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Literary Department. Written for the Banner of Light. HUSBAND'S SECRE

or syad on BY, A, BackQBTEBL est auf To house and a parameter has the ringhamme al a CHAPTBR VIA and A St. of And the tender grace of a day that is gone,"

.cv.d. Will never come back to me." 19 Now, Battie, I want you to get up a nice little

suppor this evening, make some coffee and muffins, and have peaches and cream ; Mr. Perry is very tired ; he has been busy ever since five o'clock this morning, and he promised he would stay at home and rest this evening." The share and anter

I said this to my little domestic, who was, never was to lie upon the sofa and rest while I read. It was a cool but pleasant evening, just a little fire on the hearth, enough to make the old sitting-room cheerful, a suggest of the sector

Our table was laid there, and I sat waiting-it was time for him to come. I threw on my shawl was to walk quietly into the house and kneel by and went to meet him; he was not in sight. I Sidney's side. He seemed much agitated. I was walked on till I came to the factory: It was a pleas. his wife. Ought he to conceal anything from me? counting-room door shut with a heavy sound, and his? turning, saw the boy who had the care of the room. He came toward me with a note in his hand, saying, away suddenly." I took the note, and read : 10 19 14 Dear Mary-I shall not be at home till late this evening, as business will detain me. . Do not wait you, my darling. Your affectionate husband," BIDHEY."

The note was hurredly written, and I fancied in of that coffee many hours.]

struck ten. began to feel lonely and tired

hair which was very abundant, was wound in a sort of coronal About her head, while an abundance of white flowers lay in careless profasion around her. The small white hands, were, folded on the breast. but beneath them, as if they still gnarded it in death, lay something small and oval. I could not tell what, as it was partially concealed. I was so absorbed, that for some minutes I noticed nothing but the corpse, and the longer I gazed the more clearly could I see, for a small round stand was at the head of the coffin, on which were a number of lighted candles. I thought the aleeper, there must have been very beautiful. What can this mean ? I, said to myself, and changed my position & little, that I might see who was in the room, when, leaning against the mantel shelf, near the head of the coffin; pale as the corpse itself, stood my husband 1 For a moment I was diszy and faint, but an intense desire happier than when she could be thus employed. If to solve the mystery, and fear lest I should be dishad the papers and a new book to read, and Sidney overed, gave me strength, but I trembled violently, and had to sit down upon the floor and lean my head against the wooden bench. Soon an indistinct murmur of words reached my ear. I bent forward; there was our pastor, Mr. Harmon, in prayer.

lyoung and fair, and laid out with much care and

taste. A white ; dress, but not a shroud ; the dark

My first impulse, (it was a good angel's whisper,) apt spot, near, a large brook, where the waters I rose, went forward a step or two, but a feeling of rushed over high rocks, between moss-covered banks. pride detained me. He has concealed it from me: I now in their greenest verdure. I stopped, as I always will not pry into his secrets. O God ! this is hard did, for; the scene was picturesque: my husband to bear; I have not one thought but he shares-no said that he discovered new beauties every day. In past scorets to hide from him. Can it be that he deed, I forgot my errand for awhile, till I heard the hes built a cold, dead wall between my heart and

I crouched down again, overcome by a dull, heavy pain that never left me afterward. Still eye and "I was just going to your house with this; Mr. ear were strained to the utmost. Now I could see all Sidney bade, me, take, it to you, as he was called in the room, and there, in the very abandonment of grief, sat Nehah on the floor near the coffin. She was not noisy or violent, nor was she even weeping; but her attitude, her face, her whole figure expressed supper, and go to bed at your usual hour. God bless hopeless sorrow ; no one would think of trying to comfort such a mourner-they could only pray and leave her with God.

