VOL. XIV.

BOSTON, SATURDAY, NOVEMBER 21, 1863.

NO. 9.

Kiterary Megartment.

[Entered according to Act of Congress in the year 1868, by William Water & Co., in the Cierc's Office of the District Court of the United States, for the District of Massachusetts.]

JASMINE;

THE DISCIPLINE OF LIFE.

BY DORA WILBURN.

CHAPTER XVI.

The Ferreting of the Pox.

" That starry night, with its clear silence, sent Tameless resolve which laughed at misery Into my soul." See SHELLEY. Midaummer deepened. Slowly, slowly the season's

balm of healing, the romantic quiet of my bleat retreat, the companiouship of those pure and unselfish spirits. effected a wondrous change in me. The ice-fetters that had bound my heart, loosened their tenacious hold. I gained the courage of forgetfulness, the calm of thought; the olden laudable ambition of life returned. I turned to occupation, to reading. I took long rambles on that per-wanhed shore. I felt the renewal of poetic inspiration, and, with the aid of Clarence May, I penned, in my own unrestrained fashion, some of the old legends of the place. And I read with much pleasure, and still greater profit, the unpublished works of my cital of the life-sorrows so vividly and pathetically glory can't be seen by such eyes as onrs. We have a portrayed.

It was a charmed life I led there, with no tokens of the past to harress me. Only smiling, love lliumined faces met my sight; only tender and soothing words fell on my ear. I was beloved of those two noble hearts, and with the faithful Ausstatia Doole I was

My gentle mother seldom left ber arm chair. For a few moments she could walk, supported on the arm of Clarence, in the nest little garden; but I sould see that imperceptibly her strength was failing. Perhaps the shock of Joy occasioned by my coming had caused the change. I knew not, but I shed many bitter tears in secret, for what now to me would the earth be without her? I had not her serene and soul satisfying falth.

I saw that Clarence, too, noted the change, but not with the frenzy of despair it awakened in me. Hale, stalwart, blest with undiminished vigor, he would look upon the pale, sweet, wasting face, with a sigh that was succeeded by a strangely brilliant smile. My spirit rebelled at this. Burely he did not love her as I did, else how could be smile in view of the dread and cheerless future without her? One day I made some faint aliusion to the subject. He took my hand ten. derly in both of his, looked in my face with that soulpenetrating glance, and said:

"Do not be alarmed. Jasmine; it cannot be yet. When God's time has come, he will give you strength. As for me, I shall soon, very soon rejoin her." A said no

soul. Slowly the life fountains ebbed, and the spirit, saints and prayers and confessions and masses and resims drew nigh; but as she said no word, and was penances never kept her from getting into some of her cheerful, resigned and happy as ever, I buried my French tantrums of a temper, whenever she had a grief out of sight, giving expression to it only when mind to. She was a good woman—the Lord rest her alone in the allence of my chamber.

with us. Every night he returned to his solitary oot bend clean off, when she was in a rage, and cry, tage on the distant hill. Every day brought to me its Diantre, and Diable, and Mort de maris, as if she was a lessons of a better faith and a higher philosophy than savage that had never had any bringing up. My dear that taught in the churches and the schoolroom. I was an eager, willing learner, and soon I had oast man as ever trod shoe-leather! He believed in God, aside nearly all of my olden superstitions, taking in and sent all the rest of the creed and ceremony kerwholesome draughts of the pure air of a righteous free-

I made no more distinctions between Catholic and queried, as she stopped to take breath. Reretic; Christian or unbeliever, but learned to reverence humanity for its invate worth and Godly origin. But far from my own heart I put all thoughts of love, amail eye. The voice with which she answered me I would live devoted to my mother, and if she left me, I would seek by some means to serve the suffering and | imbued the changed tones. the needy. Never again, I vowed, should an earthly image be enshrined on my soul's altar. I made the untblinking yow in inexperience and grief. I broke it were to be married; and I never cared for any other at wisdom's mandate, and with joy.

I fain would have sought for some employment of my few talents, that I might not, as my independent spirit have had many chances, such a merry, good-looking felt it, be an added burden to good Clarence May, and good natured girl as she must have been. With a But he declared I was his daughter now, and as such, bound to obey him; that for the present I needed rest. and not labor: that the future would bring its own requirements. Bo I rested, and he went forth again; and very sad and lovely seemed the humble cottage home after he was gone it was a contrast, indeed, from the spacious chambers and lofty spartments, the furniture of rose colored and blue chints, its plain do n't take any trouble way. Once I could splutter in white cortains, its simple engravings and scanty orns. ments, with the little space of a garden, the ministure porch, twined around with roses and fragrant vines. But that humble home contained for me all the treas. Jawa over the German-never could get that accent, ure-stores of this world. Never once did I sigh for it is worse than Tipperary Irish; I've talked Spabish, the splendors of my father's Hall. I turned from the and low Dutch; and American Choctaw, for what I and her purse-proud, family-proud mother.

conversation of Admitstia That strange creature had and west and north and south, to all the jumping-off a most romantic history. Born in Ireland of a French places in this round globe of the Lord's. I've been mother, she, with both parents, had wandered nearly on ship-board and on a camel's back; have ridden donover the world, from her earliest childhood. Her keys and males, and been carried in palanquins, sefather had been a sort of " jack of all trades." Sometimes be was a gentleman, traveling for pleasure; then come to this conclusion, that this ere world of ours is adversity would compel him to go into the service of a great mad-house, where hundreds of thousands of others. But nothing, as Anastatic said, could dount innatics are running wild and free, cutting sp such his spirit, or quench his inextinguishable good humor. capers as would make saints and angels ory and laugh He was a kind husband and a loving father; she was in one breath. It's a beautiful place, this earth is, the only child. Macfarlane O'Doole, a decendant of and plenty of room for everybody, without showing Scotch and Irish good families, died in the far East the neighbor, or sending one another out of it before Indies, and there, for some years, the midow maintained the time. But look at the people; they fre perpetualberself and daughter by teaching school. The good by in a mues, fighting about nomething, killing and. I proceeded to the vine-covered arbor at the end of mother died, of fever, and the destiny of the father elaying, and then making long prayers over it, and

seemed to pursue the girl with incessant change and wandering. Ansatatia was twenty when her mother dled, and had materially amisted her, for rude and singular as was her speech sometimes, she was not unlearned; but constant bulleting with the world had given to her manner a sort of brosqueness that was an original as her dress itself. I will let her tell her own

" Miss Jazzie, after my blessed mother went home to the abode of the scraphs and the querubim, I was all alone, and didn't know which side of this great valley of tribulation to turn to. I'm old and wrinkled and unlikely as a witch sow; but then I was a pretty fair specimen of God's next best work to man. I had a good eye and a bright smile, so people said; and the youngsters was a daugling after me as much as if I were a beauty-----'

"You are good looking yet, Anastatia," I said. · Your eyes are as bright as sunlight, and you have a sweet, kindly smile. You look good, and that is far better than mere beauty."

"Thankee, thankee, Miss Jassie. You've got the way with you-know how to enliven up a poor, old, wrinkled, shrinkled, ugly woman's heart. Yes, honey, as that dear negrees said, it 's a kind turn to an old body to cheer them up when they have n't got kith or kin, or cat or dog, in this wide world, even if you do stretch the point and make believe what is n't and can't be. But I'm obliged to you all the same. But laws sakes alive. Miss Jamie, who is handsome, or good, or anything at all, beside that angel of a mother of yours? Tell me that! There aint her equal all over this universal universe, high or low. She's a saint in earthly swaddling clothes, and her crown of she walks with the holy, blessed angels every day of ber life !"

I listened contentedly to these praises of my mother, but I reminded Anastatia of her promise to continue her story.

" In course, Miss Jamie; only I have such a habit of rambiling off. Well, there was one young chap I liked better than the rest. He neither awore, nor gambled, nor fought, nor drank spirituous, nor liked the women promiscuously, so I liked him, and we was to have been married, and then I should n't have crossed so many oceans, and seen so many sights, and known so much of human nature, inside. I don't know which is best, ignorance or knowledge; one is bister sweet, and the other's sweet and bitter. Praise the Lord Captain May says as all is for the best, so I wont gainany it; and I've always tried to be religious, after a fashion of my own, though I never could believe all that hodge-podge of the churches. It's such an awful jumble and mystification about three Gods in one, and forcordination, and plan of salvation, election, damnation, sanctification, and I don't know how many other ations, that it confuses and bewilders a common mind. I always thought God was good; then how can be get angry at the doings of the people he made, and send down plagues, and rain pertilences, and shower down ware, as if he delighted in destruction? I tell you. my dear, that 's all humbug. Folks make a God out of the image of themselves, instead of making themselves pure and good and righteous, as the dear Lord She suffered no pain, that Madonna-mother of my ist My mother was a Catholic, and her beads and soul! Amen! But I've seen her amash an ivory Erary day during his long stay, Clarence May was limage of the Virgin, and knock St. John the specife's father never had any religion, and he was as good a chank overboard. Amen !"

.. But why did you not marry the young man?" I

A shadow of pain swept over the old face; the kind line quivered; a sudden moisture dimmed the keen, was low and end; all a woman's deathless tenderness

. Because the Lord willed otherwise, my dear. He died, my George did, two weeks before the time we

man." . I expressed my sympathy, remarking that she must sweep of her hand she seemed to chase away the melancholy cloud from her face. The olden humor twinkled in her eye, the complacent smile wreathed her month. In her former cheery value, she said:

.. I was n't as good-looking as some, nor as goodnatured as others; but I was neither cross grained nor stuck up with high flying notions, nor bothered with long passages, winding stairs and imposing grounds silly imaginations. I had a touch of my dear father's of Oakfast Hall, this plaything of a cottage, with its Paddy cheerfulness, and my French moment's careless, super-elegant French, Miss Jassie, but I've most forgotten that tongue in picking up so many others. I've labbered Hindostanes in Calcutta, have broken my recollection with a shudder, yet I could not refrain know. I picked up a few words of Hebrew, and once from wlahing that I knew what had become of Agatha | Jearnt some doctor's Latin. I could read Italian, and may some long words I never learnt the meaning of in One great source of amnoement we derived from the Bassian. Mercy sakes | where knos n't I been? East dan chairs, stage coaches and railroad cars. And I've

Pshaw! pish! fiddlededes! I'm so sick of the sham. untrembling; not a vestige of apprehension in my ming, and the pretences, bollow as a straw, that folks mien. Not alone for myself, but for my dear, innocent break their necks over, and riskevery bone in their mother's sake. I assumed that air of by judifierence. worthless bodies for ! I believe b a millengium; but of fesciose determination. I think it will come when few wit be left to enjoy it. With land-fights and sea-fights, aid gluttony, and all kinds of bateful, killing feelings millions drop off, thrill of repulsion with which I gazed upon the marked, and the doctors send thousands to the above and be- sinister features. low places every year. But I was telling you shout my own insignificant self. I couldn't bear to remain maid and children's governess, as interpretor and to your home, the complete vindication of your mothdogs and what not. So it went ontill Captain Maythe Lord bless and save and keep his dear face and have removed—everything your heart can desire, on the ten year ago last Christmas."

"You have indeed had an eventhi life." I replied: but you feel happy in this sectuation, do you ?"

Only I wish I had n't such troublesome dreams. I al-Why should n't we have prophetic dreams and symbolic visions, as the clergy call them, as well as those old patriarche that was n't any better than they ought to be, and those kings we read about that took ever so many illegitimate wives, besides those belonging to other husbands? If any decent body was to go and cried: do the things King David and the wise Solomon did. the churches. I would n't be that flinty-hearted Sarah, and turn poor black Hegar out of doors, as she did, the jealous old termagent! nor Rachel, nor Leab. or any of that deceiving, conniving erew! I'm glad I'm plain Anastatia Doole, without an U. or a French De, to my name, and if I can't make a stir in the good, if I do go to Church only out of curiosity, and Jasmins?" to look at the Sunday faces of the people. I've sniffed fire and brimstone enough in my life; do n't want is crammed down my throat in this village. The folks think we're a decent set of Pagans, anyhow, and can't bring anything agrinut as. We're peacesble, moral and telerant; wish'l could say the same of all. The minister always walks away thoughtful when he comes to see Mrs. Wilder. I expect he gets more learning from her than he ever get out of his divinity books and rusty, musty old sermons. Mistress gets her ideas fresh from heaven; he searches for his, with tooth and nail, from what others said and did. But I do wish I did n't dream of the black spider i"

I shuddered, and thought of Mark Catillie, with the

reptlie gleam in his eye. "Now, dear, tell old Anastatia about that little flyaway, light haired step-mother of yours. You see I know almost everything;" and she winked and pursed conference with the quick-witted Anastasis. I feared up her comical mouth, until I burst out laughing, violence, force, everything from that unscrupnious That's right, honey, as that dear mulattress says; man; all the more because Captain May was absent. laughter is better than all the piligarlic's prescrip. tions; laugh away. Now you know if there is one sturdy fishermen to guard the house at night. I went thing I can do, it's to keep my mouth shut when other into my mother's room to break to her as gently as people's business is let into my ears. So tell me, possible the tidings of evil I had received. dear, how she does look, the little frippery, and that grenadier of a Mrs. Strong, as I hear you call her."

sometimes. I knew not whether she knew my father's name, but the secret and the sorrows of my mother had been communicated to that faithful heart. I was place. The time has almost come; dark tempest clouds called Jasmine Wilder now, and the few villagers who are gathering; but beyond the ocean all is clear and called, with gentle ministry of kindness for the in- bright. I shall yet breathe the balmy air of the valid, did not manifest extreme surprise at my appear. Tropics, and from that earthly Eden pass on to my ance. Among that simple, unsuspecting people no awaiting spirit bome. Now tell me, love, what trou vague animosity ultimated in suspicion, no far seeking | bles you ?" questions were saked.

I gave a description of my step-mother, and Ansataals thus summed up her opinion:

" She's small and lazy; little bodies is generally er: apry and quick, and springy as a squirrel, consequently she's got an indolent mind; would n't take the trouble to think for berself; always wants somebody to tean upon. Pahaw i a doli baby-a waxen image-a useless parlor bit of porcelain, dainty and brittle, and turn." good for nought! What are such women good for? To dress up and be looked at. Blue eyes are beautiful when the annahine of feeling is in them, but such cold, not again leave the village, and with his coming ad glittering, chili-you-through things! Whew! they my alarm was dispelled. We made preparations for curdle one's blood like an iceberg in mid sea! Gold- our departure to the Tropic lands, whose genial clien hair and no lustre on it! that's witchiffed. I mate had been recommended for my dear mother's should be afraid of her; she mightn't do a mischief health. The prospects of the future brightened, yet herself; but she'd have it done, and stand by and on my heart lay an unaccountable weight of gloom. I smile! And the old Ausor, the Strong madam, as was disturbed by fearful dreams, in which I beheld my pretends to be half sick all the time, she 's an anacon- childhood's home, the faces of its immates, ghost-like da, a terribly dangerous snake, I tell you! She'd and distorted, with harid shadows on the familiar peril life and soul for money and grandeur ! Miss walls, and everywhere the footprints of some terrible Jasmine, its my conviction that old woman has done misfortune. some dreadful things in her life time. She may be brought to an account yet, for she aint dead and night I was aroused from troubled sleep by a burried barted, by a long jug fall !"

forebodings oppressed me during the succeeding day, with the apprehension of I knew not what. I ran less by terror, when Anastasia summoned me to her satasia on the threshold, gestionisting wildly, talking own room, telling me that a stranger wanted to speak incoherently, waving saide the proffered assistance of to me in the garden:

. I did n't see his face, but I know it 's that wicked man as comes here sometimes and shortens my mis- a lifeless, blood-stained figure. Almost faint with horstress's life. I'll keep within sight and hearing, my ror. I prayed taly for strength, rushed forward, seizlove, and if you should get afraid at anything be mys ling the lamp that Anastania held behind her, threw or does, just wave your handkerchief, and I will chase back the cloth, and looked-oh, gracious Heaven !-him with a broomstick, on my own account. The mistrees is lying down, and do n't know anything about

" Do n't tell ber, Anastasia, please. I will talk to the man. I am not in the least afraid."

"You 're a brave soldier, and a braw, bonnie lamie Just like her, and only half as good, and not near as handsome, the Lord save and keep and guard you, shild, amen !" with which orthodox formula, she dis missed me.

out patch of a garden, and stood face to face with

| singing to God for making butchers of themselves | Mark Catlife! I was desperately composed, pale but

He put back the straw hat with which he had been shading bis countenance. I could not repress the

"Not a welcome visitor, I see," said the metallic. false toned voice. I have asked to see you this time, In one place after George had gops, so I traveled here, Jasmine; the happiness of the whole family depends there and everywhere, in all espacities, as lady's upon you. I offer you a free and triumphant return companion, as reader and attendent, keeper of lap- er's honor, and her re-instatement as the mistress of Oakfast Hall-your stemmother and Madame Strong handsome woul, Amen-he found me in Bermuda, and sole condition that you marry Austin-who cannot brought me here to walt on the dest angel of a lady, live without you. Pause, reflect well before you give a hasty reply, for I have yet to show you the reverse of the medal. Refuse, and I will brand your mother's name with infamy, afar and near. I will hunt you "I do, and in the fulfillment of my duty," said the from place to place: go where you will, you cannot old woman with a glow of honest pride. "I've escape me. A mere girl's whim shall not destroy my shared the darling lady's troubled days and sorrowful boy's happiness. The Catilifes are never thwarted in nights; now, thanks he to the Lord, I share her joy. their plans. I will cover the haughty name of Northrup with a disgrace so deep it shall never recover its ways see—that is, lately—a great black spider, with succent dustre? Do you hear me, Jaamine? I will yellow eyes, a creeping over the house and all of us. drive your father from his home, and you shall be the It worries me, for my dreams always signify something. scoff and by-word of all classes. I will finish the breaking of your mother's heart, and the downfall of your pride! I know a story of young Faulklandshall I tell it to the world?"

Was this man possessed of a familiar demou who revenled to him all secrets? I clasped my hands, and

"Tell me, for God's sake! tell me what have we they'd be hissed at in the streets, and booted at in | done to you that you should persecute us thus? What have I ever done? What has she, my poor, suffering mother, done to you, that you should be so bitter, so relentless a foe ?"

His thin lips curved with irony:

" You know that old saw : the sins of the fathers', and so on?" he replied. "I am foldling a vow made world by brewing mischief. I may do a little quiet years ago, before you saw the light. Your answer,

Then was given to me a power not mine own. Warmth, courage, defiance, and resolve, nerved my soul, and rang forth from my lips in intrapid words:

"Do your worst; the God of the innocent will not foranke us. Tell all of me you know; heap falsehood upon injury! Prepare for yourself a fearful, an avenaing retriention. For the hubble of the world's opinion I will not forfeit self respect, and link myself to misery | Persecute us even to death, you cannot follow us beyond ! But as there is a God, Mark Catillie, prepare for a day of reckoning ! Your wicked schemes will not always succeed ! Relying upon God's mercy. we dely your threats | I will not marry Austin | Now do your utmost villany !"

He ground his teeth with an oath, cast on me a look of malignant hatred, and without another word passed out of the back gate. I hastened in and held a

The good woman, under some pretext, brought four

I found her awake, and dressed in the pale blue muslin that was so becoming to her ethereal beauty. She Angstasia sat with us familiarly in the evenings smiled, and held out her hand:

.. My Jassie-flower !" she said, before | bad uttered word, .. we have often spoken of removal from this

I told her, and she, the feeblest, soothed me into strength; for I had again grown weak and trembling from apprehension and dread of Mark Catliffe's pow-

"Fear not." said my mother, tenderly, with that impressiveness of manner that ever fully convinced me: "God will not permit him to harm us; the angels have told me so in sleep; and Clarence will soon re

He returned in less than a fortnight, having only been gone on a short voyage along the coast. He did

Our preparations were nearly concluded, when one knocking at the door, by the lond sound of agitated I, too, and troubled dreams that night, and vague voices. I arose and quickly dressed myself, trembling was not overcome by surprise, nor rendered speech | down stairs; by the beams of the full moon, I saw Anthe stordy fisherman, who stood upon our kitchen floor. I saw three men bear in from a sort of litter, a upon my father's face !

CHAPTER XVII.

The Triumph of Faith.

" Who then to power and glory shall restore That which an evil ranness hath undone? That which an evil ranness bath un-Attune those viewless chords? There is but One! He that through dust the stream of life can pour.
The mighty and the merciful alone ! Yet of His paths have midnight for their shade.
He leaves to man the rain man hath made.

Alas, and alas I green grows the grass;
 Like the waves we come, like the winds we pass "

I cannot recall the scene without a shudder! It was so terrible, so unexpected. As he lay there, white and rigid, with only his blue lips moving in insrticulate murmurs, with his dimmed eyes unclosing and gazing upon us in a sort of pitiful surprise, I could have thricked aloud with the terror and agony that was upon me ! But I bent down silently over the

white, changed face, and chafed the numbed, cold

hands. A smile passed over his quivering mouth, a

deep sigh stole up from his heart; faintly he attered: "Jasmine, my child ["

And there was infinite tenderness in that broken olce. While I knelt before him, wondering and terrified, did I once revert to the time when he had thrust me from the home-shelter with bitter, wounding words and cruel blows? I remembered nothing save the life-long, yearning love; I felt only the tenderest compassion, as I kissed the nerveless hand, and rained my sorrowing tears upon it. But who had thus strick. en down that kingly form, yet in his prime of tile? How came be thus? But my mind was diverted from these questionings by the appearance of my mother. white-robed, secone, gliding nulsclessly as a spirit to to the couch on which we had laid him.

There was the alightest restige of agitation in her manner; a lefty composure, an exalted calm, that was far removed from indifference, leaned from her sweet, pale face. With eyes beat on the recombent figure she advanced and placed one thin, white hand upon his brow. His eyes llew open, and settled on her countenance with an agony of apeechiese entresty

"Yes, it is I, Herbert. God bless you!" she softly

A quickly passing crimson dush chased momentarily the deathly pallor from his features; he emayed to speak and mouned in the intensity of his bodily and mental pange. In the meantime, Ausstavia had settled with and sent away the men who had brought him; they were villagers whom she know. With cautious steps, folded arms, and anxiously gleaming eyes, the little woman spoke to the fishermen, who still kept guard over our home at night. A pailld awe sat on their san-barnt faces.

"This is my husband. Apastasia: beip me to do all you can for blos. He has come to bless me and ble child before God calls him hence."

Anastasia was so bewildered she repeatedly prosed berself, marmuring a strange medley of foreign ejaculations and prayers. At last the knelt down before my nother, and tenderly and respectfully kleecd her hand. saying, while the tears rolled down her cheeks:

"Tell me what I can do. mistress. I'll serve you and him to the last breath in my old body. Shall I go for the doctor or the Captalo ?"

Then she covered her face with a portion of her halfarranged head-gear, and solved like a little child.

My father lay in a kind of half stupor, with a clam my awent coxing from his pain contracted brow. But as my mother's hand rest d upon it ambite, the rigid tension relaxed, the spaams of keen suffering that wrung his features gave place to a comparative repoer; his lips moved still, and I could faintly hear the words of sorrow and removes they framed in piteous

The falthful Anastania was sent for the village physician and surgeon. but his skill was of no avail; the marderous bullet had sped to its appointed mark -be could not live for many days.

When the sun arose upon the watchers in Ocean Rest cottage, its glorious rays foll on the furgiving and forgiven hearts, so long extranged by the wiles of a relentiess foe. As a commissioned angel of the Most High and Merciful, as a loving slater toward an erring. long wandering brother. my saintly mother ministered unto him whose hand had been aplifted against her blameless life! What were all my past sorrows, the tortures and neglect of my childhood, to her life long burden of andeserved misery ? The complete renun. ciation of her claims to the happiness of this world?

Before her calm and inspired look my throbbing heart grew atill From her dignified and screne composure I gathered strength. Had the dear angels she communed with daily prepared her for the great changes at hand? I knew note but a superhuman power seemed to uphold the tender invalid. She useded not the aid of others; a sudden energy and power was instilled into the wasted frame. Morning brought Clarence May to our door. I heard

Anastasia talking to him. My mother, in her clear, alivery tones, called him to come in, and Herbert Northrup's heavy eyes unclosed again, and the feeble hand was outstretched in a welcoming sign.

I had always venerated my friend for the supreme self-control evinced upon every occasion. I could have fallen at his feet in the worship of goodness. when I saw the changed paltor of his face, the glistening heart-dew of comparaton in his eye, the tremor of the fine cut lip, the agitation of sympathy that marked his manner as he took that outstretched hand and pressed it gently, as he bent over my father and whisnered loving, soothing words. The deferential respect of his greeting and conversation with my mother was the same as had always marked their luteroourse. In a hunky voice, broken by sobs, and interrupted by sharp dartings of pain, my poor father humbly en? treated for the pardon of the noble man he had injored so eruelly and long. And with gracious fervor. with the hand-cleap of brotherhood, a free and full forgiveness was accorded by the Christ spirit of Ciarence May.

Then he made the same request of my mother, and gain and again she soothed him with the soft tomehee of her cooling hand, the musical accents of her fergiving words.

Bhe said to me toward noon of that day:

"His mind is burdened with a weight of donbts and fears concerning his future destiny. Be thou to him a priestess of the true faith, my child ! Speak to him words of holy consolation; reveal to him the peace, the blessedness and progression of the eternal life awaiting bim."

" I am anfitted for the task. I cannot find the fit. ting words to address him. Oh, mother, I am not good, not loving, forbearing, and all-forgiving as you are! I shrink appalled from the great mystery of death !"

"My child it Just have no not what have is bothe in her takes; "I now you not with the second of that what the making and any characteristics into freedom, an ascension that undernanced to the second of the characteristics into freedom, an ascension that undernanced to the second of the characteristics." bered life?"

How beautiful she was with the light of insuffration in her dark, Oriental eyes. I kissed her chark, and crept back to my place beside my fasher. They had placed him in my room, on the bed whereon f"had lain so many nights and dreamed of home, . He seemed stronger and inclined to converse. Badly he began !

"Oh, but my punishment is hard to bear! The name of Northrup is extinct. She was her mother's tool-a mere baby plaything, and yet I loved her-not as I once loved Mary-and this is my seward ! When Mark Catliffe''-a sudden pain contracted bis features as he pronounced that name-"told the story to their greedy ears, what a change came over them both ! Mother and daughter. alike, mercenary, worldly plottire. Oh, how the old woman reviled me, heaping vitoperation and abuse upon me, such as I could not have thought possible could pass her lips! She threw saide the mask she had worn many years; she threatened me with her vongeance ! I was silent under her reproaches. What could I say? She thought that I had wilfully deceived them-had hidden my first wife from eight, so as to enable me to marry Agatha. Before God. I awear I thought her dead, long ago! I never looked into her face after we left Oakfast Hall, that morning, when, half a corpse, Mark and I conveyed her to the carriage. On the road I left her in his care. I was mad then. My sober reason had deserted me. I was the victim of the foulest conspiracy that was ever plaused! He wrote me of her death. He came to me and related the particulars. I loved and trusted him. I believed in him implicitly. Oh, this black ingratitude! This fearful retribution ! Is there a God, that such horrors are enacted on his earth? Why do the innocent soffer?-the guilty prosper? Answer me, child, if you can. All your life you have been persecuted. Do you believe in God?"

"Yes, oh yes, my father; humbly, devotedly do I believe in him, and trust his Father-love! Not the loving God, but human perversity has afflicted me. But in his divine and overruling love, it is ordained that out of severest trials shall ultimate and lasting good be wrought. This is what my dear mother feelswhat she has taught me. Man is selfish and unforgiving in his hatred. God is all forgiveness."

"I have mocked at their religious ideas of heaven and hell. My beaven was visited by a demon in human shape, and every vestige of it swept into ruin ! I have plunged into a hell of remorse and agony. My whole life has been a failure. I, who was so ambitious of happiness. Why is this? I was not always hard and cold. Once I was generous and confiding, full of trust and fuith in humanity. Then I could have found religion. Your mother was leading me to it by slow and sure steps. I deemed myself betrayed, My wounded honor overshadowed every gleam of hope. I could not escape the haunting memory of her pleading, pitiful eyes, the night I - Her assertions of innocence rung in my cars. I became a hard master. cold. proud, reserved. I formed other ties. I listened to every report against you. I steeled my heart, and wilfully cruehed out every paternal emotion toward you, for I desired to find you worthless. I took a sav age delight in dwelling on your faults, the moral perversity of your being, as it was represented to me. I drove you from my doors, my child! my child! If there is a hereafter, shall I not suffer eternal terments for this !"

"No, my father, for you acted so, thinking me the unworthy child of a faithless mother. God has no burning hell for his unfortunate, misgolded children. Only in transgression of his body laws do we incur the penalty of antiering, and that is often deep and burning as the lake of fire-but not endlessly so, for God is merciful as well as just !"

"Oh, I feel all Its tortures here! If God exists, and is so powerful, why does he not interpose between the commission of such beinous wrongs? Why, if He is Father, ruler, disposer of all things, does crime go unpunished and unchecked? Does treason and murder, rapine and injustice, walk the earth? Why is innocence oppressed, and virtue slandered? Why is this havor of human life and happiness permitted? There is no God !- there council be !" And he grouned in the depths of his bodily anguish and mental despair.

