manuer encouraging to public labor. ers, and Bro. Toohey talks of settling in Potsdam to labor in that region. Leo Miller rendered good service in several adjoining towns, and his many old friends will reloice at his now being prosperous in overy particular.

Two intelligent audiences at Ogdenaburg, on Sunday, This magnificent town on the St. Lawrence, has some true friends ready to cooperate with laborers qualified to reach the people, and a good field stands open on the Canadian aide. While here I received a dispatch to hasten to Gloversville, Fulton Co., over two hundred miles off, and meet a noted opponent in a public oral discussion. I do not give the noted gentleman the benefit of publishing his name in the BANNER, be cause he is windy enough to blow his own horn, though as an opponent he has marked abilities, and is backed up by the churches and the clergy. A petition for a public discussion was signed by twelve responsible cilizens of Gioversville, and we went into the avena for five nights in succession, drawing out an audience nearly five hundred strong, more than half of which was made up of church members. The Rev. Dr. Parks. pastor of the Methodist Church, was chairman of the moderators, and he presided with marked ability and impartiality, while the audience gave earnest heed from the beginning to the end, and the whole town seemed isshed into an unwonted agitation. And this is the way in which Spiritualism is running down.

Another Sanday in Elmira, and one evening at Webb's Mills. Ah, how old memories are quickened by these repeated visitations ! In my last Stchings ! referred to a funeral at which I was called to officiate. have regarded Mr. Davis as a sort of a Messiah. whether be is responsible or not; and these persons are as great attokiers for the peopliar claims they attach to bim, as Trinitarians are for their god; and everywhere the public advocates of Spiritualism, in times past, have been called to do a great deal of hard work in. convincing certain opponents that A. J. Davis was not our high priest, or suything of the kind. In more than a score of public discussions I have been called on to combat such claims, and to insist that Snirita. alists had no leaders. In the New York Spiritual Conference, some eight years ago, I spoke of this very thing in the presence of Mr. Davis himself, and he seemed to approbate what I said. I have too much regard for Bro. Brittan and his co-

workers in the Univercolum, to charge them with blind idolatry. Mr. Brittan always took an open, manly, rational and independent position. But where one of them with the author of the " harmonial philosophy." noless I am much deceived. Prof. Brittan is a steadfast Spiritualist, doing honorable service in the New York Custom House; T. S. Harris is somewhere else; R. P. Ambler is preaching in Norwich, Conn., etc., etc.; and the philosopher of the Herald of Progress seems excited because I refresh his' memory with sity calling for this review, but the demand for something of the kind bas long been felt by numerous pioneer workers in the spiritual field.

I may say without any egotism, that no man has doue more than I have to vindicate the character and the legitimate claims of A. J. Davis. In the numerous public discussions 1 have held, I have defended him sgainst the vilest vituperations, suspicions and slanders, in recard to his social relations, and [have never allowed bis "harmonial philosophy" to suffer from unjust misrepresentations. I know of no cause under heaven why there should exist any but the myself, and I solemnly declare that I cherish no other feelings. As to the graceless insinuations of the Heraid, I suffer them to pass in silence. J shall not bold Bro. Davis responsible. Whoever is responsible, will bave his recompense, and live to regret his attempt to blast the mission of one who has struggled and suffered too long to be moved by any other emotions than those expressed by a silent and an earnest perseverance in the path of duty. My life and labors as they now are. must speak for themselves wherever I am known as I am. For the sake of my little children and numerous friends in various parts of the country. I must put on record this public protest. I do it, however, less in my own behalf, than in behalf of the whole fraternity of spiritual laborers whose time has now come to speak out in language not to be misunderstood.

The Herald of Progress has recently erected a standcould take any exception. The Herald, in copying lis editor announced his intention to attend no more

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this city is deepening and widening, and the subu ; given by Trance and Normal Speakers. han towns are showing new signs of life.

During the Sunday, I received invitations from five or six neighboring towns and cities. New meetings are opened in the Charlestown City Hall, and the prospeots of success and harmony are highly encouraging. Addressed at the BANNER, and eball hall from the city of notions for some time, and shall report further U. CLARE. etchings in due sesson. Nov. 5, 1869.

Correspondence in Brief.

BBO. TATLOB .- By the following note, it will be seen that Bro. Taylor is still in the field, ready to do battle for the cause of truth and humanity:

As it has been a long time since my name has been seen inscribed upon thy folds, and as the friends may think that I have come to the conclusion to ask for a notice of my position to be made through your aid, to the brother and sisterhood, and also to the world. Be it therefore known to all to whom these presents may come, that Bro M. Taylor, of the State of Maine, is still a full believer in and advocate of the sublime theme of Spiritualism. I have never taken my-self from the field, but have, as might be shown, been at work wherever a door has been opened for such labor, and they are many. My address is Litchfield, Corner. Maine, at which

place I may be addressed by any who may wish for my place I may be sourcesed by any tates. Isbor in any part of the United States. M. TAYLOR.

NEW PHASE OF MANIFESTATION. — The size of our glorious philosophy seems still to be rising and shed ding its cheering rays smid the gloom and sorrows of our scourged and chastened usilos. The BANNER or LIGHT, and the banner of freedom, the hallowed stars and atripes, may they ever fling their folds to the hereze of heaven, and forever wave over a land free from the carse of slavery. I am told by those on whom I can implicitly rely. that in the mediumship of Mrs. Julis Brown, of Prophy etstown, III. there is a new phase of manifestation. When she is influenced, aba meems to be other whole switch When she is influenced, aba meems to be other whole switch while and whole is influenced.

breastplate of light, which illumines her whole system, pressiplate of light, which illumines her whole system, so that in making gestures with her hands in speaking, sparks, or small budies of light, are thrown ir fom her fingers, and are visible till they fall to the floor. This light is seen by all present. I have not myself yet seen this phenomenon, but intend to avail myself of the first opportunity, and then will report again, from my own personal knowledge. If she can make it in her way to visit Falton, she will receive a warm welcome at my house. at my house. t my house, Yours traly, Fulton Oity, Ill., Nov. 1, 1863, A. W. BENTON.

Elijah Woodworth, of Michigan, writing to us on ousiness, closes his letter as follows:

"A few words relative to some of the published goestions and answers in the BANNER. When the question is asked what spirit is, sometimes the answer is, matis asked what spirit is, sometimes the answer is, mat-ter made so fine by sublimation, is then becomes spirit: It is somitted that matter is subject to cold and best it is generally admitted that spirit is not subject to either cold or beat. If so, its nature is changed, subject to either cold or beat. If so, its nature is changed, subject to asked; What is spirit? Then by other higher inseli-ing in its own being life and motion, and not instoria. Now which of the two has the correct instorial. If a idea is, that spirit is a substance, so instorial. If a not of the Davisite school; I ones was, when I was an Athelat." Atheist." 11

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All which features render the BARNER of Liest a popular Family Fayer, and at the same time the ha.binger of a glorious scientific Religion.

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