So changed was the expression from that which I some agitation, caused, perhaps, by perplexity. in had always seen on her face before, that I forgot hunines but I yes sadly disappointed, and walked myself, and everything else in pity for her grief. home with a slow step, dreading the long, lonely When the prayer was over, some one, a stranger to evening that must follow. I had no desire for sup- me, removed the lid of the coffin from where it restper; but as I entered the house, the fragrance of ed by the side of the table, evidently intending to Bettie's coffee tempted me; and I drank a cup before screw it down. Nehah perceived the intention, and sitting down to my reading. II went in the strength sprung up, throwing her arms over the corpse, and bowing her head, as if determined to prevent any. Time passed, and insceading "The Old Curiosity one from bearing it away. The man hesitated and Shop," I half forgot my disappointment; but when drew back, and every one in the room seemed afraid. to disturb her. Just then her eyes fell on the Then same the last duties. Two men bore the I could endure it no longer, and snatching my coffin away, and my husband, as chief mourner, folshawl, and bonnet, I threw them on and went out; lowed alone, than Nebah and Aunt Posey. There hardly knowing or caring whither I: want: "It was was a burlal ground near, known as the "Old Hill," near midnight, cool, as I have before said, but very a very sweet, retired, spot. My eyes followed the pleasant; I walked on rapidly, and turned, Linever little procession, and I was again half tempted to go could tell what prompted me, into the river road and join my husband. I felt sure that he would be kind and gentle ; it was not in his nature to repulse I hurried till I had to stop a moment for breath, any one, surely no one who trusted bim. , Why did I just at the entrance of the wood. That gloomy forest not do this? I am sure now that an evil, spirit led road lost suddenly its terrors, and I went on as fear me to Annt Posey's that night, but a loving, pitying had stopped me, and asked me whither I was going. gling with the procession. My pride, nothing but and what I wanted, I should have been puzzled how that, and veration that my husband should have one and thinking to avoid them, I turned loto a little that I never again laid down. path which led to the garden at the rear of the My own room never looked so desolate before. house; there was a little hill back of the garden. Mechanically I moved about, first replenishing the where Posey had spoted a structure which she call. fire, for I remembered that Sidney had meither over ed her summer house. The grape-vines trained over coat nor shawl, and that cold night walk to the think a moment, for I was now thoroughly ashamed fire, and laying his dressing gown and slippers near of the nervous haste which in driven me from I undressed and want to bed. eI could not have home, and wished myself block gain, but was too drank the tea myself, nor did I feel that I could sit timid to retrace my steps. I forgot this, however, and up and meet my husband a eve, or talk with him presented itself to me. The door may led from the foot upon the steirs, but perhaps he will explain ally large kitchen to the garden was add from the foot upon the start, put present of a start of the holding in the centre of the room a coming from his usual tenderness. (he was never, par demonstra-which the Hd was removed, and though Fabric not it we), and saids: at you did not nit up for me Mary.)

thad no idea I should be detained so long. How grave opened for such a purpose, she said in a soft- Ime weep, and sat there patiently for a few minutes ; thoughtful you were to make this tea; I feel the ened tone:

need of it." at and provide the first and the Well, it does seem bad ; perhaps they 'll not do He then put on his dretsing gown and slippers. 12 22 3

The least mysterious occurrence in a village and sat down to warm bimself and drink his tea. He was very cold and tired, and I could understand spreads like wild-fire. Many whispered words were very well why he did not feel like talking. He was circulated that week, and reached us through Betty. restless for some hours, but toward morning fell I told her one day that I wished her to go to Aunt asleep. I wondered he could sleep at all, I could Posey and ask her to come and assist in a large not, and rose carly, leaving thim still sleeping, but ha washing the next day. I wanted all the curtains, looked pale and haggard ling at a start att bed-linen, &c., clean, preparatory to removal.

. I waited in silent; enspense for some days, hoping "" If you please, ma'am, I'd like to go early, so as for an explanation of that alght seene. None came, to return before sunset-there's strange stories about To be sure, Sidney was, uppeually busy; that week, now days, of ghosts in the woods, and of coffins bethe water wheel in the mills gave way, and a new ing seen there at midnight; indeed, ma'am, I'm one of a peculiar structure and pattern that they most afraid to go at all."

had pover need before was to be put in ; the work- My husband was present; he sat on the sofa readmen did, not understand it yery well, and my hus- ing his paper; he had not been out for some days. band, who had great fondness, for machinery, and At another time, he would have smiled and made understood readily the most complicated, was very sport of Bettle for her fears, but now he looked up active in assisting about the wheel. Twice within from his paper, and said quietly : that week he came home so wet through that he had "If Bettie is afraid, send John ; he is at the to change every garment. "The exposure, and proba- mill."