I wiped the clammy perspiration from his brow, and inwardly beseeched the Lord of All for strength. And it was granted me. I felt that rushing flood of inspirational fervor, that in all the great emergencies of my life was awarded, and I spoke to him, not tremblingly, as of yore, but with the firmness of the stronger soul. I told him that out of imperfect conditions, man was developing gradually into a higher plane of thought, of feeling, action, that from the encompassing darkness of ignorance, streamed the heaven-rays of the Divine Love. That out of vice and crime and anarchy, the indwelling soul was striving upward. Dormant, engrossed in self-gratification for awbile, it would finally burst its bonds, and upsoar free and glad into the purer air of righteousness. With a power, surely not my own, I portraved to that penitent and amazed sufferer, the everlasting goodness, the Supreme benignity, the wiedom, love and malesty of God.

They were strange and new teachings to him, he gazed at me with eyes dilating in wonder, with eagerly wandering hands, with a fixed, painful carnestness, that wrong my heart with pity.

"He permits the evil," I said, "that growing out of man's lower nature, brings misery upon himself and the world. He permits the best and purest of earth to be affileted sorely; but out of their tribulations they arise exalted, with a gain not otherwise to be attained. The wicked suffer doubly, for with them is the everpresent consciousness of guilt. If this life were all, then might we accuse the Heavenly Father; but there are world's innumerable where spirits live and progress forever.

"Our church creeds do .not tell us so," he murmured.

"But our latuitions do. Our longing for immortality is a soul need for which the Author of all life has prepared the response. Oh, father, I believe there is no such thing as death, only a change from this state of imperiection to a higher, better, purer realm of action. You have been ambitious, father-laudably, chonorably so, in many things. You have affections, aspirations; capacities great and powerful. Do you motilong for their expansion, for the fulfillment of many bright pure preams? Do you not long for heaven, for the recognition of the loved of earth? My father, would you not there behold your Jasmine, and continue to love her as you have here begun? Is there no immortal hope and yearning in your soul?" And overcome by,my emotions, I bowed my head upon my hands and wept afresh.

I felt his trembling hand upon my head. Such a look of grateful love as he flashed into my face ! "Who laught you these beautiful things, my shild ?"

he asked me in a low and tender voice. "God and my mother." I replied.

A tear-drop glistened on my hand, as he released it from his lips. What an atter bamility had taken possession of the storn, proud man !

"Would to God that I could believe!" be meaned. "But I cannot, I cannot! Speak on, speak on, my child. Your voice is sweet and soothing, and your words are fell of peace—but that cannot enter here,"

and he struck his bearing breast. "My Jasmine, orphaned so long!' Just as I have learnt to love you, to take you to my heart. I am to be called hence! Oh, it is too cruel ! If I could only live,! would make amends for the past-I would do you word for post hid, wronged, in the pallor of paper that I recognized with a cry. My journalpenned in hours of softade and communion with Nature-had come into his hands. From it he had learnt offed the cooling drink to his fevered lip. One question I longed to sak, yet I dared not. What had befallen him? What had folled that stordy frame, and

laid it helpless on the bed of sickness ? He must have read my thoughts, for he replied to

It in words: "When the monater I once called friend, taunted me to my face with weakness and cowardice, in believing thrice. his fiendish assertions, in lifting up my hand against a woman's life-when he rayealed to me the whole of the diabolical plot whereby I was compelled to believe see the white calm that settled on it for my blinding her guilty, I lost my senses, and struck the exciting tears. His last sig swept over my forehead, and demon a blow. For this, he told me to defend myself stirred my logene bair. Still I bent over him, against him, that now my life was forfested; that if I until the fond arms of our good Antitusa drow me refered to meet him and take my last chance, he would away with a gentil force. I turned to behold my murder me. I refused the challenge. What cared I mother, pale and sneeless in the arms of Clarence then for branded name of coward, or aught else be- May. neath the suc? One thought alone was uppermost—to do justice to my wronged wife-to sue for her pardon, and yours. I came hither with that intention, then to go. and bury myself in some foreign land; but I could not svade my foe. I know, though I did not see the spent, I settled int the believer's calm, and prayed face, that it was his shot that laid me low. Waylaid, assaminated, left to die in the open fields ! Oh, this is retribution. God ! But he allowed me to reach my destination. Close by he murdered me. Mark! Mark! how could you do the deed !"

Despite my mother's teachings, the mission resting upon me in that chamber of death. I recorded a silent, rience. He had gained the certainty of the Eternal terrible vow, within my soul ! I had a double cause life. against Mark Catliffe now. I would nursue him to the end | unveil his crimes, lead him to punishment, and reverential voice, communing with her own and if need be, execute the sentence with my own strange fancies, gat Anastasia, the unpolished disweak woman's hand! I thought this, as I looked mond, whose innate lustre of purity and goodness was upon the changed, distorted countenance of my dying destined yet to sline resplendent from the brilliant setfather. I was again the roused leopardess of other ting of a better fite. days. But time brought better thoughts.

He told me of Agatha's desertion, with grieved eyes. and a fluttering of the breath, that told how deep was the pang of such ingratitude.

"And her mother-so unrelenting was her hatred. she would have -yes. Jasmine." -he paused, a dry sob checked his speech.

"Tell me ail, it will relieve you. What would that cruel, stony-hearted woman have done to you?"

"Poisoned me !" he whispered, "though I had taken them both from humblest circumstances. Proud and fastidious as they are; it was the position, the splen dor, the ancient name they loved, never myself. Ro sita, the mulatto, saved me in time. She, Agatha, never came to bid me farewell; yet I cannot believe ber guilty of participation in her mother's atrocious design. Oh, not that ! not that ! It is too borrible ! After that attempt they fled. I know not, care not,

"But why, oh, just God I has this man persecuted you so? What is the secret of this untiring enmity?'

"Much of it is unaccountable to me as to you. He seemed my friend so long. Mark! oh, that I should pronounce that name with pain and loathing! He is The squalld form of the frail Outcast. ambitious. He never succeeded in life. He has the luxurious habits of the aristocrat, but not the means to gratify his tastes. I have often offered to aid him. He refused haughtly. His pride was as great as mine. I am punished for the sins of my youth. The cause of his ranking animosity I know not; surely. I never injured him or his. But I have thought since the end has come, that he looked on all the elegancies and comforts surrounding me, with an envious eye.

I could never induce him to talk of his parents or his childhood; some mystery enveloped him, but I From the heart that 's with ain and sorrow torn? thought him a true friend. His brilliant intellect, What's a priestly robe, if its folds enclose keen wit, and thorough knowledge of the world attracted me. I was a young man when we first met. Hoes the maiden proud, with her heart so cold. Sometimes I would not see or hear from him for sev- Remember the Magdalen of old? cral years; then suddenly he would appear, or write | Has she weighed what the lowly Jesus said, to mo. His wife I have never seen; she was a foreign As the doomed of old was before him led? woman. The only redeeming trait I now can see in his character is the love he has for his son; that The Outcast frail, could the have cast amounts to idolatry.

knowledge of my wife's perfidy, and I promised your hand to Austin. Oh, what a web of artifice and treachery that man wound around me. I was once religious, believing in the faith of my ancestors, harboring no doubt of the future. He instilled into my mind the first doubt-he made me an unbeliever ! He would have deprived me of every hope in life! He has succeeded only too well. My curse upon him! No. no loved him once-but he bas blighted my existence God! if thou art just, chastise him as thou hast me! was but the victim! He steeled my arm to murder! He made of me a brutal bushand, an unnatural parent,

and death a long-long lingering terror! May hismurmuring plaintively:

"Forgive, my Mary I-my child, forgive !" Something he incoherently told of Mark Catliffe's undying vengeauce, of the loss of home, of his rained condition.

"You would not be safe in England," he said: here—go far away—where he and Austin cannot find me! Look in my breast pocket, in the coat, which-" he pointed to the coat auspended on the wall.

I searched its every pocket. I found them empty, Great tears stole down his wasted cheeks. Groans that seemed to rend every fibre of his suffering frame. ossed him about uneasily. With elenched hands and boking voice, he cried:

"Thief, thief, as well as murderer! Oh God! it is oo much !"

That evening Clarence May was left alone for an hour with the dying man, and when he came forth, his face shone transfigured as that of the Boly One of old. He had succeeded in bringing to that long world-encrusted heart, a gleam of that eternal consolation that luils to sleep the anguish of bodily suffering, and smooths the dark and rugged path of transition. Herbert Northrap was resigned to die; penitent for all the sine of his life, and hopeful of the mercy of God. the bounteons provision of the immortal existence.

At midnight, we all were gathered around his dving ed. My Mary mother, on her knees beside him, wiping the death-damps from his brow, speaking low o him of the awaiting blessedness beyond. Clarence The idolatry of Macoa's prophet is less devont than May was there with his sympathy of silence, and Anastasia, weeping in a corner. I, too, knelt, and kissed the cold forehead, and listened to the last words of his ove. With a sudden movement and renewal of life, he beckened Clarence to come nearer. He took his of the soul, steals in at his behest. Sole menarch of

ny out have my office. Used bless you bith, pure and true and faith-out lamb !" ful James in the bless you bith, pure and true and faith-

my man. Less pless you bith, jure and true and faithful I hearth with the bit in the supplier. Be to her a nather i in my pair writing himmless child?"

My hash washinged upon their illusped costs.

"I accept the history, the wild be my awa shild."

And Olerand Triy, the irrely, he was used, was find an often dared dainger and death, covered his lace. The

"In the land of eteinty, in the home of the spirit, the soul-history of his neglected child. I did what I we shall meet as beloved kindred. Thou, my brother, could to make him comfortable, to case his body's I, thy loying stater, Hercert. Thus we will atone for pange. I wiped the pain clouded forehead, and ap the mistakes, and errors of this ! We part to meet

How the line was ny mother's voice, how inspired her glance, how cars t her stitude of largest adora-tion ! How triasec dantly beautiful, the fillumined face, with its eyes that seemed to behold the hovering angel visitants i

"Kins me-once-ince only !" She kissed him

"My child !--I pressed my lips o his paling mouth. Totald not

It was only a pasting faintness, from which she soon recovered, and will a last look at the illeless form, she was led to her own room. I watched that night be-

side him, and when the first great sorrow-shock was for the dear spirit, now forever freed from the grievous errors, the labyrinthine sin-mates of this world. On the noble fact the sweet death-angel had left the impress of the importal awakening. A screen and pensive smile sat in the lips; the pride of Nature was tempered by the hamility of the souls' new-won expe-

On the floor, roking to and fro, praying in a low

. TO BE CONTINUED.] Written for the Banner of Light, THE OUTCAST, IT MRS. C. M. STOWN

Go, stone her to death," said a maiden proud,

"He that is without ein among you, lot him first cast a

As an Outcast fied from a gaping crowd; And she turned her steps to the church, and there Bowed low, as the minister knelt in prayer. And he prayed that the Lord of Hosts would come To the widow's heart, and the orphan's home, And for all the powers that be, he prayed, And a stress on the sine of man he laid.

But where shall the Ontcast hide her shame? Must she turn to the sinks of vice again? "Go, stone her to death," was the matron's ory. As she passed the suffering Outcast by: And she hastened home, where her daughters fair, Moved 'round the room with a queenly sir. She told how with shame she blushed, as she passed

· Go, stone her to death," said the man of God ! She 's not fit to 'cumber the earth's green sod;" And he greated for the sins of Adam's race, But forgot his own, in his prayer for grace. "Go, stone her to death," is the popular cry. As the rich and the hanghty pass her by. She 'e drank the gall and the vinegar-now Let the crown of thorns be placed on her brow. What is the virtue worth that turns in scorn A heart that scolls at the Onteast's woes? And the baughty dame, who blushed as she passed The stone at her suffering sister there, Could the cantleg priest, with his boly tone. Cast with sinless heart or bands the stone? Oh! when will the spirit of Christ, as of yore, Raise the fallen up -bid them ain no more?

THE SPELL OF LOVE.

BY BORACE DREASER.

In the matter of such moment as the enlistment of a lady's love, it would seem that no one can so far a heartless, cold and wicked man! Visit him with forget his humanity, as to deliberately and with set tenfold pangs of agony ! Make life a lasting misery, purpose, kindle and foster an affection which is never to be reciprocated by conjugal vows. But such there He stopped, exhausted; the asserted vehemence of are, and have been, who have delighted to impassion the Northrup blood had dictated the burning utter. the soul and secure its idulatry, for no higher purpose ance of that deadly wrath; the loud imprecation died than the ascertainment of their power over the heart. away in means of pain, and complete prestration fol- or the indulgence of a fitfulness of fancy or frankishlowed. Alarmed, and deeming that the last moment ness of gallantry. Practiced in the school of decephad come, I ran from the room to call in my mother | tion, they are careful that their language be susceptiand the others. He revived again, and for the rest of ble of no positive signification. Although a gift be the day lay in a dreamy stuper, holding my mother's offered under circumstances strongly marked, and hand-from time to time whispering my name, and which can be construed into nothing but a token of love and affection, yet cautiously is the victim charged to receive it only as a fraternal oblation. Their every movement is indicative of some reservation, and their declarations always seasoned with something of obscurity. Nothing is palpable-nothing is tangibleconcealment of purpose, darkness of design, and softmelther you, nor her-my Mary! Go away from ness of innendo, are the traits which mark their character. Their answers, like those of the oracles of the you. He will persecute my wife and child as he has ancients, are clothed with bifold meaning, and uttered with Delphic uncertainty. Aware that though love is fabled blind, it is no less fact and reality, they too often, therefore, gain, the .vantage ground and conquer only to glory in triumph and ignoble victory.

Too often is there psinful avidence that one skilled in the language of passion, and an edept in the legerdemain of love, can come off victorious over the female, heart that is unbackneyed and untaught of the disastrons consequences of oredality, without uttering a syllable that shall in the least expose him to the amercements of the law. Without a promise or any committal, he may elicit pure, fresh, and immutable affections-be may deeply drink from the springs of feeling, those fountains of unsealed and gushing tenderness-he may fling around his object a spell that shall tell on her future years and undying memory—he may light up a pure unquenchable flame, whose immaculate glow shall be constant, and flicker only in death. He may strike a chord which will Tibrate amid desolation and rule. He may gain mastery over the feelings of the heart, which will gush forth as a torrent, in despite of earthly consideration or friendly wisdom. the love which he can pommand. The gems of Golcouds less priceless than the heart which pulsates at his hidding. An intatuation absorping and concentrating all the warmth of the heart, all the emotions hand and joined it to my mothers, saying distinctly: an empire, of feeling, possessor of impansioned and ...Be happy together ! Make atonement to her for high-souled devotions, he fits on his throne of sub-

The the special fitherial, starts up and restale to her view the Infernal. Expectation out off, disappoint ment, with the train of woos, plunges the haplens and

too credulous maiden into the abyes of despair. The man who can sport and trifle with the moreo ness of woman's love, who will bank in the phosphe rescent light of woman's countenable—that light se kind and genial, and "onborrowed of the sun"-with no intent of answering the expectation which he has caused to spring up in the soul, deserves the executions of mankind, and bankshment from the society of the pare and the good.

Briginal Essays.

ANCIENT AND MODERN - SPIRITU-ALISM .-- NO. 13:

BY C. B. P.

There may be some receiving of the " instne root" in the mysteries of magic and godilness when the inconso rises as " a sweet smelling savor to the Lord." To say nothing of the .. Ilbations slee of wine." Sal verte thinks that " persons might involuntarily become intoxicated by the perfumes shed around the altar, against sorgerers, and even by these means deabled and the incense lavishly used in magical ceremonies. may tenfold increased their number. even without a suspicion of their powers. This fact afforded many advantages to the Thanmaturgist, especially when it was his interest to produce visions and discovered the same." Of course the Lord could to ecstasy. The choice and the combination of these veal secrets in Jewry, but it was only a new performes were sorupulously studied," as may be seen in the mysteries of Moses," who was " learned in all the wisdom of the Egyptians."

"The physical and moral action of odors has not. Saint. perhaps, in this view, been so much studied by modern philosophers as by the ancient Thaumaturgists. Herodotas, bowever, informs us that the Sythians became intoxicated by inhaling the vapor arising from the seeds of a species of hemp, thrown upon heated stones. We learn, also, from modern science, that a disposition to strife is produced by the mere odor of the seeds of henbane, when its strongth is sugmented died at the age of 82 years, but having walked some by heat. Three examples, related in Le Dictionnaire de Medicine, and in L'Encyclopedie Methodique, go to refused to take part in his obserintes, because they had prove this effect. The most striking is the case of a married couple, who, although everywhere else they lived in perfect harmony, could not, without coming to blows, remain a few hours in their ordinary workroom. The room got credit for being bewitched, until understand those laws of meamerism, which to day the cause of these daily quarrels, over which the unfortunate pair were seriously concerned, was discovered : a considerable quantity of the seeds of henbane Scandinavian virgina were instructed at the same time were found near the stove, and with the removal of in magic, medicine, and the treatment of wounds," the substance which emitted this unfortunate odor. all tendency to quarrel vanished."

it may thus have been the case in old Jewry, that hendane was a power in the incense-pot to the provok- of Christianity, who lived about the same time, deep ing of the Lord to wrath, often almost uncontrolable. venting itself in a flerceness of fury that burnt to loweat hell, and declared war against Ameleo forever; and explain them by supposing that the Pagan Godo were then suddenly repenting of the evil he thought to do unto his people, as if by "the removal of the substance which emitted this unfortunate oder." Have a care, then; to well-ventilated rooms, nor give place to benbane and kindred perfumes to the promoting of discord. No wonder " the unfortunate pair" were not slow to wrath " in a room so " bewitched." Even the devil himself is subject to the odors of the inceuse pot-as when he strangled the seven husbands of Sara, the young Tobias got indemnity for the past and secarity for the fature, by perfaming the marriage cham ber with bornt incense of a fish's entrails. This was too much for the devil, and as he sought to escape, he was nabbed by the angel Raphael, who " bound him in the desert of upper Egypt," as recorded within the pasteboard barriers of the Bible Romanwise.

The gressing of God-Stones and Godmen in Jewry had its parallel in Gentiledom. " Before consulting the oracle of Trophonious, the body was rabbed with oil." So, too, "the priests of Mexico, preparatory to their conversing with their divinity, anointed their bodies with a fetid pomatum." Similar anomitings were witnessed by Bruce, in Abyesinia, and in "the rankest compounds of villanous smell that ever offendh. one would supp the devil in Tobit, instead of being a sweet-smelling savor to Divinity. It will be recollected how Bamuel anointed Saul; Godward, yet the Lord departed from Saul through the ancinting of David, and an evit spirit from God came upon Saul. David did not succeed in the latter trials so well in exorolsing the spirit with his harp, as Raphael and Tobias with their wonderful fish. The sorcerors of the middle ages, as well as the Church, were in the use of magic cintment or holy oil, with which they wrought the cataleptic or trance state, or at least modified the meameric or somnambulic manifestation of the spirit. We read in the aposiles that the spirit of the Lord caught away Philip, and that be was found at Azotus, some thirty miles away; but under the civilization of the Church. in ite elmost utter darkness, not a great while back in the ages, a person, on coming from the trance state. · found himself in the midst of harren mountains. more than thirty leagues from his house." In Phillip's case, it was the spirit of the Lord: who caught him sway, but in the other case, it was soroery in the judg ment of the church, and the man's wife with many state of Jesus, by the visience of long fasting, we be others "were found goilty and unmercifully con-

demned to the stake." There is yet need of a great deal of Bockledom, before even Protestantism will be prepared to walk floxed, termed Lords, Geds, or Devils, it appears healthfully along the boundaries of the two worlds.

The mode, of coming in rapport with the Lord by anointing the body, was one of the ancient mysteries fencing on the somnambello planacle of the temple. of godliness, and is supposed to render Kings and and when the " Devil had departed for a mises, in Priests sacred even unto this day. Those who sought gels came and ministered nato him;" thus should the Lord on this wise, outside the regulations of the priesthood and Church, were denounced impaled, and flowed by muddy or transparent waters. Be, too, the burnt as sorcerers, enchanters, and witches; yet it beautiful pond-lily, which exhales the very eler st would appear that the ancieting with medicated oint- beaven, is rooted among slime and makes. ments on these was equally potent in begotting the There are certain states of the body when a the mesmerio, or sonemballe trance, Old theologies have had no rational vision to behold ourious phenom the body is supposed to be dend. " Demonites het. ens. What subserved the church, was miraculous and at an early period, asserted that there did not said from the Lord. What enlarged the vision, and was any certain signs of real death. Pilny maistained the progressive, was of the Devil.

stupid decrees against heretical phenomena, there was and among others; one mentioned by Heradies, but little chance for humanity to make its progress.

"A Spanish, theologian, (Liorente) addressed a tression to the luquisition, in which, representing the sileplads, who, seeing a funtral procession past by control of the sileplads. opinion of many of his cotemporaries, he maintained claimed that the man who was being circled with that the greater number of the orimes imputed to the pile was not dead." We see in this the analysis sorcerors, have inxisted only in dreams, and that for chairsoyance and raining of the supposed and it he production of these dreams, it was only mooreary James, the country to anolut the body with drugs. This was an exceptional theologian, who could see other cause than the Devil: but for the most part, under the civilization the Church, withe passession of superior actence: has brought upon a man the reputation of being a seroes er," so prone are religious mysteries to utter darkment when not enlightened by the knowledge of intellect Hence the dark phases of Christendom as throught , ylow by. Mr. Buckle, in the "History of Clyfithigide." Says Salverte, "Bhepherda mère asomed of adverty" probably often much better by the laying owner hands, thus, "tills elident whith a being in the laying owner hands," thus slok man was bested; and the question was put tide of the visal pitted it is not not not be It appears they could once we well do the priors, with

d electric, and measures in terblendings of the two the plant of the property of all that concerned the first one of the first on all that concerned the fibrations. The Hebrew, as well as Centile, in the Bilife, de well as in the Benthel Boristures, The old astronomies are no blest with the old Spiets

[NOV 21 1868.

salinma, that to in difficult to unfold the mythical symbols in the parables, dark soyings, riddles and allega rice. When the Gentile poet Rechylne, was supposed to have laid open some of these, he only saved his life by showing he hed hover been initiated. Moses hope the people at the feed of the Binst hill, lest the loss break ferth upon them, and the Penimist exclaims will incline mine our to a parable; I will open my dark caying upon the herp." 18 heep dark and beat the people, has been supposed to be the righteons was to redeem mankind, and the people have loved to have it.

Masonio mysteries are a part of the old religious, and their symbols are blest with the old salme With the meamerle trance on carth, and the involutions of the starry heavens, how vast the fold for me. ligious mythicalism, yet based upon the truth-her directed by a priesthood-how engulphing to an ignarant people. "Legislators had no clearer disease ment than the pepulace; they issued terrible decrees

King James in 1590, had prorets sloophred unto him. "that he believed all the devile in hell could not here could do so beyond the pasteboard barriers of the M. hie, where the Lord and Devil are se interbient, that Lucifer shines the Morning Star, the Savieur, and the

So, too, in the Church, emistics could canfer with Jesus and the Yirgin, but wee to the one pomessed beyoud the altar's horse, or even then who did not prophery to the Church's glory; for then it was "mp. posed that the physical insensibility of the whole, or some part of the body, was a sure sign of a comject with the Devil. So late as 1820, the bishop of Bate thing beyond the low plane of the Church, the clarge discovered him to be a sorcerer.

"Bacon believed in the power of charming away warts." It was a "fixed fact," and with all blats. duction, he could not get away from it. He did not able to set forth. "The magicians of the island of Sens oured invalids by others deemed incurable. The

It was said of Adrian in the second century, that he succeeded in relieving himself from an aqueous out. gestion by some magic art. Tatian, a sincore defender not dony the wonderful ource effected by the priest of the temples of the Polytheista; he only ettempts to actual demona." When the charges of dementer were brought against Jeans by the Jewish Church, he replied by asking by whom their some performed sink lar miracles, so that whatever may be the manner of declaration, whether demonism, sorcery, or the Lord, we find a common mode in conscentiveness of site. nomena, through a common medium for carrying 40 sorts of truck to market, as a steamboat plying between two cities takes all norte of numanity in the travel. You may say here is a Lord, or there his Devil, but there is a considerable scale of humanity between, also, traveling the same route se far as confined to the conveyance, and you may say with Pope:

"The good shall merit God's peculiar care,
Yet who but God can tell us who they are."

In God's millions of children, through infinite to ricty, in the multifurious tinting of light and sheds. to the interblending of all, it may be that some of the goals may be found with white streaks, and some of the sheep with black, something after the feation of Jacob's engineering his brother Laban's cattle.

The Sabbat trances in the dark ages by ancieting and other abnormal processes were the taking of the apparition of the Church Devil, even to mach at the Church had canonized as seints; for it was efter found very difficult to decide between a mint and s witch. Madame Guion, St. Hildegard, and Magde lens, with a long line of such, were cometimes of one and semetimes of the other; nor had the Protes tant branch any better success with the Davil. Be swooped down on early New England on breemstich. and was quite an expert on Puritan soil in

An in the Roman Church to " scale a support."

As to "fencing and ganners." read Cotton little er's Magnolia, where remarkable feats in this course tion are recorded; and Joons himself declare that the kingdom of heaven soffereth violence, and the violent take it by force." Be when he had eaten with ing for forty days, he was in condition to be Saltati only translated to the mountain's top, or planck of the temple. Then the " Dovil departed from him is a season, and Jesus returned in power of the split isto Galilles." 'In this pathological and psychological held superinduced that meamerle state wherein s son may be said to be in the spirit or the trance, and through which spirits of various grades may be is that at first one of the substrata got possession of Jerus, and a set-to was had with scripture texts is that a medium, open to the spiritual tides, may be

is in the spirit, trance, or somnambulle condition that same opinton, and even remarked that women were men With the reclusivatical and civil power to enforce expend than men to the dangers of apparent destra-

> " Bo recently he the year 1886, & respectable cillent of Brutestif bill into & profound letharge en & Bente, morning. Bu friends, conceiving to was dead, faire mihed to buty him t and in Menday he was I was a blot, with all the count accompanishes of the count, provision by interested, in Catholic arithmetic for the body was placed to the combine and when the comtekel's men were about to men's some the life adoptions thereo out the returned like over the could be the like of the could be the could be seen and could be seen that the could be s

Elishs and Jesus, though within the pestsboard barriors of the Bible, must be received with the necessary allowaness, which is the state of the sections

PSYCHOMETRY AND PSYCHOLOGY.

BY MES. JANE M. JACESON,

'T is true that through the magnetle process a numper of the Ancients were skilled in reading the minds of others. The Jews formed a society for that purpose, and kept it so secret that it was thought to be a gift of the gods, and held up as a terror to the mass, Caves, nearly hidden by rocks and trees, were used to receive the oracles from the gods. In these lonely. dark, hidden retreats the priests practiced magnetism. Fasting, prayer and solitude brought on fits of insplration, which enabled them to prophesy, and they thought themselves the sole objects of divine favor. But as knowledge increased, the magnetic process became better understood. People did not depend upon their priests for inspiration. Temples, founded eightsen centuries ago, now lie in ruins, overgrown with weeds. In crypts arched out of the fragments, we find alters raised, and the sacred lamps of spiritual traths person ally burning thereon.

Psychometry is seen in that untutored enthusiasm which but a few carnest words to men would create with manifestations of a magnetic power on man over man, as by a simple wave of his hand a general can renew the energies of discouraged men when a victory is doubtful. Watch a congregation listening to the soul stirring eloquence of a talented preacher. He seems to wave a magic wand over the minds of his whole audience. He lashes them to fury by his gestures, and by his burning words creates a magnetic fire drawn from the brains of his hearers, as their spiritual aura mingles with the elements, to return in a new, subtle form with which he can psychologize the audience. Immense power has his illuminated mind over the masses. When gifted clergyman shall cease to follow the oracles of ancient mythology and study the fact was before the world; the child could read human nature, read deeply of the book of life, learn man's interior development, and bend all their energies to emancipate and disenthrall him from the rusted chains of past ages, obliterate the lines drawn between religious sects, preach and practice the laws of brotherhood and righteousness, then, and then only, will ble inspiration be a blessing.

How much good can a talented speaker do. if he devotes his powers to harmonize the discords of society and the world. Let the politician use his magnetic gifts for commercial interests of the nation, think less of self and more of the interests of his brother man; then will war cease, and its demon who has bathed in the blood of man for ages, sink to rise no more, and the flag of universal freedom wave over the whole world. War in all its appliances bears on its front brutishness and severa despotism.

Alas I that psychometry should be used for the captivation of the bad, as well as of the good. Unfortunately men in power, like Napoleon, whose eloquenes can sway the minds of people as the bosom of the deep is tossed by the winds of heaven-such men are habituated to regard a soldier's life and heroic deeds as the most certain of winning admiration and applease, under the stirring appeals of men engaged in battles. Woman has offered her sweetest amiles to the hero. has taught he sons the bistory of a father's glory, told of deeds of bravery, where banners were flying, trumpels pealing, regardless of the facia that human hearts there poured out their life streams, as they told of brave deeds that they should imitate. Poets have sung to them, psychologized by the example of others. Were the laws of affinity and magnetism spiritually understood and obeyed, then society would be recognized on its true and natural basis, the higher rising above the lower, sending down a spiritual influence upon them; but as it is, the pure in mind are often surrounded by the undeveloped to sadly mar their comfort. Many, born with good organizations, are injured by contact of uncongenial, harsh natures, destroying their apiritual strength, for antagonism begets the like in youthful minds. Educational prejudices have enslaved the majority of minds. We must do away with false teachings, and suffer the standard of a true life to be planted on the earth-sphere; and as the advocates of an inner, purer life, become fearless, and by a life of of an inner, purer life, become fearless, and by a life of open air; so will they convey water and oil. Sound, usefulness more barmonious, it will stand in all its when coming in contact with solid substances, is reglorious beauty, until mankind shall have become one flected as a ball or marble; hence as the phenomena common brotherhood. Surely it is a great consoling truth that spirits have power on earth; nothing greater to the despairing soul than this knowledge. Call it electricity or magnetism, it will be the truth, for

spirits use both to influence mediums. Although the law has existed for ages, there are few on earth that can fully appreciate the law by which spirits communicate, or are prepared to see its harmonious workings. Then again, there are the diviner spirits, for whom there is kindred and commune with everything exalted and hely in heaven and earth. Their souls are saturated with the mysteries of the universal spirit, which the philosophy of the olden times believed to be the words of God himself. The believer in Spiritualism must be able to psychologize every one by the truths he holds forth. He must apply its sacred characters to his daily life, to politics, to all business relations, to all evils which demand redress. The slave is to be freed, peace restored, and on the spiritual banner is to be inscribed Liberty, Equality and Broth erhood. He must stand forth in his identity, and pass the world's mistaken sneers without annoyance, give to the world many glorious instances of intellect peacefully governing its own kingdom, and parifying the heart by its ministrations of pure truth. The liberty to stand up for so great a truth is no mean disfluction, and it takes wisdom to bring it to bear upon all minds. The world is too much imbued with past things, and too negligent of the present, to grow rap idly. Children will shortly be born with their spirit ual perceptions opened, as the path of knowledge will be opened to parents developed by the direct influence and power of apirits. Through them the world will be taught to live aright, made to understand the laws by which they are governed. As mankind must be elevated physically, they must have a knowledge of the nature of life, of its laws and relations.

Mediums are often astonished that spiritual development is attended with suffering; but if they understood the nature and magnetic power of the influence that has to be brought to bear on the human constitu tion before the brain can be illuminated, they would cease to wonder. The influence from the brain runs its course slong all the branches of the nerves, thus throughout the whole system, for spirit influence in its nature is highly electric. It causes a shock more or less savere at every obstruction it meets in its through matter always, and is dependent upon it, we course. If it meets disease, it causes pain in causing no longer are hamiliated by looking back to the primmediums to write. Bomelimes acute pain is occas litive days of mental darkness for our wisdom in spirit. sloned. The spirits say that is caused by the human und truths, for our knowledge of immortality. We race being in a pitiable condition mentally, physically, bave no occasion to refer to Pefer, Paul or Josephus and thus spiritually; but if they lived in obedience to for texts to preach from. We have the illimitable the laws of God, the human race would be elevated to space of the universe wherein to search for the footthe scale which God ever designed for it.

these changes, are the errors of all religious, and all uncharatable feelings which it creates against the mem bera of all other religions. These obstacles are not to be removed by any violence or abusive language, or in an unkind spirit. but by exclubic forpearance, perceverance and love toward the manking, regardless of color, bline, set of party, by fembeling the errors of existing governments, and by stimulating the natural faculties of man'to unity, overly, thath and love, from pering with minerals, bill them in the earth, and novbirth to death. No pioncer the work of Spiritual ered them with herbs and plants as fitter for their ism who fearlessly faces its opponents and encounters use.

with the real death. Hence, those cases recorded of the succes and frowns of unbelievers, will lose their reward. No truthful medium who has labored in this vineyard will be lost during the seed-time and harvest. Oh, what a joyful reward will be theirs when they have fulfilled the designs of the great Master Builder. Then rest not, thou who art chosen for this part of the field. Awaken thy latent faculties, which may lie dormant; use the psychometric powers that God has bestowed upon thee; feel that a deep and solemn responsibility rests upon every medium used to develop truth and lead the despairing soul through inspiration up to God. Whatever is the cause of spirit influencelet it be odyle force, or phosporus, or vapor, as our friend over the water "chemically" explains it-enough for us to know, that spirits can and do influence us, and that we do receive communications, and that it explodes the whole theory of indicelity, establishes the sublime truth of an everlasting and a merciful God.

Lexington Avenue, 2d house above 52d St., N. T.

HATERIALITY.

BY JEROME DRUBY.

If we conceive of spirit at all, it must be through If we conceive or spirit as all, is must be introduced the medium of matter. If not composed of matter, it is naught. All things which exist are material; without matter, nothing exists.—Aroung of Nuture. Introduction, pages 18 and 14, Vol. II.

The Church and Its theologians have lifted their bands in holy horror at the idea advanced by the cold philosophy of the French and German anatomists, that man's mind was wholly dependent upon the organiza. tion of the body for its existence, and therefore a conclusion was clearly arrived at by them that when the body was destroyed, as an effect the spirit was annihilated.

The clergy all over this wide world were set to whirling like drunken men on their beels, at this bold and undeniable conclusion. In vain did they turn over the leaves of the Bible for rebutting evidence. in vain did they slander Cume, Voltaire and Palue; and understand. The dilemma in which they were placed was psinfully apparent, and as a dernier resort, they taught that the Christian had an evidence within his own heart sufficiently clear to prove an immortali-

ty. Upon this conclusion have they rested while the teachers of materiality, and of the non-existence of the spirit after death, have been held up with derision in the pulpit everywhere.

That the materialists were right, so far as the dependence of mind upon matter for existence, is now only truly appreciated by the intelligent Spiritualist; but that this philosophy is wrong in its ultimate conclasions, that the soul, mind and spirit were annihilated as the body fell in the tomb, is a pardonable error when compared with the mythical traditions upon which the Church have concluded that man was immortal.

The one depended upon the wild, chimerical fancyings of an age of barbarism; the other attempted to tread the road to the spiritual mansion by the light of reason, but stumbled for awhile upon outward manifestations; but at last clairvoyance came to the rescue, and solved the beautiful problem, that there are 1000 bodies, a physical and a spiritual, and that the mind depends upon each in turn for its existence.

To prove all things are material, is shown by the laws set down in natural philosophy. The law of impenetrability teaches that no two particles of matter can occupy the same space at the same time. Then, as a sequence, two particles of matter approaching each other until the distance between them was imperceptible, would lie in juxtaposition, unless the force of their approach was sufficient to cause a rebound. If sound, for instance, is a thing, then sound must be

Vibrations in the sounding body are the immediate cause of sound; so we are taught in our schools. But let us see if the law of material bodies will apply to sound. The foreible expulsion of air from the lungs through the traches and mouth, or through a tube. produces sound, which passes through the air with a velocity of 1130 feet per second. If a feather is thrown into the sir, it follows the corrent of air whither it may go. Bo does sound. The air, then, serves as a conductor. Tubes are better to convey sound than the exhibited by material substances can be traced to sound, may we not conclude that sound is an etherial, invisible substance, not to be seen by the common eye.

Light can be analyzed as any material in chemistry; transmitted through glass, reflected and drawn to such a forous as to cause heat, the same as any other dry material when rubbed to produce friction; yet the particles of matter of which it is composed, cannot be defined or isolated. Btill the phenomena natural to matter is there, and who will prove it not to be mat-

Divisibility of matter is such that it may be divided into so small particles that the naked eye falls to discover any trace of them. The film of gold upon gold lace is so atlengated, that a foot of the thread contains only one sixteen thousandsh of a grain. An inch, therefore, would contain only one seventy-two thousandth; and since five hundredth part of an inch can be seen by a good microscope, such a particle containing only one thirty-six millionth of a grain can be seen without a microscope. Now imagine for one moment that ten millions of these minute particles were flying in the air of the room you may occupy. Do you sup. pose for one moment that you could see them? Impossible. Yet an instrument may be constructed that will exhibit them. But now suppose that one of these minute particles were divided infinitely small; would not one of these infinitesimal particles be matter. as much as a solid pound? Most assuredly.

May not the sweet fragrance rielug from the rose, coming in contact with the pavilion of nerves in the nose, and producing a pleasant sensation upon the mind, be undefinable matter? Then may there not be climinated or resurrected from the human body at the time of the change called death, matter organized into a body similar to the one from which it rises? What other rational conclusion can we deduce when we have passed over and examined the many forms matter, assumes, than that there is a spiritual body. likened unto the corporeal composed of pure matter. which bears such a relation to light that the physical

eye is not affected by it? Coming to the conclusion through the channels of science, that the spirit lives, moves and has a being after the sublime change, we learn that mind operates prints of the Wise Director of all things. And as we The obstacles to be removed to prepare the way for grow older and more mature, we learn to be more humble and meek, and when we have spent our three score years and ten upon this radimental plane, we shall be ready to exclaim, How infinitely little do we know, since we have hardly commenced gathering publics on the seashore of actance, while the boundless shore is

Nature, foreseeing that ber children would be fam-

n. (11)

unexplored.

INSANE MEDIUMS-NO. 2. PY O, H. WILLINGTON, M. D.

in our last we spoke of persons who believed that spirits can influence and control those yet in the body. and who, from peculiar exceptibility, are thomselves more easily influenced than others, and therefore they are called "Mediuma."

But precisely the same phenomena occur among

those who do not admit the claims of Spiritualists. It is a common thing for the converts at camp-meetings to see visions, and to have communications from spirit friends and angels, Instances of this class abound in the Catholic Church, and in the past have been regarded as evidence of peculiar worth and more highly developed spiritual ife. Often the "communications" of these Catholis "Mubrune" have been trusted as having peculiar authority. Visions of dying Christians have always leen reported. And when the reptures of a new convert result in the phenomena of a "seeing Medium." the faithful rejoice and conversions are more frequent.

But at times the new convert loses self control, and soon does not return at all to the natural state. The kindness of friends and the prayers of the most devoted bring no relief. All the "manifestations" partake of the earnestness of the "revival," and the patient goes to the asylum, a case of " Religious Insanity." In other words, the individual was a "Medium." and the conversion was promoted by the infuence of some " guardian spirits." as well as of God's boly spirit. If the convert and his friends had admitted the former, the infidence of the latter would have been permanent and orderly. But as they do not recognize that the convert is a medium, and have no ALL his movements, there is nothing to prevent such influence. By the same law that " Guardian Spirita" could do him good, disorderly spirits can influence him to his own injury, and finally obtain entire control. This, however, will seldom be the case until the convert is exhausted by too much religious excitement.

About two years ago, during a period of peculiar religious interest in the society of Rev. Mr. Kirk, a case occurred illustrating the above. The patient had continued some days in a state of insanity, balling all efforts to calm her. A mutual friend, who knew something of our methods and success, insisted on our visiting the patient without conferring with the friends. We went, much against our will, and only expecting to advise the friends. But to our surprise we were immediately summoned to the room of the patient, and as soon as we entered three attendants left. The maniacal calling on God and Jesus to interpose, did not disturb us. We knew that the spirit controlling would not attempt violence or continue long to control in this disorderly manner in the presence of one who " KNEW IT WAS A BITEIT," and who had faith that Jesus was also a living spirit, and ready to throw power wherever it was possible to promote an orderly and divine mediamship.

We addressed a few kind words to the spirit, and then to the medium, and explained the relation of the epirit to her, and the power of Jesus and all good spirits to control both. As there was no attempt to continue the disorderly control, we called the husband, and repeating the explanation, left her "in her right mind." I'wo days afterward the spirit attempted to control again. I was with her not more than twenty minutes at this time when the influence left, never to return. The "insanity" was cared in these two short interviews, and it was a very severe attack.

At this moment hundreds of persons are confined in the asylums who are simply mediums, and from some of whom the influence might be lifted in an hour But in most of these cases the physical is so feeble that spirits more easily control, and though they can be compelled to leave, the patient is not resolute to prevent their return, and hence the insanity.

ALL THESE CASES ARE CURABLE. Often great im provement in physical health will result, and patients will find that what seemed physical disease, is also in a great measure, the result of inharmonious and disorderly apirit influence. We feel sure that any one who will carefully investigate, will easily find proof that spirits can effect either the mind or the hody, and in both cases as well in a disorderly as an orderly manner.

Milton Hill Remedial Institute.

Prom the Sprinffield Republican.

SINGULAR PSYCHOLOGICAL STATE

. PA SERIE OFFE.

In the town of Rindge, New Hampshire, October, 1862, died, at the advanced age of ninety years, a relative of the writer of this article. A few months before her death she passed into a singular psychological state, which was so sudden, so surprising and little to be expected in a person of her quiet and equable tem-perament, that a minute account of it was immediate. y committed to writing by her daughter. From the manuscript before me I give the story without embel lishment But here let me premise she had no sympathy, neither had ber daughter or any of her family with the people called "Spiritualists." I doubt it she know, advanced in years and numbed in sense that there existed any such persons. Moreover, she came of a stock not given to credulity, not believers in what is popularly called "the supernatural," and she had become old before the marvelous developments of the past twanty years had obtained much attention from the public. She was far from poetic or enthus from the public. She was far from poetic or enthus, astic in her nature, and at the time of which I speak had lost her memory, become very obtuse in perception, and was nearly deaf. She was however still amisble and cheerful, greatly attached to friends and family, and for some years had strongly desired to revisit her native town, thirty miles away on the Connecticut river in this State. The infirmities of her age prevented this.

One morning in the March of the year previous to that on which her death occurred, Mrs. H., the daugh-

that on which her cealed occurred, mrs. H., the dauga-ter with whom she resided, went into her room, ac-cording to her custom, to tell her the breakfast hour had arrived. She found her still in bed, awake, and in her usual berene frame of mind. She had slept beautifully, she said, did not wish to rise then; and her daugnter left ber. Between nine and ten o'clock she

nangater left set. Described and to her breakfast.

Her danghter immediately observed in her counte nance an upusual appearance of intelligence and vivacity; then she discovered that her difficulty of hearing was entirely gone, and there was a quickness of apprehension, an apparent rejuvenation of her mental faculties, which was very wonderful. When she rose from the table she was found to be lost to her locality. She could not go about the house alone, recognized nothing around her, and had no idea where any one of the several doors in the breakfast room led. She knew the immediate family, but the neighbors had anddenly become strange to her. Mrs. H presently perceived that she imagined she was on a journey to ber native town, supposing herself accompanied by her daughter; that the objects before the brain were not doors and walls and furniture, but the parts of a changing rural land-cane. She for a time attempted changing rural landscane. She for a time attempted to arouse her, to dispet the hallucination, but finding ther efforts ineffectual, actied herself with great interest to watch and enjoy this rekindling of intellect, and this strange vagary of the imagination, For although ane conversed but little on the journey, her companionship was perfectly delightful, her whole manner being changed back to that of saily woman.

alive. . She spoke of the manner in which they were dressed, of the furniture in different rooms of the house, supportally the room in which she thought she alegt. I think she did not converse audibly with the persons before her mental vision, but at proper intervals talked of them and described them to her daughter. To this daughter it was strangely enjoyable, giving her the sense of having been set down blindfold in the midst of a dead and gone generation. During this viait, Mrs. H. asked her mother to sing. She inatantly compiled, singing to the old tune as less her childhood, the "Cradle Hymn" of Watts. learned in

The next day, Friday, she started for home in Rindge.
Arriving there she was met, as she (accled, by the old friends and acquaintances formerly living in that locallty, but now passed away for years. She named one after snother in joyful surprise, remarking how glad they were to see her once more. Bhe spoke continually through the day of the enjoyment of seeing there old friends again, as though rurrounded by them
"I have not seen these people for a long time." sh said, "I thought they died many years ago, but now I am visiting with them alive again!" She named her deceased husband, and numbers of the old inhabitants of Rindge. Evening came and she named one of Mrs. H.'s daughters, who had died some years before, asking with housekeeping interest where she was to sleep.

"Do you not know that Eveline is not alive?"

said Mrs. H.

"Oh yes, she is," replied her mother, "for I have

"Oh yes, she is," replied her mother, "for I nave seen her; she is now up stairs."
"Have you seen others of my children?" inquired Mrs. H., naming those who were gone.
"Yes, I have seen them sit," was the reply, 'Morrill and Gilbert are now in the parlor; Anna is near Eveline; they will all be in soon and you will see them. They were sit glad to see me, but Everline was eary glad."
The manuscript before me goes on to say:
"Raturday morning she rose in good health, and

"Saturday morning abe rose in good health, and happy as ever. Bhe was very much afraid of making me trouble in waiting upon her, but was still a per-fect stranger in the house and could acarcely find the recognize that the convert is a medium, and have no least thing that belonged to her. She said but little idea that inharmonious spirits can hang round and obtain " possession" of this person's mind and control seen that day also. She said she had been with a crowd of persons out of doors, the largest company she ever met and the happiest. It was made up of old friends and acquaintances, many of them long since dead, and my children among them. While standing there, said she. I looked above them and asw Christ looking down on me. He did not speak to me, but He looked beautiful! Oh, how I did enjoy it! It seems as though I never enjoyed anything like it be

Sabbath morning she rose in season to breakfast with us. I soon perceived she was coming out of this peculiar state. I did not dars to leave her to attend church. At three o'clock the appeared perfectly natural, that is, as she had done for some years. She recovered her acquaintance with the house, was again deaf, dull of apprehension, forgetful, repeating her questions, and sunk as before into a half childish state. Still she remembered perfectly the imaginary scenes through which she had been passing during the four past days, and believed them real. At ten, land, "You have come home again, and everything has come round right, has n't it?"

ome round right, has no 1117.

"Yes." she replied. "everything has come round right, and I have got home again. How pleasant it seems that I have been on this journey and seen all my friends once more. I never expect to see sister Fanny. again. How it seems to think we will never see each

During the evening she spoke again of her very pleasant visit, when I asked her:

"What would you think if I were to tell you that

you have not, to my certain knowledge, stepped out of

"How can you talk so," she said, "when you went with me and was at G — 's all the lime. You rode over with me, and I can think just how it looked all the After I got there I saw all my friends and talked with them, so I know I have been there.

I said: "You have not been out of the house for a week, but have been walking around in these rooms all the time."

"What does it mean ?" she asked. I told her I was sorry to be obliged to tell her it was

not a reality.

Hingularly enough, the old lady was convinced by her daughter that the whole journey was an illusion, but said it would "answer just as well," and went on enjoying the memory with the same estisfaction with which she would have recurred to the reality. Her eighty-nigh birth-day occurred on the next Septem-her, and she lived to complete her ninetieth year, dy ing in an apopletic sleep.

Written for the Banner of Light. ELLIE.

BY GILBERT THATER.

Why am I sad? This summer breeze Breathes only Joy through earth and air: The birds sing sweetly in the trees, The garden flowers bloom fresh and fair; But yet from Nature's sweetest smile My heart turns sadly all the while To one who sleeps among the dead !

Yee, in the field or busy streets Turns sadly to my little boy, Whose pleasant voice no tonger greats My coming home with childish joy-Whose little feet no longer tread Our garden walk and bill side steep-Whose lips, forever scaled, have said His last, "I lay me down to sleep !"

They tell me to forget my wo, My thoughts on other scenes employ; How can 1? Everywhere I go Bomething reminds me of my boy! Here stands his fishing-rod and spade. And there his cap and coat and store; The aniform in which he played The soldier, hangs behind the door t

Forget I oh, who would seek relief At such a dreadful cost as this? My soul would share an endless grief, Sooner than pay that price for bliss ! No. Ellie dear, forever mine, Not thus will I blot out the past : Each word and deed and thought of thine. Shall live in memory till the last.

And oh, my boy, one thought is sweet : Amid the gloom one comfort vet Remains : 't is that thy little feel Are free from suares by devils set ! Thy heart, so still, shall never share Life's disappointments here below. Nor shall thy head sche with the care Which we, who still live on, must know.

Oh, friends of mine, in worlds of joy. Whose names such pleasant scenes recall, Take to your homes my precious boy-Homes in which tears shall never fall. And there, amid the beavenly throng. Oh, guard him tenderly from harm, And lead him lovingly along Beneath the All Protecting Arm ! Windsor, VI , Aug., 1803.

Passed to Spirit Life:

From Virgil, Kane Co., lil., Sept. 17th, Cynthia, wife of Edwin Clark, aged 56 years.
She left us for a better land, after bearing the affictions of a painful disease, for several years.

and this strange vagary of the imagination. For although also conversed but little on the journey, her companionship was perfectly delightful, her whole manner being chauged back to that of sarly womanhood. It was as though the soul going back to its youth had carried the body as far as might be with it. She was never better society in the earliest days in which her daughter could remember her.

This was on Wednesday. On Thursday morning the came from her room, and remarked bow very pleasant it was to sleep once more in the old house where brother in allyed. Yes, she had slept up stairs in the old house; it was pleasant to meet her father and mother, brothers and states, again with their families. This day, in her imagination, was spent, under, her father's roof, in the old house, with a company dead fifty years here and manner of mether, ilke the fabled rod of the israelite before, among whom were mixed elderly people still ward which we are all hustening.

That angel bands may guide, sustain and strew their pathway with flowers, is the prayer of Gronds O. Burkers.

From West Milton, N. Y., in March last, Mr. I. Barthulomew. He left three orphaned children—his companion having gone to the summer land some two before. He was a firm believer in the truths of Spiritualism; and passed away so quictly and peace-tuily, that his attendants scarcely recognized that the augol Death had come and borne his spirit away from the mortal casket.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order o do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments. as published. As we publish the appointments of Locturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BARRER OF LIGHT.)

Mass Linkte Dornu will speak in Boston, Nov. 22 and 29. Address Pavilion, 57 Tremout street, Boston, Mass. MRS. LAURA COPPY speaks in New York, Nov. 22 and 29. Address F. P. Cuppy, Dayton, O.

Mas. M. S., Townsam will speak in Troy, R. Y., during pecomber a Philadolphia, is Jan.; in Chicorea during Fab.; in Boston, March 20 and 27. Address as above, or Bridgewater, Vermont

MRS. SOPHIA L. ORAPPELL, of New York, speake in Charlestown, Dec. 15; in Quincy, Dec. 20 and 31. Is at litterly to engage class where, at convenient distances, after the above. Address immediately at the Banner of Light office.

Mas, Anaupa M. Spurce will lectors in Portland, Des. 6 and 13; in Charlestown, Doc. 20 and 21. Address, New Yor

Mas. Avovera A. Connina will speak in Buffalo, N. T., Nevember; in Philadelphia, Pa., Dec.; in Troy, N. Y., Jan Address, box 815, Lowell, Mass.

Mas. FARRY DAVIS BRITIS Will locture in Worcester, Nev. 39. Address, Millord, Mass. Unian Chara lectures in Charlestown, Masa, Nov. 22;

n Bangur, Ma., Nov. 29. Address Eanner of Light office Mal Saban A. Hogron will speak in Lowell. Mass., Nov 12 and 29, and during March Address Brandon, Va.

Miss Emma Houseon, will lecture in Willimantic, Cosm., during Nor.; in Taunton, Mass., and Homoraville, Ct., during Doc. in Stanton, Cosm., Jan. 37 and 10; in Worerster, Mass., Jan. 17, 24 and 51; in Hongor, Me, from Feb 7 to July St. Address as above, or East Stoughton, Mass.

Has, Mary M. Woon will speak in Somers, CL, the third and fourth Bundays in January; in Blattoni, the month of April. Address, West Killingly, Conn. Bue will make her fall and winter engagements immediately.

Mas. Cora L. V. Harch will speak in Clinton Hall, New York, during November: In Boston, at Lyceum Hatt, during December. Bhe will receive calls to lecture work evenings in the vicinity of Boston during that mouth. Present address, New York; in Desamber, Boston, execulamner of Light. Mas, Launa DaPonon Gonnon will speak in Taunton, Mata, Nov. 22 and 29; in Hangor, Me., during December; in old Town and Brailley, during January and February. Ad-dross as above, or at Providence, E. L., care of Capis, C. H.

MISS MARTEA L. BECKWITH, trance speaker, will leoore in Philadelphia, Pa., during Nor.; in Lowell, during ec., in Springfield Mass, during January; in Siglierd, Co., uring Feb. Address at New Haven, care of George Seck-th. Reference, B. B. Storer, System.

Mas. H. M. Millias will speak in New port, N. Y., Nov. 22; hence to Cander and Electra. Will engage for other locures a the yielding of the above places, if applied to very soon.

J. M. Parrates will speak in Rockfurd. Hi, the first two flundays of each month. Address as above.

Mas. Arma M. Middess as above.

In Bridge-port, Comp. Jan. and Feb. Intends visiting Vermont to March, and will receive proposals to become that Haid States the March, and will receive proposals.

Miss Nalics J. Tanrin, Inspirational speaker, Jackson-ville, Vt., is engaged to speak, on Rundays, one half the time the present year, at Ashheld, Mose Blic will speak in those vicinities on west days, if required. WARRER GRARE is lecturing in Southern and Cential Il-linois and Missouri. Ille address will be at South Pass, Ill. ill January is. He will receive subscriptions for the Ban-

Da. Jamus Coopus will apant in Cliesteifeld, Ind., Nav.

27 and 29; In Andorson, New, 3d; In Mechanicalorry, Dec. 1 and 2; in Cadla Dec. 3 and 4; in Oreensboro', Dec. 5 and 5; in New Madison, O., Dec. 8 and 9. Mas. H. P. M. BROWN's present address in Cleveland, O., there she is engaged to speak for the pressul-

N. S. GRERRERS, trance speaker, Lowell, will speak in

ISARC F. GRESPLEAT WILL SPEAK IN Excise, Mo., Nov. 22; in Bordy, Nov. 20 and Dec. 0; in Fortland, Dec. 20 and 22, Will speak in Massachusetts or New Hampabire the month of January, if desired. Address, Exeter Mile or Bangor, Mo. Mas M. O. Tookka will fecture in Hamburg, Calin., Nov. 25; to East Line, Nov. 29.

W. K. Riplay will speak in Someraville, Count., Nov 22. W. K. Riplay will speak in Someraville, Count., Nov 22. Will make engagements for Vahuary and March in Masochu-actis and Councetleut. Address as above, or Snow's Palls,

Mas. E. M. Wolloutz will spend the early weeks of winter in Northern Verment. This wishing her services should write some, Will speak to Lester, Vt., Jan 10. Address, (tophestor, Vt.

Mas. S. A. Reres, SpringSold, Mass., will spenk in Quin-sy, Mass., Nov. 22; in Worcestor, Dec. 15, 20 and 27, F. L. H. Wennis will speak in Tree, N. Y. through Nov. Address, New York, care Horald of Progress

AUSTER E. Stummes will speak in East Buthel, Va., on the second flunds; of every month during the coming year. Address Woodstock, Vt.

LEO MIRRE Will afrak in Providence, R. I., Nov. 12. Lettern addressed to Worcester, Mass., at any titue, will be

CRARLER A. RAYDER Will speak in Banger, Mo., during OMARKE A. HAYDER will speech in Ganger, Mo., during Rovembur; in Oldfown, during Lecenier: in Tausten, Mass., the two last Bundays in January and the first to gen-rusry; in Charlestown, the last Bundays in Yechroary; in Worcestor; the two first Bundays in March; in Lowel, the two first Bundays in April; in Dover, during June. Would like to make arrangements to greak in Marca-invests that two first Bundays in January, the account in Yebruary, and the two last in March.

Mas. A. P. Daows, (formerly Mrs. A. P. Thompson,) speaks in Danville, V., thaif the time till further nutice.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we shall tracet the names and places of residence of Lecturers and Mediums, at the law price of twenty-five cents per line for three months. As it takes cight words on an average to complete a liue, the advertiser can see in advance how much is will cost to advertise in this department, and roult accordingly. When a speaker has an appointment lecture, the notice and address will be published gratuitously under head of "Lociurers' Appoint

DR. H. F. GLEDEER, Pavilion, 57 Tremont street, Boston will answer calls to focture, spill—?
Miss Bung Rarpings, 8th 4th Ar. New York. 819—17 James Lond's address for the present is Warsaw, Hancock Co., Ill., este Prof. A. II. Worthen. eq. 20-3m°
Mas. S. Kroz Amas will answer estis to lecture in Northem Indiana and Wostoris Michigan for three months. Address Fromont Centre, Lake Co., Ills. oct10-8w° Mrs. E. A. Kirossum will make engagements for the soming Fall and Winter. Address, Cazenuvia, N. Y.

may0-8m* Annin Long Chambrelain, Musical medium, may be addicated at 11 Chapman atreet, Douton, Mass aug 29-5m

MRS M. C. TUCKER WILL RUBERC CASEs to locture. Address, Liberty Hill, Cain. 2071—8

In M. Ourres speaks upon questions of government, Address, Hartf.rd, Cann. 10421—9

W. W. Rossent, magnetic healing medium, Intiand Va. will answer calls to lecture. John T. Akon, magnette physician and progressive loc-turer, 6 Posri street, Rochetter, N. Y., P. O. box 2001.

Mas. C. M. Srows, lecturer and medical chairsonant, will ansar calls to leature, er visit the sick. Examinations by letter, on receips of autograph, \$1. Address Janesville,

Mass Lizzie M. A. Carley, inspirational speaker, ore of fames Lawrence, Cleveland, U. Will speak week orenings and attentifunerals.

Mrs. Jusia L. Baown, trance speaker, will make engage-monts for the coming fall and winter in the West. Address. Prophetstown lilingis. Will answer calls to attend fur arale-

MRS. MARTHA RANSON, trance speaker. Advices J. G. Howard, Milwaukte, Wis.

Mice L. T. Whittier will answereally to lecture on Health and Dress Reform, in Wisconsin and Illineis. Address, Whitewater, Walworth Co., Wis.

MISS BARAR A. Nurt will answereally to lecture in Kew Marthy Marthy Corporation. Address, Claration Marthy Marthy Corporation of Marshylastic, Address, Claration Marthy many, N. II. Septiment of Managements. Address, Clare-mont, N. II.

B), H. Hanttrow, Lewiston, Me., (twenty years a practical phrenologist,) lectures now on the science of Matrimony, or the laws of compatibility. Mr. and Mas. H. M. Mittens, Emirs, M. T. care of Wm.

H. B. Srouns, inspirational speaker, Ma. & Warren street, Bonson Torras will receive calls to lecture, after the let of December. Address, Serilo Heights, Ohio, octal—f f December, Address, Serile Reignis, Onto, October Bensamin Tone, Janearille, Wis., care of A. O. Stowe, Oct31—3at

J. H. LOVELAND. Will answer calls to lecture. Address for the present, Williams L. Conn. apti--?
L. Junn Panner's address is discinnati, Chie. spli--?
REV. ADIN HALLOU, lecturer, Hopedale, Mass. apli--? W. F. Jantzeon, trance speaker, Paw Paw, Mich. apl1-1

Our Cause in Washington,

In the BANNER of last week Warren Chase quertes as to the whereabouts of former advocates of Spiritaalism. This leads me to fulfill a promise I have made to myself a number of times lately, to give the readers of the Bannes an inkling of what we are doing in Washington. I trust we have catabilebed permanent meetings, and now ask the cooperation of all lecturers and mediums. The meetings are held every Sunday evening at Smeed's Hall, on 9th street. Rev. Juhn Plerpont gave the first lecture. The next Sunday the deak was occupied by T. Gales Porster. This was the first opportuoity I have ever had to hear him, and ! think I can say that he gave the very best trance lecture it has ever been my good fortune to bear. The two past Sundays our Bro. A. E. Newton bas lectured. Of his lectures I do not need to speak. He fully sustained the honorable reputation he has won in past years as a faithful, earnest and able advocate. He will continue to lecture during the month of November. In December we shall probably have a continued course through the organism of Bro. T. G. Forster.

The foregoing, I think, will satisfy Bro. Chase that two at least of whom he inquires are doing their duty. They are engaged in the War Department, but find time to advocate the cause so near the heart of all. In addition to those of whom I have previously spoken, I have recently found that Dr. Dresser, of New York, has taken his abode with us.

Spiritualism has a great many carnest inquirers among os, yet it is in its infancy, and demands the rudimental phases. Mediums for physical manifestations are called for. We hope before long to see the famous Davenport Brothers, Chas H. Foster, Mrs. A. I. Chamberlain, or any other medium who can give such evidence as to cause the reflecting mind thoughtenough to investigate. I think there is no field call? ing for manifestations equal to Washington, and no place from which more good can result. Any medium or lecturer desirous of visiting us can address Dr. H. C. Champlin, or Dr. E. B. Hay, the President and Secretary of the Association of Spiritualists of Washington, or myself.

I have recently heard of a young man in this city. in whose presence physical manifestations of a purprising nature take place. They occur in the light. I have been anable to meet with him as yet, for he is afraid of becoming public. The first he knew of his power was while lying in bed; his umbrells was deliberately passed from one side of the room to the other. The next manifestation was, his large traveling trunk was carried with great force the same distance, and other equally unwieldy bodies moved in a similar man-Yours for the truth.

ALFRED BORTON. Washington, D. C., Nov. 9, 1863.

COMMONWEALTH OF MASSACHUSETTS. [OFFICIAL.]

> By his Excellency, JOHN A. ANDREW. GOVERNOR.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSOIVING AND PRAISE.

By the advice and consent of the Council, I do hereby appoint THURSDAY, the 26th day of November next, to be observed by the people of Massachusetts, as a day of Public Thankagiving and Praise. And I respectfully, but earnestly exhort all the people of this Commonwealth, whom this Proclamation shall reach, wherever they may be, whether on sea or land, within our quiet borders, or abroad on distant fields of War to consecrate that day, in the sight of Almighty God. our Heavenly Father, by heartfelt works of charity, by devout thanksgiving, and by joyful praise. "O go your way lote his gates with thanksgiving, and into his courts with praise; he thankful unto him, and speak good of his Name. For the Lord God is gracious.

his mercy is everlasting."

For all the innuncrable mercies, for the infinitude of blessings by which the year has been crowned; for health and prosperous industry, for peaceful homes, for waving fields of grain, for harvests rich with all the food of man, for all the boundles of the ees, the wealth of mines, the skill and thrift of every handicraft; for the great agencies of Nature berself, ing as kindly helpers to the hands of men, and for all the fruits of their gigantic tolt; for intellectual activity, and moral life; for every gift and fruit of rescon. of conscience and religion, bless ye the Lord, and him

Let us reverently contemplate the waderful Providence which has led and guided the hearts and minds of this people, and is shaping and working out the destiny of this Nation. Even in time of war we are rejoicing in the growth of the arts of Peace. Subjected to its temptations and demoralizing influence, yet ed to its temptations and demorations inducate, yet the virtues of forbearance, patience and charity, are daily blustrating the modal life of our people no less conspicuously than their loyal patriotism. Bide by side with the march of armies, and the destructive engines of War, move the messengers of Love, with every solace for the body or the mind, to soften the soldier's lot or alleviate the travail of mortality. Sometimes slowly, and with hesitating tide, but always surely; sometimes with a receding eddy, but always on an undercurrent of steady and majestic power, has been borne the symbol of our Nationality. The moral sight has been quickened, duty has grown clearer to the mind, and faith has grown warmer in the heart, as the revelations of trial and the discipline of a great suffering have done their appointed work.

Blending the temper of forgiveness with an unflinching integrity of purpose; weeping with the bereaved who mourn the beauty of our Israel slain upon our high places; but catching the sublime spirit of those who sealed their testimony with their blood, may we fail not to implore on this, our annual festival, strength from shove to exercise ourselves also in every heroic virtue for the vindication of right and the overthrow

Let us trust that Peace soon return to our borders, and a union of hearts and hands revive on the rains of that injustice and bumanity which bred our sorrows: when all the inhabitants of the land will units to sing. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

Given at the Council Chamber, in Boston, this first

day of October, in the year one thousand eight hundred and sixty three, and the eighty-eighth of the in-dependence of the United States of America.

JOHN A. ANDREW.

By His Excellency the Governor, with the advice of the Conunil. Council. OLIVER WARRE, Secretary. God save the Commonwealth of Massachusette.

Correspondence in Brief.

APPRECIATED .- A friend in the West, in a note inclosing the amount for a renewal of his subscription.

"You have resson to be proud of the beautiful appearance of the Bannus. The spiritual and intellectual feast which it contains each week is all the more psiatable for the neat and tasty manner in which it is served up to the thousands. Those who miss the Ban-was are deprived of a luxury indeed."

A lady correspondent writes:

old wish to procure homes for my two little girls, aged respectively 6 and 8 years. It is very hard to part with them; none but a mother knows see hard; but I must I I wish to procure them homes in families of Spiritualists, where they would be treated as shelr own. They are bright and intelligent," For further information apply at this office.

Boscobel, Wie., Nov. 10, 1863. This thriving town lies thirty-five miles cast of Prairie du Chien and McGregor, on the railroad, and the majority of its citizens are liberals, and yet there are but a few Spiritualists here. No lecturer has ever vis-ited this point, and this item is to call the attention of some laborer is the vineyard, who may pass near us to the fact. I am arged by the friends here to write dirust to some medium, and socure their services; but i prefer to addees the Bannas on the subject, with faith that it will be responded to in due time. Truly the barvest is steary, but the laborers are few. I. R. Taats.

Why is a women in love like a man of profound knowledge? Because she understands the aris and

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

Banner of Light.

BOSTON, SATURDAY, MOVEMBER SI, 1868

OFFICE, 158 WASHINGTON STREET, ROOM No. 2. UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

The Impe.

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

Wade through slaughter to a throne

gates of mercy on mankind '; but I have a far other and far brighter vision before my game It may be but a vision, but I still cherish it. I see one wast Confederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild blicks of the Adantic westward to the calmer waters of the Pacific: and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the appressed of every race and of every olima."—Estract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Conspiracies against Society.

An exchange is led to say, from seeing the extortions which are practiced upon the community by one and another, that " conspiracies to raise the market value of necessaries are punished in Turkey, and, we believe, in Russia, with the lash and the pillory. There is something very wholesome, sometimes, in the sharp policy of absolute power." We accept the remark as an apt one for the present times; for, of the many sine which are set down in the calendar, not one but has some sort of an excuse or apology likewise set down for it, save only the beingus sin of conspiring to keep provisions, fuel, and the several necessaries of life, at a price where the poorer classes cannot by any possi bility reach them. We read of tigers in the jungles. of gorillas in the African wilds, and of Arabs Ising in wait for the unapapenting traveler near the springs in the desert, and our flesh creeps, while our souls shrink with horror at the blood-thirstiness depicted in their mein; yet they are all positively human, and even Christian, by the side of the men who forestall prices in coal just as the severe weather approaches, or com bine to put the price of flour above the reach of the means of the ordinarily poor.

We are frequently told that this is the funt, however and that it is so common an one as to excite no specia attention; and we may be told, too, as we often are, that it is like trying to whistle down the wind to at tempt the reformation of this great evil by discoursing against it. It may be even so, though we do not believe it; we know it never would be so, were all those who are sure of its wickedness to refuse to be quiet concerning it whenever a fit occasion offered for them to express themselves. It is by this very system of ducking and dodging that so many evils still hold their place in the social system; were we all to speak out. a common sentiment would soon be formed and combined, against which resistance would be vain. We have learned that the poorest way of curing an evil to to stop talking about it. Rogues and knaves ask no better chance than that which silence furnishes them. Burglars choose night for their nefarious operations, on the same principle. The only way to cure a social evil is to work a change of the social sentiment respecting it; and, with that irresistible lever in hand. we have something like a chance to accomplish the result aimed at.

in time of peace this great evil is bad enough; in time of war it is too bad to be properly characterized. Our common tongue falters and falls for lack of words strong enough to denounce it as it deserves. When every commodity is as high as common reason will possibly allow, then to have a class of men, who call place the very necessaries of life out of the reach of this time, when the Bussians were in such high feaththose who chiefly want them because upon them society is chiefly dependent, is a practice which not only convicts the laws tolerating it of even greater golit metropolis, and still, if he had done so, he could not than its authors, but brings the heaviest reproach bave fallen upon a more lucky, or unlucky, time to upon those customs of society which are generally obtain the information he was in quest of. thought to belong to a state of civilization. We could wish, on beholding these wicked practices of a considerable class of our people, that they were indeed compelled to submit to the lash and the pillory in regultal of their crimes. For it is crime which they practice upon the community, and by no other name may it be fitly spoken of.

Because meanness and wickedness are the custom, because the money they too often secure bribes the body of society into a show of respect for those who possess it through such practices, because people tolerate what in fact they despise and contemn, and men of evil ways are not dragged up to a felon's trial at at all why those ovil ways should be slightingly passed over on the other hand, that is the very reason why they should be all the more thoroughly and persistently blown upon. Let in the light, as strong as possible, upon vice, and its horrid deformity will be all the sconer seen. Conceal evil ways, and the community soon corrupts from the false habit, at its very core. it is not only better, it is absolutely necessary, that this corruption should be exposed to the light, laid open to the air, that purification may be wrought at are of the greatest promise for them in the future. the earliest moment.

No community that permits its poor and, comparatively speaking, dependent class to be made poorer by extertioners, oppressors and thieves, ought to expect that existence in a state of health and wholesomeness is at all possible for itself. No society that allows one class of men to combine, merely because they have the power and facility, against the prime wants and the bare necessities of another and a helpless class. can well expect for a long time to stand. The poor must be provided for even before all the rest. The laborer is at the bottom of all our civilized possibilities; take him out of the scale, and the whole system will come down for want of support. And if the controlling powers, or conditions, or laws, of society do money, neither ought it to permit the rich member to take the poor one's bread in order to make himself still more rich by the transfer. It all resolves itself Take. What belongs equally to all, no one class has a right to appropriate and deny to the remainder, for no better reason than because it has the power. The soclety that tolerates the practice is not wholly civilized is not able long to exist. It will soon be stung to death by its own scorpion vices.

We cannot speak to one another too plainly, or too often, about these vital matters. They concern the life-blood of our social existence. We cannot tolerate thom and live. We must either break out in open and terial interests rather, then here is every reason why they should reform an evil which will, if unchecked, the people alone, here is a chance for them to do some

alties all combinations which can be shown to exist, whether by the aid of direct'er circumstantial proof, for the purpose of forcing the names to pay more than a fair price, all things considered, for coal and flour, or for the other articles which go to the support of human life. Buch legislation is needed a good deal more in these times than any problemations of emancipation; and we have never yet been able to see how the cause of genuine freedom is briped on, by putting the yoke on the necks of one class even more heavily than it was ever laid on those whom it is proposed to reileve. No such philanthropy will stand. It is a stench in the nostrils of all pure men, and should forthwith be cast out. Let our reforms be thorough, or they fail of their work entirely.

A National Bankeupt Law.

The needs of the country have long demanded some general law of the above description, that shall deal justice to both debtor and creditor, yet release the former from bonds which are of no practical service in the cause of right, but are of decided damage to the interests of the nation,' A National Bankrupt Association has been organized in New York City, of which Mr. George L. Cannon is secretary; baving for its object the "speedy passage of a bill to provide for the relief of honest, but unfertunate debtors, and the equal and just distribution of their property among their creditors, to whom it justly belongs, and allow the debtor to commence business again free from the claims he could not pay." This object is to be most speedily and permanently secured by a uniform system of Bankruptcy through the United States. Every part of the country, and every class of society, is interested in the passage of some such measure. It is perfectly fair for the creditor, for he understands the effects of giving credit beforehand; and it is no more than common justice to the debtor, for it unties his bands when it would otherwise be in the power of a grinding creditor to keep him bound in servitude, permitting him to go at business again and retrieve his fortune if he can. On no other plan than this can the industry and commercial genius of a great nation like ours be made of any value.

It behooves Congress to look after a legislative plan of this sort, as soon as possible. Here are thousands of active minds, all ready for business, with valuable experience and discipline stready at their command. who are no better than so many dead men to the nation, because they cannot be allowed to bring their powers into play again. Their faculties are locked up. hidden away. They are made of no further use to the nation. If this is the way to develop the resources of a community, or a State, or a federation of States. then it is an altogether novel nation in political economy. We are to-day engaged in resisting the assaults of another organized form of Slavery, and it would go bard but we are just as much bound to attack the same institution in this form also. For that is but a new form of servitude which weighs men down beneath the load of pecuniary obligations, when they ought to be released as soon as possible in order to recover themselves again and become active producers of national wealth.

Any information on this most important topic can be had by addressing Geo. L. Cannon, Box 848, New York Post Office.

Marshal Forey in New York.

The great French General who has been for the past year industriously carrying out the instructions of his imperial master, Louis Napoteon, in Mexico, landed in New York, the 7th inst., on his way back to Prance, There he was going to give an account of what he had done in the neighboring republic, and; no doubt, to put into the imperial ear a suggestion relative to new movements or combinations. 'The frigate in which he sailed from Vera Craz touched at New York for coal. and while delayed for that parpose, the Marshal took a brief run over to Niegara Falls. There was more or iess talk of a shying character. In the New York papers, over a project to tender Napoleon's new Marshal a public dinner, and some went so far as to suggest that what was left of the Russian affair would be plenty good for him. We cannot think Napoleon dithemselves human, combine to put prices higher, to rected his military agent to come to New York just at er, with a view to see what sort of treatment he would receive from the merchants and people of the great

The Russian Serfs.

Russia keeps up with the movements of the age. The Czar undertook emancipation in earnest, and be is carrying it out in good faith. A gentleman now traveling in the Russian Empire writes home that there is no sham about this business, but that it is a great and noble_reality, carried out with a combined courage and caution that do equal honor to the head and heart of its imperial author. We can acarcely comprehend the extent of this magnificent revolution. In its progress some forty multions of people are raised from a condition closely skin to siavery, to the level the bar of strict and equal justice—that is no reason of free men of other civilized States. The act is consummated with little suffering or inconvenience, and with large prospects of future advantage to the nobles and proprietors of land. The emancipated serie already betray a most encouraging degree of intelligence and industry, which surprises none more than their former owners. Schools are established, and money which had been hearded is laid out on laude and tenements, and in many other ways the raised dependents show symptoms of an intelligence and sagacity which

The Maryland Election.

It strikes the, ordinary reader with surprise to find that the recent election in Maryland, a slave State, has gone with such an emphatic voice for Emancipation. It is true that the success of the unconditional Union Party there, is equivalent to the triumph of the cause of Emancipation. What are we to think of the progress of events, when we behold a State like Maryland, settled by the proudest blood that ever flowed in the velue of cavallers, and sensitive to its pet institutions beyond almost every other State, except, perhape, South Carolina, now turning its back deliberately upon all its old traditions, and agreeing to let them all go for the sake of Union with progress, and not permit the poor member to take the rich one's the great movements of the age? What other conclusions can we draw, than that Emancipation has been practically set on foot by the operations of the war. and that it will not stop until the end designed of into nothing more than this simple matter of Give and Heaven, shall have been successfully reached? Maryland will find berself an entirely new State, redeemed and regenerated, when divested of her slavery system: and it is certain that Kentucky, Tennessee, Virginia. and Missouri, will soon follow her shining example. for barbarians set us a better example than that—it thus putting it out of the power of slavery ever again to overturn the settled order of the affairs of a continent.

Spiritualism in Australia.

We have received No. 4, Wol. 1. of the Australian Spiritualist, dated August 16th, 1868. It is published destroying revolt, or a class of Shylocks will put their by F. Sinclair. We shall copy from it hereafter. So gripe to our throats and choke us to death. All these it seems the good cause is spreading to all parts of the things call for legislation. If our law-makers regard earth. First in America, then France, Germany, not the morals of a community primarily, but its ma. England, the East Indies, China. A general breaking up of the Old, to give place to New, is being inaugurated everywhere. What man of reflection can look sorely master as all. If our public agents legiclate for onimly on current events, and not see the hand of Divine Providence in all these things? Men are to be substantial work. They should visit with severe pen, made wher and better by tribulation.

Fraiernity Lecture.

The third lecture before the Parker Fraternity was announced to be delivered by Gen. Butler, says the Post, but he was summoned to active service, and Theodore D. Weld was selected to fit his piace. Mr. Weld's lecture was delivered November 10th, and was attended by a large audience, though not quite so unmerous as have attended the previous lectures. Mr. Lang played upon the organ for bail an hour before the lecturer came upon the platform, and his efforts were loudly applauded. These introductory perform ances form one of the attractions of the course of lectures, and are always well attended, and are listened to with much attention.

Mr. Weld announced that he should speak of the "Higher Law," a phrase which had been jeered at and scorned since it was first uttered by Mr. Seward in a speech in Western New York ten or fifteen years ago. The laws of God are open to all, and the rage and the boor may study them with equal freedom. And the latter often learns more from his observation and natural tact than the former can glean with the essistance of his books. Even the fool knows that the fire burns, that it hardens clay and softens wax: that water will freeze, run down hill, float ships, toes and wreek them. He needs no teacher to learn him these and a thousand other similar things, but is at home in them all. He calls them natural and him a natural fool who says they are otherwise. The words law, cause and effect he never speaks and never will, but the things they stand for he has mastered, and he always acts upon his knowledge. He understands in the same way the operations of mental and moral laws, and, without knowing it, has scaled to the heights of the higher law; indeed be was born there, and has never left the apot and never will. Every step from berbariem to civilization, from heathenism to Chrisisnity, from despotism to democracy, has been a viotory of the higher law, or rather of the one only law. The laws of Moses, Draco, Solon, Lyourgus, and the Justinian code were all founded upon this, and it was the only ismp that lighted up the dark ages till Luther re-lliuminated them. In that light Hampden, Sydney and Milton stood revealed, and Manafeid, Sharpe and Blackstone broke the clouds that surrounded it, and it burst in fall light upon our Declaration of Independence. The perfect day will come when the proclamstion of President Lincoln has accomplished its work. Baving thus considered what the higher law is, the lecturer proceeded to consider what it does. If the soul receives it willingly, it showers down blessings, but if it be received with scorn, its reaction. To illustrate this Mr. Weld desired to select some great crime, which had been fostered and assisted in its growth, until a reaction had come with terrible woe apon its friends. He thought the history of slavery in this country was such an instance, and went on al some length to describe the evil of slavery, and the ponishment which it brought upon the nation where

The next lecture will be by Rev. Henry Ward Beech-

Steikes.

The frequency and extent of the strikes which are occurring at this time, stretching through all the cities from Boston to Washington, compel the attention of reflecting men. It is plain enough that they are the result of necessity, in the first place—the prices of necessaries rising much faster than wages. To make the matter as equal as possible, and in order that the laborer shall have as much hire as he once did, proportioned to what it will buy for him in provisions, fuel, clothing, and the like-it is fair that an advance should be made in his pay. Hence the present combinations, extending from our eastern navy yards to the public offices in Washington. The men seem to have selected the present as the time when their demands would be most likely to prove successful. Indeed, some of their speakers frankly announce as much. That is all very natural. But even though their demand is a just one -as it certainly is, if wages have not been increased for two years, as some of them claim-it is to be home in mind that by foreing their employers, who are ninder contract to the Government, to lie idle, they are directly hindering the operations of the Government itself, and at a time when it needs the whole services of all its men, to put to death this wicked rebellion. There is a rational limit even to the demands for justice. They should be made at the right time, and in the right way, or they fail through want of sympathy ulties—she entered upon her engagement with him si and cooperation on the part of the community. Both Clinton Hall last Monday evening. Labor and Capital have rights, and we believe that the proper adjustment of their rights and relations is excellent discourse on the "Mysteries of Godiness." to form one of the great questions of the years which Her graceful manner and eloquent speaking attracted are just before us. Let the poor mechanic have every and lifted the audience. They listened with profound cent that belongs to him, however. The wrong is attention to her truthful and original exposition of the rarely done on that side of the question.

Rev. Charles Beecher.

This gentlemen, it appears, has been forced to reign his pastoral charge at Georgetown, in this State. owing to the very rank opposition to him entertained by the minority of his parish. The Essex County Conference of Churches had suspended the Georgetown Church from fellowship, because that Church insisted on retaining a pastor of their own choice. That pastor (Mr. Beecher.) had been tried for "heresy," and duly convicted; but his congregation stuck to him still, and there was no way of driving him out of his parish, if not out of the Orthodox ministry, but by the step which the Essex Conference has finally taken. We trust that body is now easy in its mind. It must feel a little consoled, too, to reflect that the people of Georgetown have elected Mr. Beecher to the Legislature, and that their confidence in him is unimpaired, whatever these heated sectaries may think of him. What will these loving Christians (i) do when they meet in Heaven? We should n't wonder if they actually quarreled for their privileges before the Throne. Their carryings on here, at any rate, are ridiculously childish and malignant. No wonder they bate Spiritualiam so badly.

Louis Napoleon's Case. This gentleman is afflicted with another trouble than that of Mexico-personal and bothering. The Busslan bear does not plague him one half so much. Correspondents of London and New York papers, writing from Paris, say that he is not able to disguise any long. er the fact that his old disease has laid its hand on him again, and this time heavily. It is openly stated that he is in imminent danger of being taken off at any time, and very suddenly. What he will leave behind him for a legacy, any of us can see for ourselves. His empire will be worth little enough, as an inberitance, to bie boy, or to his wife; in fact, there is little fear of the French people troubling themselves with thoughts There are to be several Schools of Art taught within about his family, or their future. The next wave of war that sweeps over Europe, is likely to submerge will be devoted; and there will likewise be a latter them all.

Agency.

Dr. I. K. Coonley is authorized to take subscriptions for the BANNER OF LIGHT. Mr. C. is doing good service in the lecturing field, and also in the healing art he is not behind many of larger pretensions: We want mynarhoux to subscribe for the BANNER, and Bro. Coonley will be always ready to take the juid pro

Mise Lizzie Doten at Lycous Hall. Miss Doten will speak in Lyceum Hall next Sunday, afternoon and evening. Those who were mable to gain admission to the hall when she last spoke here. will now have an opportunity to listen to this popular the state of the material

New Publications.

BOULIAR. A TALE OF THE GREAT TRANSPRICE. B. Spee Sargent. I vol., 12mo., 500 pp. New Toris. G. W. Carleton. PROCESAR. In this remarkable movel we have been agreeable

surprised to find the author boldly declaring his belief in the spiritual phenomena. The story derives its singular title from one of the principal characters, an eaped negro slave, who has received from his master, half in jest and half in carnest, the name of " Peca. liar Institution." The fact is founded on facts orm municated by General Butler, showing that at the time of the occupation of New Orleans by the United States. forces, it was not an uncommon thing to find among the female slaves, women so white as to be madiatin. guishable, both in features and in complexion, from the fairest Anglo Saxons. There is still displayed at the store of Williams & Everett, on Washington street, an iron instrument of torture taken from the neck of one of these suffering creatures. From the materials thus furnished-materials abounding in all the elements of the most passionate and engrowing dramas—the author has constructed a novel, which, in profound and well snatained interest, and in that carnestness of purpose and sincerity of style which produce upon the reader the effect of literal truth, has been seldom equalled. The character-painting is excellent; and the grouping of the various scenes is executed with rare fidelity and skill. The description of a slave-auction in New Orleans has the vividness and spirit of one of Hogarth's pictures; and the din. ner scene at the St. Charles Hotel, in which Senator Wigfall and the notorious George Saunders are introduced, would do credit to any modern humorist. Perhave one of the finest comic scenes in the book is that between Pompilard and Maloney, the Irish tailor, in the chapter entitled " Making the best of it." Of the feminine portraits we will say nothing, except that we believe every woman's heart will recognize their truthfulness.

We will not detract by any analysis of the plot or exposure of the leading fucidents from the curiodity with which the whole story will be read. Suffice it to say it is a book which is not likely to be confounded with the thousand and one fictions that are pouring from the press. . It must be read by all who would keep pace with the highest literature of the day, for it is a work not only of the most engaging and delight. fol character as a novel, but one worthy of being preserved and often referred to for its passages replete with a stirring eloquence and lofty spiritual wisdom: for its patriotic teachings, its words of consolation to the bereaved, its cheering views of life, and of the " great transitition " to which we are all hastening. Joined to its thrilling interest as a story, " Peculiar" carries in its elequent and glowing style the unmistable impress of genius. The author of the work is a gentleman of the highest literary reputation, and m well and favorably known in the world of letters, that the mere announcement of a work from his pen is sufficient to secure thousands of readers. We commend this work to our readers as one which will especially interest them.

STRANGE STORIES OF A DETROTIVE OFFICER; or, Corl. osities of Crime. By an Ex-Detective. Dick & Fitzgerald, publishers, 18 Ann street, New York. For sale by A. Williams & Co., 100 Washington street, Boston.

The above is the title of a book of near two bundred pages, made up of collections of stories, all of which have a strong personal interest, and some of them are extraordinary in their details, without being extraragant or improbable. An expert detective is called on to play a game of fence with men whose witz are sharp. ened by need, fear and practice; and the contests between skill and roguery in which he engages are attractive to all conditions of people. A perusal of the work will give the reader a pretty good idea of the annals of crime in large cities. The price of the work is fifty cents, sent by mall postage free.

BALLOU'S DOLLAR MONTHLY MADAZINE for December is well filled with interesting stories and Illustra-

Miss Doten's Lecture.

Unintentionally we last week omitted to speak of Miss Doten's visit and lecture in this city.

In obedience to the long-ago and most urgent request of Edgar A. Poe-whose spirit had many times communicated poetry to mankind through her adapted for

Under the exalted afflatus she delivered a peculiarly familiar text. Our reporter was present, and we shall, therefore, soon give her lecture to our readers.

Succeeding the lecture came the promised Poun from the spirit of Poe. His influence seemed to overwhelm her in a flood of nower. It was his " Farewell to Earth"-a poem of unusual measure and merit. It was fully reported, and will be incorporated in her new book of poems about to be issued.

The New York friends with warm hearts welcomed Miss Doten to the platform, the " Harmonial Cholr" greeted her with harmonious strains, and the audience thanked her for mediumship so complete and outvincing .- Herald of Progress, Nov. 14.

Mrs. Laura Cuppy.

This lady occupied the platform of the Lyceum Soclety in this city on Bunday, Nov. 8th. She is from Dayton, Ohio, and this was her first appearance in the New England States. Her personal appearance is much in her favor, giving unmistakable evidence of refinement and culture. She was greated with intelligent audiences, which crowded the hall.

In the afternoon she spoke upon "Bin and Sorrow, and their Lessons to the Human Family," in which she made a noble pies for fallen humanity; gave a touching and sympathetic picture of life's corrow, and closed with cheering view of the benefits and rewards which

await all as the result of earthly suffering. Her evening theme was: "The Present Crisis-Its causes and probable results." A phonographic report of which will be found on our eighth page.

Mrs. C. speaks in Dodworth's Hall, New York, the next two Babbaths.

A National Academy.

In New York has recently been laid the corner-store of a new National Academy of Design. With the elegance of the architecture and the cost of the general undertaking we are not about to speak; but simply of the rapid growth which the spirit of Beauty, which is the spirit of Truth, is making in this country. this Academy, to each of which appropriate record room, a library and council-room, and magnificent picture galleries. This is the first Academy of Flor Arts on this side of the Atlantic.

Choises Meetings.

The Spiritualists in Chelses opened meetings in Li brary Hall last Sunday, U. Clark lecturing in the altermoon and evening. Many friends in that place will gladly cooperate in cetablishing regular Sanday einblies.

A Quiet Hint. As the long evenings have come, now is just the right season to subscribe for the BANKER OF LEET, one of the most interesting papers within our knowled edge. Friends, tell your neighbors to take it. Des'

10 40 1 - Out you'll and by 1 - 24701.

te diffident in a good sease.

Mrs. Eliza Chubb Clark, iz Charlestown.

Mrs. E. C. Clark loctured in Charlestown, City Hall. Sanday afternoon and evening, the 8th., and her fine impirations were highly appreciated by the good as-

sembly giving ber andience. In the afternoon she spoke on the uses of Spiritualism, dispensing truths which took deep hold on the minds and bearts of ber hearers. She said Spiritual ism was not responsible for the unwise use which some made of it. Yet we need not judge persons in a manner to condemn them. They must judge themselves in the light of truth and experience. But we must discriminate; we cannot glose our eyes and become blind. Everything that comes through medians needs a thorough sifting; accept what comes for just what it is worth, no matter how it comes. We have an abundance of the good and the true; there are phenomena which none can deny, and we must face them. A fool can laugh at a fact, but a philosopher pauses and considers. Spiritualists ought to be the best people on earth; they work in a silken harness made by angel bands. We have what are called trials, crosses, sacri floes, sufferings, losses; but they are not such in reality; in laboring and suffering in a noble sause, we sacrifice nothing, we lose nothing worth retaining; we are more than recompensed. Cultured minds receive Spiritualism for its breadth of thought and its sublime philosophy; the people, or what we call "sinners,"though we have no "sinners" now, they are only "un progressed." "undeveloped." "misdirected"—the people receive it as the multitude received Christ, for the glad tidings.

In the evening the lecturem introduced her subject with the trance vision of Peter on the house top. When all things are seen from the celestial Hount, nothing is common or unclean; all have their use, their significance. Spiritualism reveals all our relations In life, and enables us to distinguish between the false and the true. Some mistakes are inevitable. There are those, who, in social life, mistake passion and fuscination, for affection and inspiration; some think they are inspired or impressed, while they are govern ed mainly by impulse. To the credit of mediums, let the world know that none of them teach aught that is really evil; all are uniform in teaching the noblest sentiments; mediums are warm, tender and sympathetic in their nature; they must needs be thus to become agents for the loving messengers of the Father; but like all other human beings, they are liable to err. Mediums are generally the best preachers of physiciogy and of practical living. The pulpit is otherwise, and Spiritualists have constant battles to fight, and vast fields to cultivate. We work in the trenches, as Wendell Philips said. But no matter, so long as our purpose is strong, and our aim high. We cannot de-One in words all the great truths and principles in volved; all of our expressions are more or less imper feet, but we can think, and feel and aim, to live up to our highest ideal.

The Charlestown friends may be congratulated on the renewal of successful meetings in the City Hall, under a management well calculated to give good satisfaction, and their appreciation of speakers like Mrs. Clark, is a good sign She is a lady of thorough culture and deep experience; her in-pirations are eminently fine, beautiful and practical; her illustrations are poetle, pointed and classical; her style is senten tions and aphoristic, and never prosy; her sentences flash with inspirations which take a direct hold of the mind and heart; her voice is mild, her manner quiet and easy; her appearance agreeable, and her mind in tense with thought and feeling. Though she seems strongly inspired, she claims no novel mediumship. Mrs. O. has closed her labors in this vicinity, and has returned to her home in Eagle Harbor, Orleans Co., N. Y. Many friends in Boston and vicinity will miss her face, and will be glad to learn than she expects to return after next February, and will accept of a few invitations if written to at Eagle Harbor.

Warren Chase in Illinois.

The following alin from the Dally Pantagraph of Oct. 30, Bloomington, Ill., shows the estimation the Illinoians have of Warren Chase as a lecturer on the war. He was subsequently induced to repeat his lecture on the war, after closing his course on Spiritual-

"The speech last night by Warren Chase of Michigan, at the Court House, was beard by a tolerably large audience only, owing to well known causes.

Mr. Chase introduced his subject by reading from an elegant peem addressed to such as fear that we may possibly fell in the effort to subdue the rebellion; and the speech amounted to a demonstration that failure is impossible. He reviewed the history of the causes of our atrength in the past, and power and inexhausticratic principles and Southern institutions were in-compatible. And he pointed to this state of things as the true source of the rebellion. The argument was thoroughly worked out and completely demonstrated. but in such a manner that no mere synopsis can do it justice. And we are compelled to say the same of the rest of this most able speech. It was the speech of the

Reports of Lectures.

We have a phonographic report of a lecture by Henry T. Child, M. D., delivered in Phoenix Street Church. Philadelphia, on Sunday, Nov. 8th, which will appear

Also, a full report of a lecture by Mrs. Cora L. V. Hatch, delivered at Clinton Hall, New York, Nov. It to the editor of the San Francisco Mirror for publi-8th, which we shall print in our next.

S. J. Finney in Portland.

Bro. Finney is engaged in delivering a course of lec tures to the Spiritualists of Portland during this month. A correspondent writes: "Bro. Finney is electrifying our citizens by his eloquent and highlywrought intellectual addresses. He has not been surpassed by any one who has occupied our platform."

Announcements.

U. Clark speaks in Charlestown City Hall next Sunday, at 3 and 7 1 2 r. m. As he remains in Boston during the winter, he will accept of lecturing invitations in the immediate vicinity, attend funerals and officiate at marriages; and he proposes to form Bunday Schools wherever conditions are encouraging. Per manent address, HANNER office.

Mrs. C. P. Works speaks in Troy, Va., on Sunday, Nov. 224.

Dr. L. K. Coonley will lecture in Harrisburg, Pa., during the month of January. Miss Nellie J. Temple speaks in Chloopes during

this and the following month.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

E. J. K , WESTPIELD.-You can ascertain the address of the person you allude to by referring to the List of Lecturers in another part of this paper.

Who says .. Uncle Sam " is n't a liberal old gout.? Besides sending food to the famishing Lancashire (Eng) operatives, he has fed the starving Vicksburg (rebel) people to the amount of \$52,000 | Love your seems to be Usole Samuel's montto just now. Well, why should n't he be liberal? He has enough, and to spare, and by giving so the needy he is practically praying to Aimighty God to preserve the American nation. Such prayers are always beard, and will be fully answered in the right direction; we have not the remotest doubt. ----

ALL SORTS OF PARAGRAPHS.

We received too lateror this week's paper an interesting report of the proceedings of the Yearly Meeting of the Friends of Progress, held at Richmond, Indiana. It will appear in the BANNER next week.

Bro. A. E. Newton, of this city, is delivering a course of lectures before the Spiritualists of Washington, D. C. He will remain in that city for the present, se he holds a position under Government in the Quartermaster's Department.

The last issue of the Herald of Progress copies from this paper Bro. Willis's excellent lecture, " THE BOUL or THINGS," delivered in New York on the evening of Oct. 25th, without giving us due credit therefor. Perhaps it was an over-light.

... Psychometry and Psychology's is the title of an easey by Mrs. Jane M. Jackson, of New York, which may be found on another page of the BANNER. Bhe observes with truth, "that a medium, open to the spiritual tides, may be flowed by muddy or transparent waters. So, too, the beautiful pond-lily, which exhales the very odor of beaven, is rooted among slime and anakea."

LINES, to the Memory of Col. Elias Pelsener, who was killed at the battle of Chancellorville, will appear in next week's Bannes. They are from the pen of Miss Belle Bush, with whose beautiful poetry our readers are already familiar.

The rush of people at our office of late, to attend the Free Circles, is so great that it is often a hard matter for us to get to our sanctum, as the corridors leadng thereto are completely blocked up. On Thurs day last, just before the opening of the circle-room, we begged to be allowed to pass through the crowd, when an elderly lady .. did n't see how we could !" We replied that we must. The ill.tempered response. was: "Well, I suppose you will—any big, strong man like you can." We assured the good lady we did not intend to occupy a seat in the circle-room. This pacifled her, and we passed on. We merely mention the Incident to show how anxious people are to witness the spiritual manifestations given through the instrumentality of Mrs. Conant at this office.

Attention is called to the advertisement of Mrs. Collins, healing medium. We understand she has made some remarkable cures of late.

THE HARBINGER OF HEALTH .- Those who have ordered this valuable work will have to wait but a short time longer, as we are expecting a full supply from the binders in a very few days. Hereafter the price of this book will be one dolla -Herald of Progress. e dollar and twenty-five cents, postpaid.

Forbearance, charity and faith are the cardinal virtnes of life.

Digby wishes to know if it is any reason, because a man reads much on Sundays, that he should have weak eyes during the rest of the week. Perhaps Jo. Cose

At a stated meeting of the Massachusetts Historical Society, held at their Hall. in Tremont street, Nov. 12th, tributes were paid to the late Lord Lyndhurst, an honorary member, and Mr. William Sturgis, a resident member, recently deceased.

Does a caterpillar improve when he turns over a new

A captain of a vessel loading coals went into a mer chant's counting-room, and requested the loss of a rake. The merchant, looking toward his cierks, replied, "I have a number of them, but none I believe wish to be bauled over the coals."

A Good Riv. - It is said that the Russian Admiral suggested to the Committee who got up the grand ball in New York for the entertainment of himself and his officers, while schoowledging the compliment, that the money it would cost had better be sent to the offloe of the U. S. Sanitary Commission for the benefit of our slok soldiers.

STONEWALL JACKBON'S ADMISSION INTO HEAVEN. I was much amused at the rebel prisoners' account of Stonewall Jackson's admission into heaven. They stonewall Jackson's admission into neaven. They were strong admirers of Gen. Jackson, and especially of the great success of his flank movements. "The day after his death," said they, "two angels came down from heaven to carry Gen. Jackson back with them. They searched all through the camp, but could not find him. They went to the prayer meeting, to the hospital, and to every other place where they thought themselves likely to find him, but in vain. Finally they were forced to return without him. What was their surprise to find that he had just executed a splendid flank movement and got into heaven before them .- Cor. Doston Recorder.

ble resources at present. He discussed the three foundation-stones of a democratic government—general land-ownerships, universal labor and general education, and showed that these were all present in the North and absent in the Bouth; and hence that demo-allow more time for rest, for recreation and the cultivation of the social qualities of our nature, says a cotemporary. But how much more time for rest does the poor man of to day Ages, in consequence of " labora saving machinery ?" None whatever, we venture to

> Garibaldi, in a letter to the Patriotic Club of Mexi co. calls Emperor Nap "a tyrant, an usurper, and a perjurer, who has changed the glorious flag of the French Republic into a standard of robbers."

> A CELESTIAL PORM .- The following poem, it is said, was a genuine valentine, sent by a rich Chinaman named "Ar Chong," to a "beautiful flower" of the Celestial Empire, " Ili Bing." The latter sent estion:

> .. Ban Sisco, Febually, 1861. EDITOR MILLOR—Me ready you paper plenty time.
> At Chong he buy 'em. Spose you likes—you putched he song in Millor. High yaw-w-w ! O-nec-tor-foo; ha malley me. At Chong, he number 1 Chinaman—pig man ne, China; plenty money he!

" ' HI BIRG." " The following is the valentine, word for word: "You number 1. Pigeon: me number 2, You shabby Ar Chong? He shabby you! He eatey licey allor day long;

You samey licey to poor Chong ! Me berry good man; me mutches gole; Me plenty chow-chow; me heapey soul ! You wantches cat meat? no catches hog; You watches rat meat? no catches dog.

You shabby Shanghal? we go dere; Hi Sing and Ar Chong—number 1 pair i Me give to Hi Sing berry fine Tea: Hi Sing, you sing, you likey me !' "

ROOMS TO LET.

Two LARGE UNFURNISHED HOOMS, with dressing-room attached, (up one flight) will be let, singly or together, with or without board, at No. 4 Excter

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

Selbizzh' Special Norioz.—De your duly to your-selvez, prulect your health, use HULLOWAY'S PILLS AND UINTMENT, For Wounds, Bores, Bowel Complaints and Pevers, they are a perfect selfquard. Foil nirections how to use them with every box. Only 25 cents.

ADVERTISEMENTS.

Our terms are ten cents per line for the first and sight cents per line for each subsequent Inscribes. Payment invariably in Advance-

BEAUTIFUL WOMEN.

WILL warrant to any parson using my Prayer Bawiss-ing, a bearilful complation. It will remove Tax, France-tes, Prayers, Horrane, &c., is from one to far works, im-paring in the sain a baselike white, then approximants, From his permanents. Address Da. J. B. GOODHOW, F. O. Box 184, New Bodford, Mass., enclosing \$1 and stamp. Nov. 21.

"PECULIAR."

A Tale of the Great Transition. BY EPES SARGENT, .

A BOOK with all the elements of a large and rare sus-COES."

"Founded on facts communicated by Gen! Butler relative to certain thrilling social disclosures in New Orleans." "Buld and strong for Spiritualism. The pininent author

leaves no doubt se to his views. Zorry Miritalist must read it." " Fow novels can we name in which the interest is so

early excited and so absorbingly kept up to the and."
"Etninebily a book for reading about; to apirited and facile, so elegant and natural is the style; so clearly delineated and grouped are the characters; at throbbing with itality and interest is the whole wonderful story." "We have rarely read a novel so startlingly bold and yet

so gentle, so trutaful and yet so tender, so ghwing with onflagging interest as a story, and at the same time so vivid and overflowing with ideas. The scene ile balf in Non York, and belf in New Orleans."

"Such have been the unexpectedly large orders for this work to advance, that the publisher has been twice obliged to defer the publication. A supply is now on hand at the

rincipal bookstores." One beautiful 19mo., 504 pares, cloth bound. Price, \$1.50 o Copies sent by mail free on receipt of price, by GEO. W. CARLETON, Publisher, New York.

CHICAGO INFIRMARY

INSTITUTE, HEALIN

No. 139 South Bucker st., cor. of West Van Buren St., CHICAGO, ILLINGIS.

N. B .- TAKE THE MADISON STREET CARS TO THE COR BRE OF RUCKER STREET, THES SO S 1-2 MOCES SOUTH. TAY HERE afflicted and suffering humanity are Clairvoy.

If antity Examined and Medically, Electrically and Magnetically treated for all discusses to which the human system is hely, of both chronic and scate form. We in a special manner invite the attention of ladies who have Chronic Diff. Bouldes populier to thoir sex, such as Private West nosses Heart Discase, Neuralgia, NewYousbows, Low of Vitality &c., &c., to our Female Physician, Mas. Janex Durrow

N. B.—Examination Foe. \$1. City or transient patients adcommodated with board and treatment at this foreitute. N. B.—Medicines prepared and forwarded by concess to transient patients. After one examination. We visit professionally all the afflicted, when called, at their homes. Address P. O Box 5567.

I. BABCON & Co., Nov. 21.

ADVERTISEMENT.

DR. BUTTS EXCELSION LINIMENT is an article needed in every family in the land. No ship should proceed to see or house remain without it, as is will cove the undermentioned complaints when theroughly used according to directions. Purchasers not satisfied, can return the empty bottle and got their money, were they purchaser as arrangements will be made with every wholesale and re tall dealer in the land.

Pains in the Back,
Pains in the Bide,
Pains in the Bide,
Ringworm,
Rarache,
Deafuces,
Bore Ryes,
Bore Threat,
Mumps, Dhilblains. Mumps, Cholera Morbus, Cuts, Contracted Sinews, Buf Nock Ague, Bill Joints, Dipiheria, Coughs, and Colds. Colds, Ague, Foothsche, Bliff Jo Nervous Headache, Burus,

Retail prices, 28 cents and 21 per bottle.

Any person sufficing with inflammatory or Chronic Rheumatians, succeptable of cure, by sending me \$10, shall receive twelve \$1 bottles, with a promisory note to return the money if it falls to cure, Manufactured and sold wholesale by

Dr. CHAS. BUTT, 893 South Clark St., Chicago, Ili POST OFFICE BOX 4455. Numerous Certificates may be produced if required AGRETS WANTED!

DR. J. P. BRYANT,

Practical Physician for Chronic Diseases LATE AT SYRACUSE, UTICA, WATERTOWN, OSWEGO, COOPERSTOWN,

AND MGHAMPTON, N. Y., CHRONIC DIBEASES CUBED WITH A FEW OPERATIONS!

NO MEDICINES GIVEN! NO SURGICAL OPERATIONS PERFORMED!

MAS OPERED BOOMS AT THE WAVERLY HOUSE, ROCHESTER, N. Y.

TRETTROSTACET SINCE my residence in Byracuse, commencing July 17, 1859, I have registered 9000 operations, and for the satisfaction of invalids, I will give the names of a few who have been oursel by me within that time:

Mrs. Elits Pitam, 68 Blandina street, Utlea, N. Y.—Supparated Tumor, eight years' standing, perfectly removed with two operations.

wo operations.

Dr. M. W. Millington, Btanwix, Onelda Co., N. Y.—Amauronia.

Blind twenty years. Had not seen his wife or chil-

dren during that time. After one operation recognized them immediately. Bis joy at the sudden restoration (he says) is ipexpressible.

Mrs. Martha Cook, 4 Pine street, Utica, N. Y.—Chronic Repatitis or Liver Complaint and Dyspepsis; perfectly cured

vith one operation, Mr. Alonzo Miles, Manneville, Jefferson Co., N. Y.—Great Norvous Depression, and General Deb lity, three years. Had been given up by his physicians as incurable, and advised to resort to a breign climate as the only means of comfort. Jan be referred to.

Can be referred to.

Mrs. J. J. Bquires, of Cooperstown, Otsego Co., N. Y.—
Billndness; very obstrate chronic inflammation and granulation of the lide, seven years' standing. Can now see as
well as anyone, and free from pain. Any inquiries made of

well as anyone, and free from pain. Any inquiries made of her will be promptly answered.

Mrs. Catharine Fint, Litchfield, Herkimer Co. N. Y.—
Bubnal Difficulty and Liver Complaint, forty years a greatsuffer. In diteen minutes was restored to her natural condition, and perfectly free from pain.

Mr. A. H. Tift, Pierpont Manor, Jefferson Co., N. Y.—Bad
case of Bronchitts and Bleeding of the Lungs—a good case to
refer to. Inquiries made of him will be promptly anawered

Mr. F. Bubbell, Poatmanter at Geddes, Gnondags Co., N. Y.

Marticle asset of Actions. Perfectly used on the con-

case of Asthma. Perfectly oured, and can be r

forred to,

Mr. Charles Gorham, Elbridge, N. T.—Fractured Ligament, four months unable to walk, except on crutches, Made to walk away without crutches in one operation. Is now able to walk as well sampone. Can be referred to.

now acte to wark as well as anyone. Can be referred to.

Ephraim Smith, Kasoac Oswego Co., N. T.—Dyspepais; a

great sufferer for years. Perfectly restored with one operation. Can be referred to.

Mr. Edward Beach, South Builer, Wayne Co., N. Y.—

Hopeless case of Rheumathm—Joints badly calloused, limbs

contracted. Unable to feed or dress himself. For five years

which could be a provided when the schole. unable to walk, even with cruiches-moved about in a chair unable to walk, even with crutches—moved about in a chair on rollers. Made to walk in a few minutes, without even a cane. Had been treated by six different physicians, at an expense of \$400, without benefit. Was told the same day by an eminent physician of Syracuse, that no power on earth ceuld benefit him. He is now able to walk, rejoicing in new life. Can be referred to.

Mrs. Welcome Spencer, Collamer, N. Y.—Fever Sore; great suffering for years; treated by several physicians, without benefit. Perfectly sured with four operations.

F. A. Sisanton, Pheedix, N. Y.—Ebeumatism; perfectly sured with one operation.

F. A. Stanton, Phoenix, N. T.—Rheumatiam; periodity oured with one operation.

Mrs. Riceta A. Follows, Syracuse, N. T.—Ovarian Tumor and Prolapous Uteri. Perfectly cured.

Mr. M. Bedman, Eibridge, N. T.—Sciatics and Spinal Disease, thirty years. He says it seemed like a new life. Mr. R. is one of the oldest and best farmers in the State, and can

be referred to.

Mrs. Joseph Hanchett, Phœuix, N. Y.—Heart Disease and
Nervous Debility. Can be referred to
Mr. John Boules, Clay, N. Y.—Chronic Inflammation of the
Eidneys and Bladder. Perfectly cured.
Mr. Augustine Shew, Brewerton, N. Y.—Hip Disease Direwith and cane fourteen years. Left.

deen years; used crutch and cane fouriesn years. Left-crutch and walked away, with one operation.

Miss Hester Tuller, Mexico, N. Y.—Paralysis of Optio Mits Hester Tuller, Mexico, N. Y.—Paralysis of Optic erve. Made to see perfectly clear and distinct with two

operations.

Miss Mary E. Seeley, Eibridge, N. Y.—Hip Disease eight years; four weeks unable to its down; seven years unable to walk without crutches. Is now cleven years of ago. Has left her crutches, and can walk as well as anyone. Her pho

left her crutches, and can water as went as anyone. Her pro-tograph can be seen at my rooms.

Mr. Joel Hinman, Willowszie, Oneida Co., N. Y.—Wen; iwenty-five years' standing, perfectly removed with one operation of the minutes.

Mr. Henry Remington, Copenhagen, N. T.—Mort distress-ing spaintedia action of the nerves of the atomach. Confined to his bed most of the time in great agony. Perfectly re-

Mr. W. H. Bongett, Plank Hond Post Office, Ocondam Co. Mr. W. H. Benrett, Fishe power for the colline article and the colline to a skeleton. Pronounced incurable by many physicians. Had been living on morphine for years. Not obliged to use optates, and is as rigorous as ever. Would be plassed to unsure swer asy inquiries made of him.

TERMS FOR TERATMENT always reasonable, according to the means of the patient. Those persons who cannot add to may, are cordially lavited "without meansy or price." Rev. 14.

DR. J. T. GILMAN PIKE, April 1

HOME'S NEW BOOK.

INCIDENTS IN MY LIFE,

Recently published from the advance English sheets, is meeting with rapid sales all over the country. It is an exceedingly interesting and startling work. It has been favorably commented on by the press generally. Spiritualists and oil others will find something to interest them in

THE PERSONAL MEMOIRS

D. D. HOME,

THE CELEBRATED SPIRIT-MEDIUM, ENTITLED,

INCIDENTS IN MY LIFE, With an Introduction by

JUDGE EDMONDS, OF NEW YORK. ONE BLEGARTLY PRINTED AND GLOTH-BOUKD 12mg.

> PRICE. \$1.25. CONTENTS:

Chapter 1.—Early Life: I become a Medium. Chapter 1.—Before the World. Chapter 3.—Further Manifestations in America.

Ohapter 3.—Further Manifestations in America.
Ohapter 4.—In England.
Chapter 5.—At Forence, Naples, Bome, and Paris.
Chapter 5.—In America. The Presegeng
Ohapter 7.—1837-5—France, Italy, and Hussia—Marriage.
Chapter 8.—Russia, Paris, and England.
Chapter 8.—The "Cornhill" and other Narratives.
Chapter 10.—Miraculous Preservation. France and England.

Chapter 11 —A Diary and Letter. Onapter 12.—In Memoriam.

The extraordinary Life and History of Daniel Home. (or Hume, as he is sometimes called.) the Spirit-Mediam, from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe, to even a familfarity with crowned heads, has surrounded him with an interest of the most powerful character. As a spirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be eagerly halled by every one interested in Spirit-

THE BANNER OF LIGHT,

In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its suboribers and readers, and will send it by mail, postage free, on receipt of price, \$1.25.

Address. BANNER OF LIGHT. tf BOSTON, MASS.

PROF. DENTON'S NEW WORK!

THE

SOUL OF THINGS: **PSYCHOMETRIC**

RESEARCHES AND DISCOVERIES. BY WILLIAM AND ELIZABETH M. F. DENTON.

"Enter into the soul of things."- Wordsworth. CONTENTS: PART I .- Psychometric Researches and Discoveries.

CHAPTER 1.-Pictures on the Retina and Brain. Pictures GRAFTER 1.—Pictures on the Retins and Brain. Pictures formed on the Retins when beholding Objects: These Pictures Enduring; Pictures seen with closed eyes; Vasions of the Blind; Visions of objects seen long before by the Bick and Healthy; All Objects once seen are permanently retained in the Brain.

CMAFTER 2.—Pictures on Burrounding Objects. Daguerran Pictures; Pictures taken in the Bark; Pictures taken on all Bodise continually, and enduring as those Bodies; All past History thus Recorded.

CRAFTER 5.—Psychometry, Dr. Buchanan's Experiments; Effects of Medicines upon Persons when held in the Hand; Characters described from Unseen Letters.

Characters described from Unseen Letters.

Charaes 4.—Experiments. Experiments with Geological, Meteoria, Miscellancous, Geographical, Archeological, and Metal's Speciments.

Charaes 5.—Homarkable Phenomena Explained. Specimal Lilusions: Apparations; Visions.

Charaes 6.—Utility of Phaychometry. Utility of Paychomery to the Geologist, the Pateontologist, the Miner, the Astronomer, the Physiologist, and the Anatemist: its Amployment in the cure of Diseases; its benefit to the Artist and the Hustorian; Radiant Forces passing from Human Beings and Influencing Others; Influence of People on the Country in which they live; Influence of People on the Country in which they live; Influence of a Country on the People; Woman more susceptible to Paychometric Influence than Man; Psychometry as a Discover of Crime.

Charaes 2.—Misterias Revealed. Fortune-Tailling: Dreams:

RAFTRE 7.—Mysteries Revealed. Fortune-Telling ; Dreams; Relies and Amulets ; Hallicinations.

CHAPTER 8.—Conclusion. Psychometry reveals the Powers of the Soul; As the Body becomes Weaker it becomes Stronger; Evidence of our Future Existence. Directory : a value of our Future Existence.

Part II.—Questions, Considerations, and Suggestions. How Objects are seen Psychometrically: Been best in Parkness, and with closed eyes; Why called Sight; Mesmeric I fluores not needed in Induce the necessary Bensitiveness; Where the gaze is Directed; Why the Psychometer is unable to see some Objects; The Nature of the Light by which Objects are Been; How the Psychometer Travels, or supers 10 Travel; How account for the Harden of or appears to Travel; How account for the Hearing of Sounds; Going backward in Time; Continued Effects of Influences; Departed Spirits; Prodominent Influences;

self-For sale at this office. Price, \$1.25 : postage, 20 posts.

A. I. FENN, M. D., PRYSICIAN AND SUBGRON, No. 148 PLEASANT STREET, - · - BOSTON,

(Near the Providence Depot.) IN composition with general practice, gives special attention to Dissasse of THE LUBES AND SCROPULA. Attention also given to Rheumatism, Dyspepsia, Femsie Complaints, Diseases of the Nervous System, and all Chronic Diseases.

All letters of inquiry promptly answered.

Orrice liouss from 2 to 4 s. m. Patients must call during office hours.

Nov. 14.

MES. FORRESTS PAIN ANNIHILATOR. O'NE of the best proparations now in use, it cures Sore Throat and Hoarseness; it cures Billious Colle, it cures Nevrous Headache; it cures Dysontery; it cures Exache; it cures Neuralgia; it cures Collibration de. Every family should have a full supply of it on hand. Prepared only by Mrs. Forrest, and sold at her office, No. 91

Harrison avenue, Boston, Mass. Printed directions a each bottle. Price, 25 cents, 60 cents, and \$1 per bottle. BOOKS 1

BELA MARSE, at No. 14 Becarrieto Braser, keeps con-tormatory Works, at publishers' prices. ALL ORDERS PROMPTLY ATTREDED To. If Nov. 7

THE EMPIRE OF THE MOTHER. By H. C. Water. In paper covers, 55 conts; in cloth, 50 cts. THE SELF-ABREGATIONIST, By H. C. Waten'T In paper covers, 40 cts.; in cloth, 55c. THE BLACK MAN.

By WILLIAM WELLS BROWN Price, in cloth, \$1. Fo sale by BELA MARSH, 14 Bromfield street. If Nov. 7, POR PAMILIES, SCHOOLS AND LYCEUMS,

A New and Unique Evening Exhibition, OMBINING INSTRUCTION and ANDERMANT, designed to be given at PRIVATE RESTORACE, BOSTAL GATRERIAS, SCHOOLS and LIGHTNESS WILDS fifty miles of Boston, has been prepared by the undersigned, who will furnish full particulars to any one on application. Address, JOHN S. ADAMS.

W. WOOD, Counsellor at Law, 27 Court atreet
Business, on reasonable terms. Refers by permission to Dr.
A B Child.

Sept. 5.

H

UNION SOCIABLES!

THE third course of the Union Boorantes at Lyceom Hall, will commence on Tuesday evening, Oct. 20th, 1863, and continue every Tuesday evening through the season. Music by Holloway and Edmand's Quadrille Hand. 8m° Oct. 10

The Apocryphal New Testament.

to buy, are cordially invited "without meany or price."

ov. 14.

P. J. T. GILMAN PIKE,

Hamcock House, Court Square,
pril 1 DOSTON. "19 of price and postage. Price, 15 cents; postage, 16 cents; postage,

SPIRITUAL HAND-BOOK.

PLAIN GUIDE

SPIRITUALISM!

A Hand-Book for Skeptics, Inquirers, Clergymen, Editors, Believers, Lecturers, Mediums, and All who need a Thorough Guide to the Phenomena, Science, Philosophy, Religion and Reforms of Spiritualism.

BY URIAH CLARK.

Tate Book is exactly what every Spiritualist and Reformer has long needed as a handbook for constant use, for centre tables, conferences, circles, conventions, the areas of discussion and public rostrums; a reform book to which to turn on all occusions of need; a text-book for believers, friends. neighbors, skeptics, inquirers, editors, ministers, authors; an aid to the weak in faith, the doubtful, the unfortunate. the fallen, the despondent, the afficted; a complete compand for writers, speakers, seekers; an indispensable compenion 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 cone.; theoretical, practical, scarching, frank free, fearless; offensive to none but the persistently blind and infatuated, liberal and charitable to all; safe to be put luto the hands of all; chaste, eloquent and attractive etyle distinct in the presentation of principles and pointed in their application, and overwhelming with arguments and facts in proof of Spirituellam. The author has had a large experience to the ministry, and in the editorial and spiritual lecturing field, having been among the earliest pioneer champlons, 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

ground.

Its Contents, in brief are :- 1. Author's Preface; S. Table Contente; & Celestial foutprists, waifs from numerous ancient and modern authors to proof of spiritual fatercourse, Chapter L-History, ancient and modern, rise and progress, statistics and grorious triumphs of Spiritualism: voices of the press and the pulpit. Chapter 9 - Variety of phenomous and mediumehip, and a condensed mass of startling manifestations. Chapter &-The various phases of Spirituallet belief; Bible statement with nearly two hundred teats. Ohapter 4.—The popular objections, theories and slanders answored; "Free Love," "Afficity," marriage, etc., calmly and thoroughly discussed. Chapter 5.—Ninety-five questions, with numerous Bible texusto religionists and skeptics. Chapter 6 .- The epiritual philosophy expisined; mediums numbered and classified ; how to form circles, devalor mediumsbip, and only celestial communion free to all. Chauter T .-- Quotations from nearly a hundred spiritual eriters authore and speakers. Chapter 8.-Organizations, ordinances, forms, etc.; how to advance the cause, form meetings, conferences, Bunday-schools, eta; lecturers and mediums; counsels, cautions, warnings, impostors. Chapter -Address to Spiritualists; the great crisis; wars, revolutions, starming yet hopeful signe; various practical bints and cautious; personal and general reform ; touching incidents; hopes, encouragements, consolations, stirring speaks; startling issues; message from the suirit-world. lodes.

Complete in one large octavo volume, superior type, paper and binding. Price \$1.00; postage, to cente extra. Pamph. let bound, 75 cente; postago, 13 cente. To Canada double postage. Liberel terms to the Trade. Sent to any part o the world, by mail or express. Address Publishers,

WILLIAM WHITE & CO., 158 Washington St., Boston, Mass.

The Early Physical Degeneracy AMERICAN PEOPLE,

AND THE EABLY MELANCHOLY DROLLINE OF CHILD DOOD AND YOUTG. JUST PUBLISHED BY DR. STONE, Physician to the Trey Lung and Rivgienic

Imutitute. TREATIBE on the above subject; the cause of Nervous TREATIBE On the above subject the cause of hervon.
Debility, Marsamus and Consumption; wasting of the Vital Fluids, the mystorious and hidden causes for l'alpha-tion, impaired Nutrition and digestion.

Fall not to send two red stamps and obtain this coul. Address, DR. ANDREW STONE. Physician to the Troy Lung and Hygicule Institute, and Physician for Diseases of the Beart, Threat and Lungs, No. 96 finh Street, Troy, N. Y. ly July 4.

SOUL READING,

OR PSYCHOMETRICAL DELINEATION OF CHARACTER. M RB. A. B. REVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of char-acter and possibilities of disposition; mesked changes in tast and future life; physical disease with prescription therefor; what business they are beet adepted to pursue to mer to be successful; the physical and mental adaptation f those intending marriage, and hints to the inharmonious ly married, whereby they can restore or perpetuase their

Normer lave.

Bue will give instructions for self-improvement, by telling what faculties should be restrained, and what culturated.

Beven years' experience warrants live. 8. to as jug that she can be what six adverties without fail, as hundred are willing to testify. Banutics are particularly invited to investigate.

vestigate,

Everything of a private character may exactly as

Everything of a private character may exactly as

Everything of a private character may exactly as

60 cents. Address, MRS, A. S. SEVERANOK,

July 25, if Whitewater, Walworth Co., Wisconein.

The Greatest Medical Discovery of the Age!

MR. KENNEDT, of Roxbury, has discovered, in one or our COMMON PARTURE WEEDS, a remedy that cures every kind of Humor, from the worst Scrofula down to a pimple.

I to 8 bottles will cure the worst kind of Pimples on the

S to S bottles will clear the system of Biles.

S bottles are warranted to cure the warst Canker in the mouth and stemach 8 to 8 bottles are warranted to core the worst kind of Ery-

I to I bottles are warranted to cure all Humors in the S to 5 bottles are warranted to cure Running of the Ears

4 to 6 bottles are warranted to cure corrupt and running sores. \$ to 5 bottles will cure Scaly Eruption of the Skin. \$ to 5 bottles are warranted to cure the worst cases of Ring-2 to 2 bottles are warranted to cure the most desperate

are of Rheumatiam.

8 to 4 bottles are warranted to core Salt Rheom. 5 to 8 builles will cure the worst cases of Berofula. A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken. By giving strict attention to the directions in the pamphiet around each bottle, and a judicious application of the Scroft size of size of the Scroft size of sizes of the Scroft size of sizes of the Scroft s

barg, Mus. ESSAYS ON VARIOUS SUBJECTS.

INTENDED to elucidate the Canses of the Changes com-ing upon all the Earth at the present time; and the Na-ture of the Calamitics that are so rapidly approaching, &c., by Joshua, Cavier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirite." Price 50 cents, paper; postage, 10 cents. For sale at this

FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS. M subjects highly important to the human family, by Joshua, Solomon and others, given through a lady. Price 50 cents; postage, 10 cents. For sale at this effect.

THE RIGHTS OF MAN. DYGEORGE FOX, given through sindy. Price 4 cents.
Postage, I cent. For sale at this office. WM WRITE & CO, are wholesale agents for these works n the United States. The usual discount made to the trade.

A. B. CHILD, M. D., DENTIST,

NO. IS TREMONT STREET, BOSTON, MASS.

Message Department.

Bach Mossage in this Department of the Banasas we claim was spokes by the Spirit whose same it bears, through the instrumentality of Mrs. J. H. Connut.

while in an abnormal condition called the trance. The Monages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-Ported serbitim.
These Messages indicate that spirits carry with them

the characteristics of their earth-lile to that beyond—whether for good or evil. But these who leave the earth-aphere in an undeveloped state, eventually progress into a higher condition.
We ask the reader to receive no dectrine put forth

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

The Banner Establishment is subjected to considerable extra expense in consequence. Therefore those who feel disposed to aid us from time to time, by donations, to dispense the bread of life thus freely to the hungering multitude, will please address "BANNER OF Liour," Boston, Mass. Funds so received promptly

The Seances are held at the BANNER OF LIGHT OF-PICK. No. 153 WASHINGTON STREET, ROOM No. 3, (up stairs.) on Monday, Tuesday and Thunsday After-NOONS. The doors are closed at precisely three o'clock, and no person admitted after that time.

MESSAGES TO BE PUBLISHED.

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

Thursday, Oct. 15 — Invocation; "The Consciousness and Unconsciousness of Spirits;" Questions and Answers; Edward Dyor, to his brother, Win Byer; Edward L. Cleveland, to his son; Raph di Hastings, to her father, Thomas Hastings, of Richmond, Va.

Monday, Oct. 19.—Invocation; "Has religion done snything toward the clovation of humanity?" Questions and Answers; Jerry Doan, to Caleb Johnson, in Richmond, Va.; Laura Edwards, to her mother, in New York City; Patrick Welsh, to Dr Andrews, of Athany, N. Y.; Stephon Atherance to his mather in Moutheller, Vi.

Wolth, to Dr Andrews, of Atheny, N. Y.; Brejmon Atherton, to his mather, in Mostpeller, Vt.
Therday, Oct 20.—Invocation; "What do you understand by Clairwayance?" Questions and Answers; Wm Briggs, to his friends, in Boston; Aunde T. Walisco, to her parouse, in Quebec; Thomas P. Algers; Harvoy Moora, to his friends, in Brooklyn, N. Y.; Poter Kelly, to his wife, in Utles, N. Y. in Brooklyn, N. Y.; Poter Kolly, to his wife, in Utlex, N. Y.

Monday, Nov. 9.—Invocation; "The Law of Necossity!"

Poom by Josephine Carlton; Alice M. Branan, of Trov, N.

Y.; John Drow, to his friends, in Tarryton, Ili; Philip
Thompson, to his triend, Amos Todd, of Knoxylle, Tenn.;
Tim Brooks, to his tamity, in Springfield, N. Y.

Tuerday, Nov. 3.—Invocation; "The Natural Goodness of
Man; "Bolomon Low, to his son, John J. Low of New York;
Thomas Androws, master of the ship Wm. Kont, to his wife;
Anne Abbett, to her Inther, Alexander Abbott, now sick at
Port Eudson.

Therefore, Nav. 8.—Invocation; "Faiality, Responsibility

Thursday, Nov B .- Invocation: " Paintity, Responsibility

and Accountability." Thouse Dillows, of England, who cled in America to his family: Fanny Ewell Subborn, of Gaston Ale., to her parents, Win. B. Greer, to his mother, in Peru, ill: Munie Wallace, to her parents, in New York

in Peru, ill; Mande Wultze, to her parents, in New York City.

Monday, Now 9.—Invocation; "The condition of these who pass from earthly lite in infancy;" Poom by "Birthe," (Anna Cora Wilson) to her parents, in this city; Enoch Aldridge, to friends in Maine: Advence Happood, to her

Addridge, to friends in Maine: Adrience Happood, to her mother, in Manuscher, V.; Tom Sullivan; Margaret Hopkinson, to Mr. Doylo, of New York,

Thesday, Nor. 10—Invocation: "The condition of children prematurely burn;" Thomas Morton, of Hollingsworth Eng.; Col. Alfred M. Wolden, to his friends at the South; John Wolsh, to his friends, in Troy, N. Y.; Allee Emery, of Breek lyn, N. Y., to her father, in Gen. Banka's expodution.

Invocation.

Oh Father, then who art Lord of Mind and Matter, we dedicate the bumble offerings of this hour unto thee. May every thought become a white-winged messenger, bearing glad tidings of love and peace to some sorrowing soul. May they chase away the mists of religious error and midnight darkness that surround thy sorrowing children, and roll away the stone from the sepulchre of human hearts, and bid the angels come forth and rejoice in the fullness of thy love. Oh Spirit of the Eternal Past, the living Present and the Everlasting future, we adore then because thou art our Father; because we feel the utmost confidence in thee. We sing thee glad songs of rejoicing, because we are a part of thy great heart, and every pulsation Is of theo. Therefore It is that we worship thee perpetually. All Nature is fashioned to adore thee. Every tiny blade of grass prays unto thee, and litts its song of rejoicing. Even the grain of sand beneath mortal feet praises thee in its own way, and the buman heart prays unto thee and cries out, " Thou art our Father, and we are thy children.

Maternal Love.

Spirit .- What subject will the friends offer for our review this afternoon?

Summer .-- Without Intending to disparage a mother's love, I would ask why is it usually considered so holy? Is it not wholly a love of self in another form? That it is a natural love I know?

We believe that all love is in one sense a love of self. When we love our neighbors, we do so that we may be happier thereby. This is in reality self-love. A desire to barmonize, or heavenize self, is the grand platform on which all love rests, whether it be a mother's, or the love of one soul going out toward another soul in any relation of life.

A mother's love is ofttimes used to symbolize the highest form of love, because it seems to be pure and the most perfect form of human love that can be applied to human consciousness. Yet in itself it is no greater, no holfer than any other love. It is only Uct. 12. relatively so, but really is no better.

Questions and Answers.

Ques .- Is there so heavy a debt of gratitude due a parent from a child for care in the early days of life as we have always been taught there is ?-if the love is only a natural or selfish one?

Ans .- We believe this debt is paid by the heaven which the parent receives in consequence of giving out this love-principle. The child in reality, externally considered, is under no obligations to the parent; and yet, when we consider the vast amount of love and kindly attentions bestowed upon it by the parent, It would seem that there was a debt of gratitude due that never could be liquidated. But when we spiritu. ally look at it, and see that love exists as an element. and not as a manifestation, then we cannot see that the child is in any way indebted to the parent.

Many thousand children are born into your physical sphere, inheriting curses from the parent, that hange heavy upon them throughout their natural lives. Have such children anything to be thankful for? Do they owe any deep dobt of gratitude to their parents? We would rather think that they owe pity for ignoance of self, ignorance of law, that surrounded the parent at the time of conception.

Oh, could you but realize what fearful responsibilities rest upon you as propagators of physical life, you would read the volume of Nature more closely, would study self more closely, would turn over page after page of the volume of Nature, and read there your duty, not only to yourselves but to your offspring.

Q -How is the spirit enabled to throw off hereditary principles in the epirit world?

A .- As the spirit revolves round its own axis. at every revolution it casts off something of imperfection. and takes on something of perfection. As it passes on through the wondrous cycles of time and eternity. it casts off all these imperfections and takes on the

perfectness of manbood or womanhood. The child Q .- They are not held responsible, for those heredit-

ary imperfections, are they?

A .- Surely not; circumstances over which they had not control forced them into the condition in which we find them ... 44" Title

Q -Are the means to progress the same? Oct. 12. A .- Similar. -

Esekiel Temple: I thought I should find myself in some other place than ibrel I'f will told watbould diell ober friends in this way /1 (80' you cam but mot by poming here; unless they happen to be here.] No, they will not be

My folks are there, . [Do they know of this manner of nurses who at inded me. manifesting ?] I we got one son that a heard about Oh, I we so much to a

tion of the term.

I have been separated from my body, it is now most three months. I lost the eight of my left eye thirtytwo-between thirty-two and thirty-three years ago. by accident. I was told I should say what I could to identify myself. At the same time I burned my hand -the left one-in trying to save my face. The little finger contracted by burning off the cords.

I said. " If they can come back, they should tell us spough to prove they are those they say they are," to my son, when he laughed at my unbelief. He was not a believer himself; be only said, "! thought I would tell you, father, what I beard. I said it 's no proofno proof at all to me." He said, "I should think they might remember what happened during their life." 1-said, " if they can come back at all, they can do so." I now say to him, that I find it very hard to remember-very hard. This life seems more like a vivid dream than a reality, and the life I now live is the real life.

My last sickness was of faver-of the lungs and congestion. My height, I was five feet and about eight and a half inches. My complexion was, in youth, sandy. You understand? [Yes.] Illved here seven-

ty-not seventy-one-years. I have no means of knowing what the facilities are for our coming nearer home; but I should like to go. About my will-my last testament-it is just as I inended. I should make no alterations if I could. I did give to my servant, my body man-Moses was his name-two thousand dollars and his freedom. I hope there will be no trouble; I hope I shall see peace with my family, and not war, as I see it all around them.

I have been told that my youngest boy is in the army as surgeon. That's well, that's well; they must be taken care of, poor souls; must be helped. Well, he might as well do it as anybody else. Oct. 12.

Billy Anthony.

Holloa 1 holloa 1 [How do you do?] Do as well as can. What's the word? Whose President, and whose military commander? [Where?] Bero. [We all are] How long have I been asleep? [Where were you when last awake ?] Fair Oaks. [Then you've been asteep some time.] That so ? [Yes, sir.] How long? waked up?] Yes: I said I'd be back inside of twentyfour bours. [You're a long way behind that. You surprise them some. Good-day. must tell your friends you overslept. It was n't your fault.] It don't seem to be. What am I going to do about it? [You'd better offer as an apolegy that you didn't wake up.] Well. God ! I didn't wake up. I'm here as soon as I could get straightened out. [We [We do n't know as we do.]

Well, aint this Boston? [Yes.] The boys I want to come to are in New York. [We do n't know a great many in New York. Are they in a New York regi-[What regiment were you in ?] Fire Zonsven. [The 39th, was n't it?] No, sir, 38th. [We don't know see it.7

I've almost forgotten it. You'll say that Billy An thony-if I aint forgot what my name was here-that promised to come back inside of twenty-four bours. was killed at Pair Oaks, and he 's come back as soon while] I believed in this. [Did your] Oh. yes.

yes, I never knew a sick day in my life. Yes, I sup pose I was sick when I was a little one; had some of i did n't know much about it.

Well, now I want to tell you it 's coming to me I'm getting straightened out; aint so confused as I was. You see we made a sort of a bargein, or I did. with the boys-they did n't believe, and i did-that I'd come back inside of twenty-four hours, if I was they 'd fulfill it-that is, they 'd hold it sacred. Now the question is. I'm late I know, but is that going to make any difference? [None, if they are honorable, we should think.] But I promised to come back inside of twenty-four hours. [The matter of time is of no

consequence.] 'T is sometimes. Weil, I'm here as soon as I could get bere. If they are satisfied that it's me who comes here, they said they 'd fulfil any request I might make. I have one, and I'll tell you what that request is. Well, there's an old indy that brought me up-she 's not my mother. although I thought she was my mother until this afternoon. Just as I was coming here I met a lady while I was waiting for my chance. The moment: saw her I knew she was my mother, and she told me she was, too, although I 'd always believed the old lady was. It turns out the wasn't, but I never knew it. Well, now, she 's poor; she 's got nothing. She was dependent upon me when I was here. Sometimes I could get a living for her, and sometimes I could n't. want them to " pool in" and take care of her.

Now if they think it 's all right-if they think I'm late. let 'em say so, that I may know what to expect -I want them to go to Miss Kellogg, that 's a medium I know, and let me come to them. Maybe I'll get better straightened out by that time, and that I'll think of something clas I want them to do. Then if there's any little thing they want me to do for them, any message they'd like to have me take to their friends in the spirit-world-they 've all got some there -1 '11 do it.

I'm going to run a new line from what I did when I was here. The boys will understand what that means, Well, what's the charge? [Not anything] Well, that will do. If I was going to die over again, I think I'd try and not sleep so long. Oh, I'm wide awake physical conditions, or conditions similar to the condinow. [Some sleep a hundred years.] Good God! I never would wake up. If I slept as long as that, I do n't see how I happened to now. [Could n't help and full control of this physical body. As I do. it] I suppose so; suppose I did n't have much to do Oct. 12. about it.

! Alice Graves. 1945

I've a father and mother to speak to. They have no knowledge of these things. I was eighteen years old. I was the only dauguter of Doctor Allan C. Graves, of to propound questions at this place, to du so briefly in

told I could come back, and I we been so anxious to public, as well as themselves: come back all these eleven months; but I found no opportunity until to day. Oh, it my father would only let me speak at home. I could tell blm so much?

[Yes. Boston.] Humph! I am from Frankfort, Ky. | none but, my father, my mother once, and the two

Oh, I 've so much to say, so many things to speak of that I can't speak of here. I know my father My name was Ezekiel Temple. My son. Alexander, thinks of me. I know he wishes I might come. 'Oh. has beard of this, and told me something about it. I hope he'll mit think too much of what the world but I believed nothing of it. He 's alive; I 'm dead, says, but let me speak. Oh, let me come home; there [Aint you alive?] No. [How do you happen to be in no heaven for me until I can go home and speak. I talking, then, if you are dead?] I am alive, sir, in was sick only nine days, but I suffered much, and was one sense, but not according to the common accepta- glad to go, Qh, I am glad to come back. Oh, tell my father and mother that Allos comes here and asks

tharles V. Delton.

Oct. 12.

to go home.

What's the chances. Superintendent, for sending home to Dixid? [Rather small, at present.] Can't smuggle a leter across, can you? [Where to?] Georgia. [Your letter may find its way there in course of time. It would n't go direct.]

Well, I lost my life at Fredericksburg. I enlisted in the Twenty-Swenth Virginia, as a private. I was twenty years old. I've got a father, mother, two sizters and a brether. Is there no way of sending any word home? Your letter, after it is published, may reach them through our army.] Are there none of these kind of pike our way? [Oh yes.] I never saw anything of fen. Perhaps you did n't know much of thin.] No, I ddn't.

Well, I should like to have my folks know that I was killed outlight—that I did n't soffer much. They heard I was wonded, taken prisoner, and afterwards died. That 's mistake, and I should like to go home, if I could. [Yes can go there, look around, and see what the chances are.]

Well, what are you doing now? getting ahead? [We hardly know; do n't get much news, just at present.] Who 'e going to whip? [Do you feel as much interested as ever?] Yes. Who 's agoing to whip? [There's no question about that, I suppose. You think your side will ?! No. I do p't; no. sir. I gave up that hope some time before I left here. I know most of 'em think so, but I didn't think so. Well. it's rather a foelish war, I think.

Will you be kind enough to tell my folks I came here. [Please give your name.] Oh yes, elr. [If we could send this direct, we would.] I was agoing to say, if you could, you might send, to Harvey Delton, of Montgomery. Alabama. [If an opportunity occurs, we will send \$4.] "

My name was Charles V. Delton. This Harvey I speak of, is an uncle of mine, who. I think, would be more likely to help me than any one else in that direction. Well, the game 's up with me. [Oh no; you have just commenced life.] Yes, but this kind of life you're living now is all through with, all gone. [You've got into a better one.] Well, tell the folks [A number of months. Is this the first time you 've if they'll let me, I 'll tell them all about this new country. It 'll be a story worth hearing, though It 'll

Invocation.

Oh God, thou hast opened the volume of Nature for our inspection, but in making its knowledge our own, are all liable to oversleep ourselves.] You do n't we make many mistakes; for so wondrous and grand know any of the boys I want to come to, do you? are its revealments, that, semi-savage like, we stand wondering and vainly atriving to comprehend the Cre ator in the things created. But we know from past experience that those things which are mysterious in this hour shall be rendered simple in the future, for ment?] Yes, where are the boys? Are they all— | we shall have grown large in wisdom then. So, oh God, we will strive to feel satisfied with the ignorance that engrounds us, for we know that we cannot grasp where that regiment is now.] Well, tell me how I'll all of eternity in the hour. We know that though the get hold of the boys I promised to come to, that 's buman soul may rejoice in unison with the wheels of what I want to know. [The only way we know of is time, yet we cannot know all the revolutions of time, for you to give your name, and for us to publish your cannot comprehend thy developments. Bo as igno letter in our paper, and very likely some of them will rance and dorkness must ever dwell with us, may we be satisfied with its presence; may we learn it is a necessity: that thou hast given it us for our good; may we learn that the Digiture of life would be incomplete without a dark background. So, oh God, may we be estished with thee and thy creations. May we learn, as he could get straightened out. I want just as good on Father, that though all of time and eternity belong a breakfast as if I'd got here early. I can't account to the human soul, yet it cannot at one moment enfor it; I do n't know anything about it. [Spirits do compass all. Oh God, we return thee thanks for the remain acconscious or asleep ofttimes for a long mighty past, with its bard experiences, for the giorious present, with its dark background of civil war sir; yes, sir, I was sound in the faith, but I was a that is around us, for the future shall unfold to us wherefore it was given us. So, oh Father, in that [Were you killed in battle ?] My God I yes, quicker eternal future we shall rejoice because of the gift; we han a cat could wink her eye. [Were you in good shall worship thee because of the darkness that now health at the time you were killed?] Good health! enshrouds us. Oh, our Father, under all conditions may we pay thee due homage; and wheresoever we wander, whether in heaven or hell, in light or dark those sort of sicknesses that children have, but then places, may we never refuse to extend the right hand of true love and kindness to every erring son and daughter of thine. Though they may have fallen far, far below that which we believe to be right, still may we be willing to take off our own garments and fold them about the shoulders of erring humanity. Oh God, when we shall have learned to do this, then we killed. They said if I did whatever request I made shall have learned to do thy will, and to know some thing of heaven while on earth. Oct. 13.

Labor the Duty of Man.

SPIRIT .- What theme will the friends present for brief consideration this afternoon?

SUBJECT .- ' In the Bible is found the following-Ecclesiastes, chapter 9: Whatsoever thy hand find-eth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wledom in the grave whither thou goest.' Please explain the meaning?

We believe that the letter of this passage has direct reference to the physical body and the works of the physical body: but the spirit pertains to the spirit, which is as yet a sealed book to your consciousness. That is the only answer we have to give. Oct 13.

Questions and Answers.

Quas .- Do spirits, under certain conditions, see the objects and seenery of earth as mortals see them? If so, please state something of these conditions.

ANS .- Under what we shall term thoroughly physical conditions, the spirit is able to take cognizance of material scenes. What we mean by physical conditions is this : When the spirit, or disembodied spirit, is in close or entire rapport with a physical mediumistic body, it is enabled to perceive material scenes. But when apart from such a body, it is not able to see pon derable objects, as you call them, although in reality but forms-forms, flosting things of time, that exist to-day and to morrow are not. But the spirit of all these forms lives just as much in the apirit-world as does the human spirit, Strange dootrine to some ears it may be, but nevertheless true. Now as all these objects have a spirit, it is the spirit that the disembodled sees, not the material form. But when they are in full rapport with the material, under thoroughly tions that adreound me as a disembodied spirit, they are able to perceive material objects. I hold online I behold objects of your mandane sphere. If we have not explained the aubject, please tell us, and we will endeavor to be a little more pointed.

If there are no more questions, we will take occasion to say that we carnestly request the friends who desire f.unenburg Square, Liverpool, England. ... writing. Let the question be as dopoles as possible. Shortly after I entered this beautiful home. I was Oct. 13.

Thurset HANNA KINAT M. A. Alek

You're the day after that fries se This remark had I died of small pox, and was deprived of the society reference to a gentleman's propounding a question of here; they 're too far away. This is Mazzachusetta, of friends in my sickness. After I took sick, I saw ter the influence had left.] I aint here to answer any | gers.

TTORK questions, but I'm here wask some. Make any differ.

ence? [None at all.] The first thing I want to know is, how long it will take me to go out to Illipole? [About dve minutes.] Air line, I take it. [You live in the air, do n't you?] brings me here! Faith, I come to this place because Much as you do, no more. [Il you do n't, then you I want to clear up something. Faith, I stood listen.

Well, the next question is. Do you lend us these bodies any longer than we use them here. [No: you would hardly be able to take them away from bere.} Try me, and see how quick i'll take them away. [the that can't help liself at all. medium rising]. [You do n't understand the laws of control well enough to take a body like this so far. Maybe I do n't; but I've studied them some, though. [When you understand the laws of control perfectly. you can go out there.] What, in five minutes? [Not in the body; it would take you a number of days.] Yes. I thought you were a little beside yourself. [I had reference to your spirit only.] I meant as I was the Catholics have said for the soul, when one die. now. It 's to be supposed that I meant as I was now. My wife and brother is in trouble. She's feeling vary [Excuse me for having misunderstood you.] You're bad, and my brother, too, because they think I man Very excusable.

you get our thoughts home? [We publish them in the Catholic Church for prayers to be, said for the our paper.] Bo whatever we say has to be- [For soul of the one that dies. But. If the money is and everybody.] Yes, and we 've got to govern ourselves accordingly. Now, stranger, how am I going to know that the public will do as they'd coght to by me? Supposing I want to tell certain things to thy friend I did n't get it prayed out, and they think I must be that the public might make bed use off [We would n't tell anything that we thought the public would be likely to turn to our disadvantage.]

Well, I served Uncle Sam as well as I could, done the best I could; took sick in camp and died before I'd seen a great deal, in fact, of service. But for all that, I saw enough at any rate to disgust me with the way Uncle Sam conducts his business. [He'll make things all right, we guess.] Yes, he will. [There's a long story to all these matters] Yes, I know there 's a good deal of red tape connected with it, but if all your red tape reasoners had to wait as long as the soldiers have to for their money, they'd be damned fast for it, between you and 1. Beg you pardon, I did n't to help me out; not what I got here, but my own spir. mean to awear, but got a little excited when I come to touch on that subject.

I belonged to the 21st Illinois, Company K. My name, Henry Atkine, I am from Princeton. Now some of the boys here tell me that they sometimes come here and ask for the privilege of going home, but to tell them this, that when they have done all they their folks are afraid to call them back, so they 're obliged to keep away. [You know the notions that and pretty soon, too, "Faith, I'm not going to appeal folks have entertained with regard to spirits?] Yes. to Abraham Lincoln, but to my own arrength, and I know the notions that my folks have about us, and I think I may as well begin at once, seeing as I've got I know I'm on the right track. to come and break the ice for them. Now can't they for love, money, or something else, scare up one of these mediums out home? [Yes, they can, if they chose to] Well, it will save me the trouble of fight. ing to get one out there. [You may get a chance to epeak nearer home.]

Yes; well, I've got a wife out there, and a child a few months old, that I never saw myself. Now, my wife, nigh as I can find out, is sick, and dependent upon charity for her support. I hear, too, that Uncle and wait.] And how long? [Till you can come; or Sam don't pay the pension. What's the trouble? Baye you say knowledge of this matter? [We guess to do. But do they always know just what they ought be 'll pay it some time.] Well, be 'd better walk un to duty as soon as he can, if he knows what's best for him in the fature. [It's a large machine to manage.] That's so; but it seems to me that the folks that have management of Government matters, either do u't mean to do right, or else are unfit for their place. [They have so much work to do, that they do n't do it faithfolly.] Why do n't Uncle Sam have more of 'em, and of better quality than those that are now in his employ. I 've seen party wire pullers in Washington, that could find time to get drunk and carouse, but could not find time to do their duty no the eoldiers.

Now you see the time is coming when they 're going to be made to do their duty, whether they want to or not. I know they think there 's a good army to back them up at Washington, but there's a large army in the spirit-world, a bigger army than old Abe Lincoln 'a got. Now that 's something like the army-I 've been thinking lately -that the Revelator spoke of, that was crying for justice. [Perhaps it is.] I think so. 1 see the dishonesty that 's going on all around you.

I tried to live an honest life, to do the best I could, and I'm pretty well off in the spirit-we as I'm concerned. But when I see my particular friends that I'm tied to, suffering, it 's pretty tough, and you must not wonder if I come back here, even if it is a public place, and urge upon those who have days. God I think the Army would be pretty well

One reason I had in coming here to-day, was, that I might be the means of stimulating Uncle Sam and his emissaries to do their duty, and to open communication with my folks. I hope I shall succeed in killing two dogs with one stone. If I do n't, I 'll try to come again. Good by. , Oat. 13.

Malvina Richards.

It seems that there's some fault finding on your side, as well as on the Confederate side. [There's fault on both sides, no doubt.] I wish to send intelligence of my own death to my hasband and brothers at the South.

I died the 11th day of last July. I had been North for near four months. During that 'time I believe I beard from my friends South, once; once by letter, and once I had rather an imperfect communication from them. It was like this,

I met an acquaintance, who told me that he heard of them-that they were well. Now they do not know that I have passed on. I have left my little daughter. five years old, to the care of those who are, suit were, strangers to her. I was cent here because I was born at the North, and I felt a very strong desire to come here and stay until the danger was past, thinking it would soon be over. So I was passed through the lines by a flag of truce, and little did I think then, that I should never see my friends again on earth; little did I think I should come back in this way.

I visited Conway, New Hampshire, in June, and by exposure, took a violent cold, which resulted in inflammation and congestion of the lungs, . I succeeded, however, in gotting to Georgetown. District of Columbia, after I was taken sick, II was guite sick when I arrived there, and died the lithiof July. 34

My husband's name, Alonzo Blohards. My name, Malvina Richards. My brothers at the Bouth, Wil lism and Thomas Albion. My brother Thomas is in the Commissary Department, My brother William in come Calvary Company. My husband is a Lleutenant in the 2nd Virginia.

Oh, If there is any way for my message to reach them I should be so glad, for the child, she is now with those who are for the most part, strangers to her, and I know not how long she will remain with them. for she will probably be passed into some other builds. Oh, the thought fills me with grief, TChn foil tell us where she is?] I think the is in the District of Co-lumble, but not if Weshington, I think how. I the bigot I should be sheet to been full point of her both lifts, but I flud I cannot.

[Will you give her name ?] Elia: DOM sak them to come and take her, to leave their military duties. If the ond he delied divites and pome bild whend it lies in the of parent to child. Come and allend to my oblid lor they think I' am inviny is the 3657 and spots there's nothing to said. Objet them I'm gone home or that will be enough, and she 's left to the care of stran-

wardware a set admi

Peter Doherty Ah, well, shere is trouble this side as well as on some side. The rebels is in trouble, and the Xankees is in trouble, and myself, too, is in trouble, else what atwould n't got out there in that time.] Not if we went ing to hear that lady tell her story. Now, abo is got a child what 's kicked about smong strangers. Falta and I got four, that's little better off. They with mother to be sure, but she finds it hard work to vide for four children, and one 's a little wee thing

So you see I'm in trouble, and I got leave to come to this workshop—post-office, or whatever you salls it. to send some word to my family. It 's selfishness, the whole of it. We all come back for self. When I am my family in trouble on the earth, it makes me fact bad, and I want to get them out. .

Now about the praying out business, or prayers, that be very unhappy because I was n't decently prayat Well, the next question is, what do you? Do you out at the time I died. You see when people can a publish in a pamphlet, paper, or letter? How is it ford it, there's so much money put late the treasury of put into the treasury, the prayers is not said; if they have no money to pay for them, you see,

Now the money was n't to be had with my folks, so unhappy, because I wa'sn't. [They 're mistakes. aint they?] Faith, they are that, for I'm only in happy because I sees them so. Good God! I would n't give a whit for all the prayers the priest could make from now to eternity. The prayers amount to nothing at all. Faith, I've learned since I come in the spirit-world, that it's not the prayers, but it is the works, that 's all. And if I want to got out, I'll have to pray myself out. Bo they needn't trouble themselves any more on my account, for I 'm just as much out as eyer I'll be, I am thinking, [The priest can't help you, can he?] Not at all, nor the Church either, but only myself. If I've not got money, I've got brains tual brains that, I got when I'm away, from this place.

Now the next thing is about well. I'm something like the Western chap, something as he was, for some how the money that 's due is not coming. But I like can do, then leave it to me. I'll see they have it. I expect to get good returns for it pretty soon, because

Well, now, this is Boston. I suppose? [It is.] I suppose what you said to that Western chap will de for me; that you do n't lend bodies. [We can't, because you could n't control them long enough.] That's so; very well; then I can't take one to New York? [You will find mediums there to speak through.] Yes, hear something about it. If a poor Irish woman goes to one of them, and says, ... I likes my old man to come and talk with me," what would they say? [Sit down at least they ought to.] Yes, that 's what they ought to do? [No, they do n't.]

If I knew any of 'em, I could make some sort of an appeal to them. [You can now.] If I make sort of a general appeal, will that do? If I give my wife's name, which was Mary Ann Doherty, and my ows, Peter Doherty?. What way will I make an appeal to them, if not in a general way? [We will do so for you] Ab, that 's it. Now you talk like something. Faith, it's a capital idea. You'll pay them yourself? [Yes, if they require pay.] Ab, that's good. Well, I wants one I can come through, and say, faith, what I can't now-a sort of a one like this I can use very

well. [They are not all alike.] I suppose so. Then I must ask my wife to never fear anything about the Church, but to go to some medium in New York, and tell ber name. Faith, that 's it-oh, that's a capital idea. Sometimes a Yankeo's brain is better than an Irishman's. Well, I'm much obliged; then! will tell my story as well as I can, and what it is neceasary for her to do, to get the pension that 's due ber, and many things I cannot speak over here, because my wife's not present.

As for me, I'm very well off-did n't suffer much. I was wounded pretty badly. [In what battle.] How tbefore Richmond. [Were you in the seven days fight?] Oh, damn it, I was. Was it seven days? I did a't charge of Government matters, the necessity of doing chawed up. I did n't know anything about seven days. What the devil ever made MoClellan settle his army down in those swamps? Faith, he was pretty good for planning and chalking down, too. It come to me like as if they stand, and stand too long.

Faith. I see men die all around me with forer and rheumatiz; more die in camp than in battle. Oh, the swamps of the Chickshominy ! But never mind, I suppose they know their own business best. Well, be much obliged for all you can do for me. Good morning air.

[Will some medium in New York City please gire the wife of this spirit a chance to communicate with .. Oct. 18. ber husband?1

Written for the Banner of Light. LOOK ON THE SHINY SIDE.

It is beautiful, as the "shade and sheen" Of our life glides by, like a cloud and star. To look on the cloud as a passing cloud, On the star as a light Time cannot mar.

There are high old towers that Nature reared. And bold and broad, undulating plains, And billowy seas of majestic pride. And brilliant skies and bejoweled Fance;

For Nature's hand has levishly strown Her jewels and stard, her rivers and rocks: And they laugh in the face of corroding Time. His boasted power and his death knell mooks.

But what are these when compared to mee. With his proud, and enduring, lofty mind. That has gathered from God's exhaustless stores: The jewels that only man can find?

His plercing vision can count the stars-His bold endurance can shame despair. While Hope, his staff and his "besson light." Bullde him a bome in the upper air.

It is sweet to look on a brow of one Whose soul through misfortune, is buoyant sill! And I ask of Nature, or Nature's God, A fairer picture my frame to fill]

Oh, what of the beautiful scenes of earth, When appreciation of man hath fled ! ... Well might the sky dispole her stars.

When his tool to hope and light in dead

The mighty grandeur of God's expanse "Sector soldly aprend for his hibdling eye." And be noted led notion with His opheres. + 17. When his brilliant mind looks proud and high When, he tramples the core lengath his sea, and And suites, though a Hope is murated active.

And walks creek, though the clouds objects. For a while the light of eternal day.

Rem Books

THE WILDFIRE CLUB. A New Work of Great Interest. RMMA HARDINGE.

CONTESTS

The Frincess: & Vision of Royalty is the Spheres.
The Menamaniae, or the Spire Stude.
The Manufacture or the Spire Stude.
Deviat of the Life and Place of Mrs. Hannah Morevan about the spire that the Student Morevan account of the Life and Place of Mrs. Hannah Morevan account of the Spire that the Spire th Line A fragment.
Magnet Intella, or a Sarrative concerning a Hausies

Halfaret smalls, of a Harrative concerning a Hauside Hal.
The improvinators, or Tora Leaves from Life History,
The Witch of Lowenthal.
The Phantom Mother, or The Biory of a Becluse,
Hausted Houses. No. 1: The Fictore Spectres.
Hausted Houses. No. 2: The Harrord Ghost.
Christmas Stories. No. 2: The Barrord Ghost.
Christmas Stories. No. 2: The Btranger Guest-An Incident founded at Pact.
Christmas Stories. No. 2: Faith; or, Mary Macdonald.
The Wildres Choic A Thie founded on Fact.
Note. "Children and fools speak the Truth."
Trico, 31. Fostage, 30 cents. For sale at this office.
Oct. 18.

SPIRIT MINSTREL,

HYMNS AND MUSIC SPIRITUALISTS IN THEIR CIRCLES AND

PUBLIC MEETINGS. By J. B. Packerd and J. S. Leveland.

By J. B. Packerd and 3-5. Leveland.

By J. B. Pa

Obid, "A asset for a now, the state of the first st

GLEANINGS PROM THE PAST. BRING AM EXPOSITION OF

BIBLICAL ASTRONOMY.

23 Price, bound in cloth, 50 cents. Postage rec. (2 sale at this office. Aug. 32.

A DISSEBTATION OF THE

Evidences of Divine Inspiration. BY DATUS RELLEY.

The fetters that bind the body of the slave fall of at death, and leave him free; but the immortal mind, chained to a merialise creed, bugging the own chains, is in a more hopeless bondage than the proof African. Death does not remove the fetters from the mind; it takes many long years in the spirit-land to free the soul from its degrading inflatence.

Important Questions to the Clergy.

Price, 35 conts. Postage free. For sale at this office

DRS. TRALL AND JACKSON'S "Pathology of the Reproductive Organs."

Pathology of the Reproductive Organs."

1 His is really a scientific work of great practical value. All other works on the subjects discussed in this volume, that have fallen under our observation, are addressed mainly to a prurient taste, and are positively periodines."—Chicago Trebanc." "This volume is full of solers into information of inculculable bounds in the cure of dismals. "New Beford Mercury." It is unquestionably the most complete, the most complete the most sensitive and the most valuable work of its kind yet published.—"The New Torker. "It offers judicious advices to suffering humanity, which will save thous rands from complicating their afficiency by resorting is quack doctors and empirical treatment."—Below Journals, (it is the only work in existence containing discusses which will positively curs that distressing disease termed apermatorrhes, and other sexual diseases which causes the much misary to the homen family."—Below Supress.

Price, & 1 positively curs that distressing disease termed apermatorrhes, and other sexual diseases which causes the much misary to the homen family."—Below Supress.

Price, & 1 positively curs that distressing disease termed apermatorrhes, and other sexual disease which causes the much misary to the homen family."—Below Supress.

Price, & 1 positively curs that distressing disease termed apermatorrhes, and other sexual disease which causes to the control of the process of the family of the process of the p

Ath Breds.

- JUST PUBLICUED. PRE-ADAMITE HAN: THE STORY OF THE BUNAN RACE From 85,000 to 100,000 Years Age !

> BY GRIFPIN LES, OF TEXAS. INTRODUCTORY:

Adam not the first man; Men built cities in Asis thirtyfive thousend years ago; Luke Burke and the credibility of
fistery; The Fate of Genius; the New York Tribune and
Leonard Horser on Egyptian P. tery 18,500 years old; Hew
we know that the Egyptians made Pottery 1,500 years before
Adam's date; The Ariesian Well borings of the French Engineers in the Egyptian Delta; Discovery of the colessal
statue of Rhampter 11., and wast followed it; Spncellou
and the Chaldean Dirocology, stretching back 85,000 years;
Obinene Eings 18,000 years ago; Pr. Aw-En, the original
Obinemen, created 129,000 years ago;
PABT 1.— CHARTER J.—Adam. Menes Egypt; Menes

Oblaman, created 129,000 years ago!

PART 1.— CHAPTER J.—Adam, Menea, Egypt; Menes [Misraim] not the granden of Noah; Babbinoal Forgery Demonstrated; Harodous and Mannho-their credulity and credibility; The First Man, according to the Egyptians; Bunsan's Deduction that civilized men inhabited the Milotin lands over 90,000 years ago; Perian Chronology—Mahabal, Jy Affram, God and the First Star; A Heathen's Philosophy; Who built Baalbee and the Pyramids; Did God or the gous create Adam's Some surfous suggestions; Precarious foundation of Adam and the Adamic Lancety.

Onartza 11.—Cain. Cain's wife, Lamech's wives—when did they get them? The answer; Pre-idemite nations eat of Eden; Job-who was hel-certainly not a descendant of Adam; Numerous Beriptoral authorities establishing the existence of men not of Adam's race; Continued in othe chapters.

BROPHANT:

OBASTER 5-John Billott, in the "Geologist" on Fossil man, and remains f-oud in Dutham; The Healthery-Burn Discoveries: Prof. Ruxley, F. R. S., on the colobrated "Muskham Skull;" The Trent Skull; The Belgian Skull, tound with the bones of bears, byenns and elephants; The Massat and Mackinghourg Skelstons; Dr. Schauffnausen on the "Flau Hysteries on which were found. Barleton;" The Mewilade Skull; The Bengian Structure of the "Plau Skullsons and Security Burllot a Garline compared Skull of a Garline compared.

AND the Symbolism and Hysteries on which were found.

A ed all Akciery, Extraove and Serrey Societies. Also and explanation of the Dark Serrey Societies. The Monitors and best-shaped human skulls; The Eastham Blots and explanation of the Dark Serrey Societies. The Monitors and best-shaped human skulls; The Eastham Bkull and its measurement; Skull of a Gottlia compared with the hand; Skulls from Struck and their dimensions; Human Boxes from Switzerland; Oceaning themsions; Human Boxes from Switzerland; Human Boxes from Switzerland; Oceaning themsions; Human Boxes from Switzerland; Oceaning themsions; Human Boxes from Switzerland; Human Boxes from Switzerland; Human Boxes from Switzerland;

AN EYE-OPENER:

[szoone metrow.]

"CITATEUR, PAR PIGAULT." LE BRUN,

ALSO, FORTY CLOSE QUESTIONS TO THE DOCTORS OF DIVINITY.

BY ZEPA.

SURNIES SCHOOL CIRSS-BOOK,

Published by WILLIAM WHITE 2 CO., No. 124 Weaking for the Property in the Property

-New Books.

THIRD EDITION.

First Volume of The ARCANA OF NATURE.

BY HUDSON TUTTLE.

Corefully Resided and Corrected by the author. Contontes

PART L. CHAPTER I. A. General Survey of Matter.—
Chapter II. The Origin of the Worlds.—Chapter III.
The Theory of the Origin of the Worlds.—Chapter IV.
History of the Earth, from the Chapter Chapter IV.
History of the Earth, from the Chapter Chapter IV.
History of the Earth, from the Chapter Chapter VII.
Industrial Chapter V. It's and Organization.—Chapter VII.
Industrial Chapter V. The Did Bed Bartsions Series.—
Chapter IX. The History of Lifethrough the Bilurian Series.—Chapter X. The Did Bed Bartsions Series.—Chapter X. The Did Bed Bartsions Series.—Chapter X. The Did Bed Bartsions Series.—Chapter XII. Darmine and Trial Period.—Chapter XIII. Origin of Man.—
Part III. Chapter XV. The Tertiary.—Chapter XVII. A.
Chapter of Informace. Chapter XVII. Origin of Man.—
Part III. Chapter XVIII. The Homan Brain.—Chapter
XXX. Structure and Framines of the Brain and Nervors
Spalons, Studied with triforate to the Origin of Thought.—
Chapter XX. The Source of Thought Bludled from a Phileasiphical Standpoint. Chapter XXI. Structure and Framiner to the Origin of Thought.—
Theory of Davelopment, as herein advanced; Conclusions;
Facts followed from their Bource to the International Conclusions;
Facts followed from their Bource to their Lews
Nature of their Effects, &c.
Price St. Postage, 18 cents. For sale at this Office, world, that the second folume is now ready for delivery.

World, that the second folume is now ready for delivery.

Contents.

Contents.

Chapter X. The Source of Thought Studied from a Philiphopher of the Dright of Thought.

Chapter X. The Source of Thought Studied from a Philiphopher of Development, as berein advanced; Conclusions; Theory of Development, as berein advanced; Conclusions; Concl

There are to be found more than 300 Frescriptions for more than 100 forms of Disease.

Such a mass of information, coming through such a source makes this book one of indoseribable Value fer Frantity Reference, and it ought to be found in every household in the land.

There are no cases of disease which its directions and rules do not reach All allowates, and all states of the climate come.

to not reach. All climates, and all states of the climate come

do not reach. All climates, and all states of the climate come equally within its range.

These who have known the former volumes of the author, will be rejoiced to know that in the latest one Ma. Dayis ERRCHEST THE WHOLE ROCE, and is freely lending himself to a work of the largest value to the human family. It should be in the hands of every Man and Woman, for all are as much interested in its nucleoss as they are in their own itealth and Happiness. Here is the PLAIN ROAD we Bore!

A handsome 12mo., of 432 pages. Price \$1; postage, 50c. For sale at this office. Nov. 25.

ANSWERS

Ever-Recurring Questions FROM THE PEOPLE. (A SEQUEL TO THE PENETRALIA.)

During the period which has since elapsed, a multitude of questions have been propounded to him, ambracing points of goodlar interest and value expended with the Spiritual

Scrolla. The Grand Scott of the Agent from the Mysics of the Agent of the Mysics of the Agent for the Agent for the Agent for the Agent for the Mone I have found it. Now let the world laugh! I am immortal!"—P. B. Rax-

Bome men are daily dying; some die ere they have learned how to live; and some find their truest account in revenling the mysteries of both life and death---even while they themselves portab in the act of revelation, as is most wonderfully done in the remarkable volume now before the reader—as, alsa; almost seems to be the case with the penman of what bornin follows.

this book.

Price 75 conts. Postage, 15 conts. For sale at this Office.

Nov. 35.

TWELVE MESSAGES PROM THE SPIRIT OF JOHN QUINCY ADAMS, THROUGH JOSEPH D. STILES, MEDIUM,

JOSIAH BRIGHAM. OF QUINCY.

Bet Books.

NOW READY! THE SECOND VOLUME

ARCANA OF NATURE;

Philosophy of Spiritual Existence.

APD OF

THE SPIRIT-WORLD.

BY HUDSON TUTTLE.

Seaved, top Bonn or the Indontal Solair, to Objetu-ATER AND RUSTAINSO BY MATURAL LAWS.

The publishers of this interesting and raivable work take pleasure in announcing to their friends and patrons and the

fostion of a Spirit; identifies the Individuality of all others are; Varied Forms of Communication; Object of; Our Evidence becomes positive.

Chapter 4. The Objects of Modern Spiritualism. Position of Obrictianity; Jewish Religion; Of Spiritual Fossooi; Tulerance; The Combat between the Conservative and the Before Treath Declared; The True Object.

Spiritual Boings the true Philosophor's Runc; Warning Man of Danger, discovering Treasure Stance; Warning Man of Danger, discovering Treasure Stance; Warning and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and their distinction from such as are not Spiritual Photomena, and Intelligence of the Ommunicating Spirit.

Chapter 5. Pusce Ether, Spirot: Incomprehensibility of Distance; Of Munutabous; Art of Harvan; Conjectures of the Ommunicating Spirit.

Chapter 5. Proof: Increase Spiritual Photomena, Indicator Theory: Proof; Increase Spiritual Photomena, Chapter 7. Philosophy of the Imponderable Agents in their Relation to Spirit. Leaux—Lit Valocity; Bacun's Conjecture Verified; Analysis of; Philosophy of Colors; The Undulatory Theory: Length of Waves; Collision of Waves; Newtonian Spyathesis; Proofs of the Wave Theory; Aguments against the Theory of Trausmission; Objections considered.

ments systast the Theory of Transmission; Objections con-

ANDREW JACKBON DAVIS.

Bovered years ago the author of this volume wrotes follows:—

"Each man is capable of rendering high service to human.

Ity: but whether humanity goes it from him, or the recrease it, soting faithfully in accordance with my personality and its boundaries. If you know how to one me, as my usture prescribes, I shall yield you a permanent benefit. But it is your ignorance of yourself, (and therefore of me.) you do not put me to this service, you will soon feet the pear.

Light, these was agreed.

Heart—Analysis of Bolar; Its Relations to Light | Refershie to a common Cause.

Ohautor S. Philosophy of the Imponderable Agents, of the Salar Spectrum; Excreationy—the Source: Condition of the Salar Spectrum; Excreationy—the Salar Spectrum; Excreation to Spirit, onci

Conster 8. The Impenderable Agents se manifested in Living Beinge. Suns; Pulsating Hearts: Light; Reat; Electricity; Magnetism; Zeather in the Relations to Life and Inorganic Nature; Electrical Plance; General Consider-

Dealing the period which and supplied as mountained to a supplied to the suppl

trations.

Chapter 13. Philosophy of Chapte and Death. Wonders of Chapte; An Aratean Fable, Cycle of Organic forous; Cause of Chapte in the Universe.

It is nibe! Alone I doubted for it, shope: I have bound it.

Now its its world langua! I am immortal"— B. Ray.

DOUBT.

BOO Bres; and soon first desire they have beareds
the mysteries of both life and death—even while they themselves portain in the act of revelation, as it most wonderfull;
the mysteries of both life and death—even while they themselves portain in the act of revelation, as it most wonderfull;
done to the remarkable volume now before the resdor—as,
least allowed sooms to be the case with the pennant of while
aleast allowed sooms to be the case with the pennant of while
borsts follows.

The orderion of the value of a man or woman is the kind
whereby to judge a thicker, consists in the mental treasures
which during life they heap up for the use and benedict the
age that it, and those which are to be, whom the fifth fever
of mice own scrowful lives shall be oded, and they have
passed away to begin in store reality their dealings with the
dead—First, 75 conta, Postage, 12 cents. For side at thice
of mysters of contact, Postage, 12 cents.

A BOOK FOR MEN AND WOMEN;

I. FGA LIZED PROSTITUTION:

Marriage as it Is, and Marriage as it

BOULD DY HOUST PROSTITUTION:

Marriage as it Is, and Marriage as it

BUILD DY HOUST PROSTITUTION:

The THIS NEW YOULUSE the people have a weat my
thick has already wrought until misses and make its

BY GRARLES S. WOODBUFF, M.D.

HIBS REW YOULUSE the people have a weat my
the phase are the full of its perilumon plain just open needs to long
the importance of the property of the property described;
and world and the property of the property of the property described;
and world and the property of the property described;
and world and the property of the property described;
being normally the property of the property described;
being normally the property of the property o as much as in in the Spheres; Life of a Time Philosophor,

Published by WILLIAM WHITE & CO., 158 Washington street, Boston. P-ice, \$1; postage, 18 cents. The usual discount made to the trade. For sale at this office. May 93.

SOUL AFFINITY By A. B. CHILD, M. D.

Published by WM. WHITE & Co., No. 16k Washington arrest, Besten.

Medinms in Boston.

DR. MAIN'S REALTH INSTITUTE, A T BO. 1 DAVIS STREET, Is now open as be-enfore for the successful trestment of discesse of every class, un-

der Dr. Atela's pareonal enpervision. l'actente will be attended at their bomes as heretofore, these desiring leard at the lastitute, will please send nation two or three days in advance, that rooms may be prepared for them.

OFFICE HOURS from \$ 4. M. to \$ P. M. Those requosting exactinations by letter, will please anclose \$1,00 a lock of bair, a return postage stamp, and the address pidinly written, and state sex and age.

Medicines carefully packed and capt by Express A liberal discount made to the trade. of July 18.

MRS. A. C. LATHAM.

MACRETIC AND CLAIRVOVANT PHYSICIAN.

MACRETIC AND CLAIRVOVANT PHYSICIAN.

TORATMENT of Bonz, Minn, and Frint, embracing the
Laying on of Hands; Diagnoses of libeaus; Advice; itemedics; Delineation of Character; Description of Interfero Development, Extrouodings, Lauest Powers, etc., atc.

Mass. L. has had remarkable success in the communication of a Vital Regretium of the Subjective under the effect of which are Improvement of Subjective and Anjamia the While it beats the Body, it also congless and anjamia the Mind, hastening by many years the possession of those way perior Powers that its buried within.

If April 23.

MRS. J. S. FORREST, PRACTICAL

MAGNETIC AND CLAIRVOYANT PHYSICAN, MAINTHE ANY CLARITY PRINTER.

WHICH has been with such uprivided success in the treative ment of diseases of every discription, continues to examine and prescribe for the sick, and administers the Medicade Vapor lath in connection with her treatment when necessary, at her residence, No. 91 Extrison assume, first door from Hennett attent, limited, Mass. Office bours from b a. x. until S. x. Mill with the sick at jheir residences from 8 to 9 r. x. 3mº Nov. 2.

MRS. T. H. PEABODY. CLAIRVOYANT PHYSICIAN,

(Auccessor to Mis. M. B. Pext.) No. 169 COURT STREET, BORTON. CLAIBYOTANT EXAMINATIONS AVERY day to the week from O a. M. Mitil 2 r. M. Ruodays excepted,

Thirre satisfaction guaranteed in courty instance, or
no charge. Aultress. STIMPRON ATACY.

June 20. Sole Agent for Mrs. M. S. Pike's Medicines.

MRS. R. COLLINS,
CLAIRVOYANT PILTEICIAN, has removed to No. 8 Pino
a street, where she countries to best the sick by inspiring
on of hands, as suffit phreicians control hor. The sick can
be cured. Miracles are being wrought through her daily,
She is continually becasting suffering humanity. Examinations for by person; by lock of heir, St. Please give her
a call and see for sourselves, and you will be well paid for
your troothe. All medicines furnished by her. II Aug. 32.

DR. WILLIAM B. WHITE,
CYMPATHETIC OLAIROYANT, MADNETO, AND ELECLT TRIO PHYSICIAN, cures all diseases that are ourside.
Nervous and disagroushie feelings removed. Address, freeOperations, 21.00. No. 4 Jederson Piece, (lealing from
Bouth Roanet street,) Hoston. Home begit 12.

South Boanet street, Hoston. 113min Beyl 12.

LA PA LIKE. GRED V MR. Tranca Specific and Healting to Medium. No. 15 Dix Place, supposite Iterard al., I too-line from 9 to 12, and from 10.05 m. Will result the sick at their bomes, or attend funceus if requested litestance 3 Emerson street Someralie. But July 11.

LIGHT EMMERIE S. STERE Astrologier and Internate Pleysterium, 22 towell Nt. Little deal, 30 cents, or a few quest on answered by mail for ou cents, in thangs. A written Natistry for three year to come, it illumingly life, bodies, 33; gents, \$5. Sm. Oct. 5.

MRS. B. K. LITTLE.

MRS. D K. LITTLE, THE well known Charavorant Paractax and Test Metricus, may be cans lust at No. 18 Keers atreet, a few doors from Washington atreet, utiles hours, p to 12 and from 24a 5. Torms, \$1 each person. 3mº Nov E

CILAIRVOYANT PHYSICIAN, TEANCE PRESENT AND WRITING MEDICA, No. 24 1-2 Winter atrock, flustra, Mass. MRS. KIRRUAM.

MRS. N. J. WILLIS.

"The Lord hath created medicines out of the earth and he that is wise will not about their—and he hath given use said that he might be honored in his marricous works—afth such doth he heat men and taketh away their pairs."—Ecchasasticus, in Apoc., choj., zazvili.

By the structure and sings of the roots. Nature seems to have indicated it as her peculiar remedy for a certain class of female complaints. Its shape is a partial fiergemize of the accrus and its Fallopian tubes—here: the power in the powerous and areast of perturbed and other modings, and the cuto of the complaints mentioned in the extract above. Were I a female, this medicine as a preventive, and remeily pre-romate, should have a place in the bouldur or casket before the cosmotics. I have prepared it with the most securation that cosmotics I have prepared it with the most securation that cosmotics. I have prepared it with the most securation in modicine cured my cough, healed my sore throat arceited my henoritiages, and restored me to health. It saved

retted my benierlinger, and restored me to iteath. It asked my life and I canno speak of it we highly. Quantities suf-ficient for cure or relior, with advice and directions, sent per mail or express, subject to charges, on receiving \$10.

A MAN OF A THOUSAND,

A CONSUMPTIVE OURED.

A CONSUMPTIVE OURED.

The strain of the strain of the strain of great aminate enced accuracy while in the feat footies, a certain cure for Consumption, Asthma, Bronchitis, Consus, Colda, and Gener at Dablity. The remody was discovered by him when he only child a doughter, was given up to die. His child was cured, and is now alive and will. Destrous of benefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remody, free, on receipt of their names, with two etamps to may approve. There is not a single case of Communican that it does not at once take hold of and distipata. Mightawata, peerishness, teritation of the nerves, failure of memory, difficult expectoration, sharp using in the lungs, sore throat, chilly beneations, nauses at the stomach, inaction of the boweis, wasting away of the muscles.

they see this advertisement to. Address.

ORADDOGE. & CO.,

June 27. ly \$15 North Second et., Philadelphia, Pa.

ADELPHIAN INSTITUTE.

Dearding and Day School, Son Toding Ladies,
Discaled in Nurtistana, Monigomery Co., Pa., will one
mence he Winter Term on Togsmar, October 21th, continuing five months. The terms are rearonable, the location
beautiful and healthy; the mode of instruction thereugh,
comprising all the runles usually jaught in our first class
achoose.

For Circulars giving dealis, salieres,
Norristons, Pa., Sept. 36, Smith

AT THE OLD STAND, TO 654 Wash): on atrect, may to procured every variety of pure and fresh Medicinal Roots, Hurbs, Olds, Extracts Fats and Popular Medicines, together with all articules usual cound to any Drug Store.

Allow I discount made to the Trade, Physicians, Clair-

Toyants, and those who buy to sell again OUTAVIUS KING. BOOKSELLERS' AND NEWS-VENDERS' AGENCY

Sinclair Tousey, 191 Nassaudi, New York, General Agent for THE BANNER OF LIBHT, Would respectfully justic the stream of Booksallers, Leaders in this problemston, and Periodicale, to his unsequalice facilities for packing and forwarding everything in his
line to dil parts of the Union, with the utmost prompittade
and dispatch. Orders and the union of prompittade

WM. L. JOHNSON, DENTIST, NAMADEALL. Washington stress, sourages on Common stress, section, March. May 28.

Bearls.

And quoted odes, and jewels five words long, Test on the stretched fore-finger of all time Sparkle forever."

SOMETHING LEFT UNDONE. Labor with what seal we will, Something still remains undons; Bomething uncompleted atili. Waits the rising of the sun.

By the bedside, on the stair, At the threshold, near the gates, With its menace or its prayer, Like a mendicant it waits :

Waits, and will not go away-Walts, and will not be gainsaid; By the cares of yesterday

Each to-day is heavier made.

Till at length it is, or seems. Greater than our strongth can bear-As the barden of our dreams. Pressing on us everywhere!

And we stand from day to day Like the dwarfs of times gone by. Who, as Northern legends eay. On their shoulders held the aky. -[Longfallow.

Show may easily be purchased; but happiness is always a home-made article.

WHAT TORK ?

After the joys of earth, After the songs of mirth. After its hours of sight, After its dreams so bright— What then?

Only an empty name, Only a weary frame. Only a conscious smart. Unly an aching heart. After this empty name, After this weary frame, After this conscious smart, After this aching beart— What then?

Only a sad farewell To a world loved too well: Only a silent bed
Unity a silent bed
With the forgotten dead.
After this sad farowell
To a world loved too well; After this eilent bed With the forgotten dead-Wnat then?

The targest room in the world is the "room for im-

THE BELWET.

Where the standard waved the thickest, And the tide of battle rolled. Furiously be charged the formen On his snow-white steed so bold; But he were no guarding helmet, Only his long hair of gold.

"Turn and fly I thou rash young warrior, Or this iron belmet wear."
"Nay, but I am armed already, In the brightness of my hair. For my mother kissed its tresses With the lips of hely prayer."

Wisely and slow; they stumble that run fast.

The Recture Boom.

THE PRESENT CRISIS: ITS CAUSES AND PROBABLE RESULTS.

A Lecture by Mrs. Laura Cuppy, before the Lycons Seciety of Spiritualists, in Lycenm Helt, Besten, Sanday, Nov. 8, 1863.

[Phonographically Reported for the BARNER OF LIGHT, by A. O. FRLTON.]

The embject which we have chosen for our lecture this evening is one of great importance, and one doubtless that has often been presented to you; but as each speaker has given his or her particular ideas with regard to it, we deem that we have an equal right to present ours-and we promise thee, oh America! by the youth that thou didst nurture, by the manhood that then didst crown with honor, and by the grave thou hast vouchsafed to the perishable dust that once was ours, to speak the truth, the whole truth, and nothing but the truth on this great question.

The causes of the present crisis are laid by some at the door of the Administration; by others are supposed to be found in the administration, or mal-administration of James Buchanan.

But the real causes of the present crisis lie back of all these. The germ of the mighty conflict came over in the old Mayflower, in the form of that gristocratio pride which has always been the curse of the world. This is the evil lying at the root of all your present dimaters: for without aristocracy there would have been no slavery, and without slavery we should not have seen this terrible condition of parties; therefore it dates back to the landing of our fathers on Plymouth Rock, full of old prejudices and bigotry-a little band that came to these wild, inhospitable shores in search of freedom to worship God according to the dictates of their own consolences; and then displayed their love of liberty by persecuting, and even condemning to death all who sought for like freedom of thought and action.

If you build a house on a rotten foundation, you must expect that house to fall. Your American Gov. ernment was built on such a foundation-wrong to the red man and wrong to the black man-and how could you expect that it should stand unshaken? Your Constitution I that much talked of document Heaven forbid that we should say aught against it ! It was a masterpiece-the master production of master minds, and suited the times for which it was prepared; but it was like all productions coming through imperfect human instrumentality, and must, therefore, of necessity, be more or less faulty. As the American nation progressed and increased, with that progress sion and increase came divers wants and interests, which were not, and could not have been, forecen and provided for by the framers of the document, which has in it the germs of immortality, though mixed with much that is imperfect; and we say naught against it; we bow down in reverence to the good it contains, but it is subject to change and decay-that Constitution has become insufficient for the demands of the present honr.

We have said that the Government of this country was built up on two wrongs-wrong to the black man, and wrong to the red man. But these are not the only causes of the present orisis. The corruption of your political leaders, of your legislators, is one of the fruitful causes of the present strife. America has become corrupt. Her leaders have desired their own advancement, and in their esgerness to pursue their own interests, have forgotten their country's good: their nation's glory. They have sold America for a mess of political pottage; and the land, once the bright perticular star in the constellation of nations, has become a by-word and mockery to the nations that watch her from afar. This is a painful truth, but a great one; and there are none of you-men of the North as well, as of the South-who are guiltiess in this great matter. Politicians would rather accure the election of the worst man of their own party, than the best man of the opposing party; and while this feeling contake God to witness it, and you know it to be true.

The issue has been thrust upon you, and soe many of you who sided in mobbing the Abelitionists, and in blasing them down, call yourselves Abolitionists, black men, and are advocates for their rights and free-

Know ye not that liberty in America has been but a name? America has been called the very seat of Liberty; has been enlogized as the "land of the free," and here the Temple of Liberty was erected, and you pointed the nations to your country as the model of a republican government.

Visit with us, for a brief moment, the Temple of Liberty, as it has existed in America. Enter within the portal and behold t We are welcomed here by a There is a great black pall extending from one end of figure that, by courtesy, has been called the Goddess your land to the other, a dark cloud of hereavement of Liberty; but she is more occupied in observing her hanging over your people; and there is scarcely a home tinsel adornments, than by the remembrance of that throughout the length and breadth of your land where which she has in charge. The banner she holds is there is not mourning for the dead-" Rachel weeping trailing in the dust. Enter with ne the Temple. Be for her children, and refusing to be comforted because hold on yonder wall an overseer's whip, blood-ornsted, they are not." The cry comes up from these bereaved a broken fetter, and a strange picture! It is the representation of a stenth-hound, and underneath is They come to the minister and licensed priest for conwritten. "Warranted to catch a negro, as long as the separation; and they point them to a dead Saviour, and faintest trace is left !" That is on the right hand tell them. "If your son, your husband, your father,

And what see we yonder on the other side? A High!" And in the centre of the temple we behold a the stone from the mouth of the sepolabre? Who will table, where sit to figures dealing out commissions reveal to us the continued existence of our dead?" to the highest bidder-to those who can pay the high. And here Spiritualism comes with its mighty consolations. est price for the highest distinction.

your America to-day! Oh, what a mockery!

Many say that the evils of this war might have been would advise compromise at this juncture, or at any time since the occurrence of your difficulties, is as unwise as the physician who would give to one covered all over with sores, a remedy or palliative which would send the corruption from the outer to the inner man. coursing through the whole system. There were sores and nicers on your body politic, and to have comprocorrupting it to such a degree that your children would be cursed far more than you are or can be. Then away with compromise! It was, and is, impossible.

But take not too much credit to yourselves. Do not for a moment pretend that you commenced this war for the abolition of the slave, and with the sole intent to ando the wrong that you commenced and continued for so many bitter years. The issue was forced apon you; and even your President has said, in the not very distant past, that could be restore the Union by the continuance of slavery, he would do it, even old temple will be saved from the wreck, and he moldas he would restore the Union by the abolition of ed into the new, so that nothing of the perfection of slavery, if necessary. He was willing to compromise the past will be lost, and all that will be cast aside as with the evil. even as you have been.

your hieses and scoffings to speak for the black man; results of the present crisis. you have been forced to acknowledge the wronge in. struction of all desire to establish such a burlesque flicted upon the slave...that you will receive the credit upon liberty and equality in this land. It was a blot due to those men who spent their lives in the assertion upon your nation, and a dishonor to the memory of of his rights. Do not attempt to shake hands with those foreigners who fought for the liberty of your na-Wendell Phillips and Carrison, and say, "We are tion. Oh, shade of Lafayette | where wert thou? working hand in hand for the black man; we stand Didet thou retire from thy side by side in the good work." You do not deserve borders of the spiritual world, where then didst keep to stand on the same platform with those men. Take guard over the interests of the nation whose liberties a step a little lower down. Occopy a lower round in you fought to gain? Friend of Washington! where the progressive ladder, as laborers who did not bear | wert thou? You have seen the absurdity of such an the burden and heat of the day, but came at the organization; for now foreign generals lead your ar eleventh bour into a perception of the righteousness mics to battle and victory, and foreign soldiers shed

What are the probable results of this great crisis? There are many; and one of them—the greatest—is the coming equality of the black races, who have so long been degraded, bound, fettered and abneed by the white man. You see them youder in chains; your souls begin to cry out against the injustice they have suffered at your hands, and you call them your black brethren, and are willing to take them to your hearts and comfort them, and give them consolation in the place of their desolation-friendship and an equal position with yourselves in the place of their present degradation. But know ye not that the black man is degraded? That you brought him from the country where he was ignorant and savage, and recognized no laws, social or religious, and planted him in your beauteous Southern land, and kept him in his degradation; and that the wrong you did to him has reverted on yourselves? The South suffers from it now. in the indolence of her people; in their want of knowl. edge and enterprize; in the besotted and miserable condition in which they live-the slaves of their own we perceive that he is fettered and trammeled by these chattels—indolent and without manly ambition, with advisers, and by the advisers of his advisers. out strength-corrupted by those around them-by the very beings whom they have enslaved and degraded. And the wrong which you have aided in doing the slaves, by countenancing their bendage, countenance but the magnitude of that influence is over-cetimated ing those who bound them, that wrong will revert upon you, also, when they come with all their wants about the result of the elections. and undevelopment into your midst. And, men of the North, we commend them to your sympathies. tinued in order that slavery and other evils should be You have helped to keep them in degradation; and thoroughly eradicated? when they come among you, remember that all you rance, is the legitimate consequence of your national sin: and you must accept it as such, and bear it like

And this corruption is the fruitful source of your extent, that, until that is exhausted, there is no use present difficulties. Yet while we speak, we think it to hope for peace—for a reasonable settlement of your

times, wonder not that your nation is convolsed, and | more than possible that over some mind before us has that those who love their country weep and mourn filtred a thought of our identity; and bitter may be over her sins; wonder not, oh America | land of my the comments which they make on what we have said tore, and to whom all my past was devoted, that this on this subject. But, men and women of America, it corruption has extended into all phases of your politi- would have been better for your speaker's part, for the cal and social life! You have forgotten the simplicity glory of his manhood, for the peace of his present, for of your republican ancestors, and those noble princi. the promise of his future, if you had made social sine ples for which they fought and strove. You have a barrier to political distinction; ay, better for all who dandled the black bentling, Blavery, all too long, are entrusted with your nation's bonor and its weal, You have pandered to the South and submitted to her if you considered it one of the essentials to office, that infamous sway just as long as it was possible, and as your legislators, your senstors and your politicians, all long as your own interests were not involved. This is of them, should have clean hands and an untarnished the plain truth, though it may be unpalatable, and we honor; better far, if you should set your feet at once upon the vices that disgrace your Senate Chamber and the halls of your Congress.

Another of the results of the present crisis will be the return of the soldlers-who, in campe and battleand pretend that you are fighting for the liberation of fields, have haid saide many old prejudices 't is true, but also much of that respect for just laws and the proper preservation of the people's peace, which is essential to the welfare of a community. But this, also, is one of the legitimate consequences of the sins which you have nourished in the past, and you must bear the evil as beat you may.

Another, and a more glorious result of this crisis... one to which we look forward with a joy you cannot estimate and we cannot describe—is the opening of a more perfect communication with the world of spirite. and desolate ones, "Our dead, where are they?" had hope in Rim," they say, " be is saved." But alas ! also I those who rush to the battle-field, have seldom a broken spear, a rifle, rusty and disused, and a list of the fixed hope in Christ. They have not learned that it is

exterminated tribes, while an Indian chieftain points necessary to wade to God through the blood of any thereto, and says, " We walt for justice, I and my man. Their bereaved friends gud no consolation in the people, and demand it at the hands of the Most obarches; and their cry is still, " Who will roll away The soul catches a divine idea that has power to lift And this is the Temple of Liberty as it exists in the gloomy cloud from the heart of the desciate and the bereaved, and Spiritualistic teachers point to angel hands that have rolled away the stone from the sepulsverted by compromise, forsooth ! As if it were ever chie of the dead, and who whisper unto the cars of wise or just to compromise with evil 1 But he who the desolate, "They are not dead : but they are risen. and as they live, so shall you live also."

The growth into this divine knowledge-that alone can rob death of its sting and the grave of its victory -will be one of the grand results of the present crisis. A new temple will arise from the sabes of the old, and those who have been developed out of this spirit of strife, they who have stood saids and watched and mised would have been to send their poisonous virus waited for the issues of this present orisis, are being coursing through the whole governmental system, and prepared as instruments in the hands of the great association of beneficents who have this movement in charge, for the grand work of creeting this new and beautiful temple of liberty, whose foundations will be Truth and Justice; the cement of whose walls will be Brotherly Love; whose dome will be Progression, point. ing ever heavenward; whose portal will be Charity, wide-spread and infinite; and the ministers at whose alters will be the spirits of just men made perfect; without sound of mallet or chisel will this work be done-will this building be erected, and much of the geoless will be that which you have learned was impure All honor to those brave men who started out smid and imperfect. This will be one of the most glorious

to cry out against his wrongs, and to write their | Another result will be the better comprehension of names on the century in which they lived as advocates your relation to that foreign element which forms so of freedom. All honor to them I though once we dif. great a proportion, and fills so prominent a place, in fered from them. But we ceneure those of you who your country. It will be the destruction forever of a have been forced into this matter, when you assert society that once existed in this land, termed the that you are fighting for the liberation of the slave. American party—but with a better significance more key not the flattering unction to your souls, now that appropriately called the Know Nothing party—the detheir blood and bite the dust upon your battle-fields, dying for America and Liberty.

> We now hold ourselves ready for questions, and hope there will be no hesitation in propounding them. Ques .- Were you an actor in the formation of the

Constitution? Ans .- We were not.

Q .- Will the result of this war he the freedom of the stave?

A .- It will be: but it will not, in our estimation, be accomplished as soon as you expect; because the evil that has taken so long to grow into its present magnitude, cannot be crushed out in one or two years. Q. -Do you see anything wrong with the Chief Mag

istrate? A .- We perceive in him great honcety of purpose, but some timidity in the execution of that purpose; and we perceive that he is surrounded by those who would not care if the war were to be continued through eternity, provided they could live so long and enjoy the

salaries and perquisites pertaining to their office, and

O .- Will not the recent elections have some infinence over the action of the officers?

A .- We think they will have a favorable influence by the majority of the party which aided in bringing

Q .- is it not necessary that this war should be con-

A .-- We regard both parties as psychologized by can suffer, on account of their degradation and igno. this war spirit—the antagonism which is the result of social evil and wrongs upon which we cannot now touch; the war has brought this antagonism to a crisis; and it is as necessary that this feeling should be But there is slavery North as well as South. You exhausted, as that the human system should be freed have been bondsmen and bendwomen to hard task. from disease. But we do not perceive that the presmasters-prejudice, superstition and bigotry. You ent difficulties will ever be brought to an end by the have grouned beneath this bondage and are grouning sword. Both parties are insane, and they will not and under it now; and how can you expect, with your cannot listen to reason until their antagonistic sentimanacled hands, to be able to strike the fetters off ments have exhausted themselves. Then they will your enslaved colored brethren? Shake off this incu- be ready to listen to the voice of Wisdom, and they bus! Wake from your slumber! Cease to bow down will sit down and reason together and make that the and worship the golden calf. Public Opinion. Dare to arbitrator at, last. You can never force a man into live out the divine impulses within your souls. You compliance. You may go into a family, and kindly call yourselves a free people. But sometimes about state to the father what you deem to be the imperiorelection day, do you not hear landlords saying to their tions thereof, and he will listen to you with considtenants, who are dependent on them for a shelter over crable patience, and perhaps amend the evil. But go their heads, in poverty and destitution, " Vote our to him in an antagenistic spirit, and say-I see evils ticket, and it shall be all right with you; your shelter existing in your home department, and I feelet upon shall be preserved to your but vote for the opposing their removal—and you at once arouse all his autagoparty, and you look elsewhere for a home." That is nism, and he says, "I' wont be forced into such acnot bondage, perhaps ! Is there not corruption among tion." That is the condition of both parties. Their antagonism has been aroused, and exists to such an

difficulties; and the water you increase your armise, the account this war spirit will expend itself, and peace will ansne.

Q.—Would you advise compresses ? A.—We would not at present, by because it is impossible. You cannot make two images men compromise a matter. On this point we have beauty and the compromise a matter. ressed ourselves at some length in our lecture. But hough we do not advise compromise now, we look .. a time in the future, after this antagonistic spirit has subsided, when both parties will be willing to listen to reason; when they will have become so chastened by the effictions and trials which this war has brought upon them, that they will be willing to arbitrate the

Q .- Do you recommend an increase of the army ? A .- We should say that if there is material for a great fire, and that material must be consumed in order to produce certain results, the faster you pile on the fuel, the quicker it will be burned, and the result attained.

Q .- Do you see any danger from the action of for elgu nations?

A .- We see some dangers threatening this country from the sympathy of foreign countries with the South. You have deemed France your friend; but she is secretly the friend of the South.

Q .- How is England?

A .- Tou can scarcely expect much of England. But the English are cautions. This is the characteristic of their nation. They fear collision with France. They are fearful of many difficulties threatening them, but not perceptible to you; and the fear of im-plicating themselves in difficulty, will prevent them from taking any aggressive steps at present.

We would say here that the power of forseeing future events is limited in all cases, and is limited by certain conditions. We see certain causes, and see the effects which will be the natural result of those causes; but something may interpose to change the whole course of events. After the battle of Solferino, who would have anticipated peace as the next movement? The spirits who discerned the mind of the leading powers, could have foretold it; because, per ceiving what was in the minds of those individuals. they could see what their purposes would lead to, if carried out; but some unforeseen event might have occurred to change the whole result of those purposes. We occupy higher ground than yourselves, and can see much that you cannot see; but we can only anticipate results just so far as we can penetrate through causes to effects, and the intentions of leaders; and when some event occurs for which we were not prepared, which we and they could not forsee, our predictions may be at fault. We ask you, therefore, to take our utterances for what they are worth, and no more. We are not able to give you positive intailigence; but can give you the probable results of certain purposes. -Can you tell us when the war will come to an

A .- We cannot tell distinctly when the war will close; neither can we flatter you with delusive hopes; we think it will be of longer continuance than you, perhaps, anticipate, because there is more power in the South than you can estimate. They are desperate -wrought into desperation by the fear that all is lost, and they are willing to throw their all into the last cast of the die. They are gambling for a star-throwing for a mighty stake-even for the possession of supreme power in this land of their love, as well as yours. They are desperate; and desperate men can fight fear fully and long. They have been more in earnest than you-from the first willing to ascrifton more. While your Generals played with cards and dice, drank cham pagne and ate large suppers, feasted upon the fat of the land, and robbed the poor soldiers of what was their due, the Soutborn Generals fared as hard as their men, and were willing to sacrifice comfort and ease to the furtherance of the great cause, as they deemed it, for which they were fighting. They will fight long, and to the bitter end; and that end is not yet.

see a tiny cloud the size of a man's hand; we see a glimpse of the dawn; and that is all. Q .- le Napoleon preparing for a war with us?

A .- Napoleon is ever prepared. You cannot take him at a disadvantage. He je wily, and is waiting, watching: careful not to commit himself; yet willing, if he could further his own purposes, to involve himself even in a war with America. It has a place in his mind, but has not formed itself into a distinct purpose.

We will now release the medium, commending the subject of our lecture to your consideration, and trust ing that you will remember at all times that the pres ent evil afflicting your nation, is but the legitimate result of the Nation's sins, and that to these sins you have been parties, all of you. Regarding it in this light, you will see the necessity that exists for the purification of your political organizations: the imperative necessity which is laid upon you to eslect only those men who desire, above all personal advancement, the Nation's weal; beyond all personal distinction and influence, the honor of their own land. the good of their country and of the American people. When you have pure laws, you will have a pure government; and when you make it an essential to official position, that men should be honest, trustworthy, and reliable, you will not be oursed with such a state of things as now exists. Take what we have said as the individual opinions of the speaker; but be not biased by them if they do not coincide with your highest reason. And may the Infinite, Divine Spirit of Justice and Mercy, whom you address as God, the Father of our spirit and of all spirits-the great indwelling Intelligence-sift and make clear to your comprehension our ntterances of to-night. If we have spoken one truth worthy of your consideration, and of that Power in whose name we address you—the great Principle of eternal justice-may it remain, making an impression upon your minds, indellible and ineffaceable; but may aught of imperfection and error be by you forgotten. Oh, our Father, sweep it from their minds as though it had never been.

NOTIONS OF MEETINGS.

BOSTON. -- POOLETT OF SPIRITUALISTS, LYGBUR HALL TRE-MONT BY., (opposite head of Etchnot street.)—Meetings are beld every Sunday, at 2.34 and 7.14 p.m. Lecturers on-gaged:—Miss Lizzie Doten, Nov. 23 and 39; Mrs. Cora L. V. Hatch through December; Mrs. M. S. Townsend, March Conference Hall, No. 14Bachfield Sterry, Boston.-

The Spiritual Conference meets every Thursday evening, at 71-2 o'clook.

CRARLESTOWN,-The Spiritualists of Charlestown will hold

Loward.—Spiritualists hold meetings in Les Street Church
The following lecturers are engaged to speak forencon and
afternoon:—Mrs. Sarah A. Horton, Nev. 22 and 39; Miss
Martha L. Bockwith during Dec.; Miss Nelle J. Temple
during Jan.; Austin E. Simmons, first two Sondays in Feb.;
Mrs. C. P. Works, last two Sundays in Feb.; Mrs. Barah A.
Horton during March; Charles A. Hayden, first two Sundays
in Andi.

Overor. — Meetings every Bunday, at Johnson's Hall.
Services in the foreucon at IO 1-2, and in the afternoon at 3 1-2 o'clock. Speakers engaged: —Mrs. E. A. Blice, Nov. 33;
Mrs. S. L. Obspeell, Dec. 30 and 27.

Optiones, Mass.—Huris Hall has been hired by the Stiff-ualists. Meetings will be held Sundays, afternoon jend evening. Speckers engaged:—Miss Nellis J. Temple, Nov. 23 and 25, and during the month of December; Mrs. Sarah A. Hottom during January; Mrs. M. L. Towand, Guring

POWEREY.

POWERE

Barcon, Mn.—The Spiritualists hold regular as every Sunday afternoon and evening, and a Conference Thursday evening, in Pioneer Chapel, a house was clustrely by them, and capable of nesting six in paramet. Speaker, extracted Charles A. Hayden, Jac. 3 and 10 [13, 20 and 21] Charles A. Hayden, Jac. 3 and 10

Naw Your. Dodworth's Hill. Mostings every form morning and evening, at 10 14 and 7 17 o'clock. The meetings are tree. NEW AND VALUABLE BOOK.

THE CURABILITY OF

CONSUMPTION Demonstrated on Natural Principles! BY ANDREW STONE, M. D.

Inventor of the Polanometer, or Tener of the Vital Organization of the Thermal or Cool System of Inhalation; and Physician to the Lung and Hygicalo Insulate. " If this work of over 800 large pages, the hooter has given

to the public a large amount of most valuable interest tion in regard to the preservation of health, the disease, and how it can be cored—especially, that have to disease, and now is one be desired with the "life that feet is atroyer, Consumeration. He deals with the "life that feet is heir to " in a clear, camprehensive and common sease has ner. He gives the cause and cure of from forty to the ofthe most permanent diseases which afflet humanity. The tor most carnestly believes that it was never designed the tor most extracted should be consumed in premature described with that conviction fully impressed on his seel, he has and with time outstands world something which will bear the human race.

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

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

For sale wholesale and retail at this office. Retail price \$1 50. Postage free.

"I STILL LIVE !" POEM FOR THE TIMES! BY MISS A. W. SPRAGUE,

FIRE above is the stitle of a beautiful POEM, by Man Bracous, and is the hast written by her which has been published in pamphlet form. It makes a volume of mand was published by the immented anthor, just before and was published by the immented anthor, just before departure for the better land. The Poem is dedicated in the brave and loyal hearts offering their lives at the ability.

For sale at this office. Price, 7 cents; postage, 2 cents. July 11.

STAND FOR SALE,

DRING advanced in years, and the infirmities of an beneithy felt, admonthise me to dispose of my stand in the cale of Spiritual Books, Papers and other Periodicals, and being destrous that a Spiritualist of good business believe should succeed me in business, I therefore, through the unions of the Bauner, present this notice.

SAMUEL BARRY,

S. W. corner of 4th and Chestnet Bia.

Philidelphia

VERMONT BOOK STURE 8. & O. B. SCOTT.

BDBN MILLS, VERMONT. BOOKS of all kinds constantly on hand and for sale on most reasonable terms. A supply of new and popular works as soon as issued. Also, for sale, any of the works advertised in the "Banner of Light" if Oct. It.

BANNER OF LIGHT:

A JOURNAL OF ROMANCE, LITERATURE AND GENERAL INTELLIGENCE. AND ALSO

An Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WERKLY, AT BOSTON, MASS BY WILLIAM WHITE & CO.

LUTHER COLBY, EDITOR, ASSISTED BY SOME OF THE ABLEST REPORMATORS

WALTERS OF THE UNITED STATES.

The distinctive features of the Bannes or Lieux, are as follows: S. ITRWARY DEPARTMENT. - Under the

end are published Original Novellettes of reformator ten-leneles, and occasionally translations from the French and MESSAGE DEPARTMENT.—Under this bed we publish weekly a variety of Spirit-Messages from the departed to their friends in earth-life, given through the strumentality of Mrs. J. H. Comast, from the equested as the uneducated, which go to prove spiritual intercourse between the mundane and supermundane works.

EDITOBIAL DEPARTMENT,-This portion

of the Bannen is devoted to subjects of General laters, the Spiritual Philosophy, Current Events, Entertaining Min-cellany, Notices of New Publications, etc. OBIGINAL BESAYS.—In this Department to

REPORTS OF SPIRITUAL LECTURES

given by Trance and Normal Spe All which features render the Bannum of Lient's popular family Paper, and at the same time the harbinger of a glorious scientific Religion.

CONTRIBUTORS. OONTRIBUTORS.
FROMESON S. B. BRITTAN, of New York City.
Horace Dersens, LLD., of Washington, D. C.
Herst T. Chill, M. D., 684 Recontrect, Philadelphia, Fr.
How. Warness Chars, of Battle Creek, Mich.
Hubson Tutter, Esq., of Berlin Heights, Ohio.
Orders Byrarus, Esq., of West Actor, Mass. UNIONA CYMBERS, ASC. OF WEST ACCOR, MASS.
HOK. SMIDERIO ROBIESOR, OF MAYDESON, MASS.
C. D. GRISWOLD, M. D., Cleaveland, Ohio.
H. M. MILLER, Elmira, N. Y.
A. B. CHLLD, M. D., Of Boston.
REV. FRED. L. H. WILLER, Of Coldwater, Mich. Unian Clark, of Auturn, R. T. W. W. H. McGurdy, of Ohio. Miss Emma Hampisos, of New York. Miss Coma Wilsver, of Philadelpais, I Miss. A. M. Bruroz, of New York City.

Mas. Enna Turres, of Berlin Heights. Obio. and many other writers of note Terms of Subscription, in Advance: Per Year, 5 in Months, 5 cents each

Muss BRILL BUSH, Norristown, Pa.

There will be no deviation from the above print. Moneys can be sent by mail; but where drafts it osten or New York City can be progreed, we present

Boston or New York only was been been been sent.
Subscriptions discontinued at the expiration of the class paid for.
Bubscripers in Canada willedd to the terms of subscripers it ion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for pro-payment of Americas per tion 36 cents per year, for payment of the per tion 36 cents per tion 36 ce

PORTURE ADDRESS.—It is seeders for School write, unless they give their Poer-Operas address and asset Subscribers wishing the direction of their paper chapt

Subscribers wishing the direction of their paper of the most from one town to another, must always give the most the Town, County and State to which it has been sent.

All Communications designed for publication, and was commenced with the Editorial Department, shall addressed to the Forms. Letters to the Editor at his Editor at his for publication chooled be marked "private" on the same.

All Business Letters must be addressed "BANNES OF LIGHT, BOSTON, MASS." William White & Co.

To Our Subscribere.

To Our Subscribers.

Tour attention is easied to the plus we have adopted placing figures at the end of each of your names, as single on the paper or wrapper. These dipress stand as as the showing the exact time when you have paid. When the series correspond with the sember of the volume, and the sember of the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know that the time for which performs the paper itself, then know th

" WHOLEHALE AGENTS FOR THE HANDES! JOHN J. DYEN & CO., 88 School street, Boston
A: Williams & Co., 100 Weshington el.,
Tempanes & Co., 20 Centr el.,
Tempanes C., 20 Centr el

time, and self affection to its above Proposed our pages one year. It self to forwarded to they also a receipt of the pages with the advertisement market.