bly the excitement with it, soon brought on his I bade Bettle go to the mill and ask John to do the cough, his appetite failed, and he became weak and errand. Sidney made no remark after she went dispirited. It was hard for me to be cheerful, for out. It was evident to me now, that he never inever before me was the face of the dead, and my tended to reveal his secret. The reader will see that I was naturally suspicious. I am sorry to say "One day he was so ill that he did not go to his it, but I now had cause, I thought, for unhappiness. business, and we remained in our room. Now, Once or twice as we were sitting together, I thought thought I, he will surely tell me all, for I sat by his I would break the ice that seemed forming barder let me dress you neatly and comb your hair. side sewing, many hours, But though kind and harder between us, and tell Sidney what I have thoughtful as ever, he was more than usually reti. seen. But I was weak just when I most needed centry Once he took np my, work, examined it ouri- strength. There is nothing weakens the marriage tie like want of coufidence, and I excused myself because I thought my husband most guilty. How "Mary, I trust we have much happiness in store for us. I can't tell, you with how much pleasure I much suffering I should have saved myself had I spoken then and there. But we need one life's ex. My eyes filled with tears. I could not answer perience to teach us to live rightly.

A letter from Fanny this week diverted, my him, and I rose on some slight pretext and went to the other side of the room, . It is strange that when thoughts somewhat :

I had no cause whatever, I would joke and tease him "DEAB AUNTIE-I do think my teacher, poor sister Alice, has a good, kind heart beneath her plain about having loved, and express doubts of his own affection. But now, when I had such serious doubts black dress and little white cap. You will remember and fears, and a foundation for them, I was fearful that I wrote you that they took Frank's letter from me. I am sorry to tell you that it made me sick ; you lest I should betray myself by one syllable of rewill think me very weak, perhaps, but indeed I could "How long since we have beard from Fanny," not help it. I neither ate nor slept for some days, and I suppose I must have looked pale and wretched. . "Sarely," and I. "I wonder I did not think of it. We should have had a litter last Monday. I'll go for I wept most all the time. I had a great many bad marks for imperfect lessons, the first I have had since I came here : but I was very indifferent to the past-office myself. I heard the coachman's about the matter, for I had lost my ambition.

I was so weak at last, I could not go down stairs. In five minutes I was at the office, and the post-I knew that Frank had joined the army, and that there was war with the Indians in Florida, and I "I have n't seen you for a long time, Mrs. Perry. knew, too, what a horrible war it must be following "No," I replied. "I have had so much garden. those savages through those everglades and swamps, ing to do this summer that Tfind sufficient exercise and be left to die by the slow torture of starvation, or the more horrible suffering of scalping knife or fire. "How beautifully your place is looking! Your Such might be Frank's fate, and yet his letter, the husband will make a little paradise of it. It is last perhaps he would ever write, perchance his quite changed now, and when the old house comes farewell, was denied to me. Our Principal, Sister down we sha'n't know the old Smith lot,' as it used G., has never been married, though she is forty years of age. She is stern in her government, but con-"Did you know Mrs. Smith ?" I ventured to ask, scientious and just, and would not wrong one of her for I saw she was inclined to gosaip, and 1 for once pupils; but she seems to think marriage very foolish. and-bas-no-sympathy-or-mercy-even-for-love affairs among her girls. We are watched with an Argus at the office-you know my husband has been post eye, and our school is as effectually guarded from young men, as Gibraltar by the English garrison She took no notice of my trouble, no doubt thinking it would pass away in a few days, but Sister Alice, though she never said one word to me on the subject, yet looked so kindly upon me, and was so gentle at my recitations, helping me through my geometry problems, or making the questions so easy, and sometimes when we passed from dinner throw-Did I remember her? I rather think I did, and ing her arms round me, and helping me up stairs that I learned to love her, and would have told her all my troubles, if she had only opened the way for me. At last I could not go up and down stairs, and remained in my little room, and in bed to keep warm. Three times a day they brought me bread and milk, or some meat and vegetables: but. auntie. I could not eat it. Only once in awhile I took a litsome mysterious reports round the village about her. the bread and water; but I thought if you were only here to fix me' up something nice, perhaps I could I confessed I had not, but I could have told the eat a little. If I could have stolen away and walked home to you, I should have done it, but I was too weak, and then we had a teacher always with us, At last, one day as I lay there in my little cot, not My poor child,' said she, ' you are really ill,' and tures in this world, but she may be imposed upon; she laid her cool hand on my hot head, and spoke sof kindly that my heart warmed toward her as it has never done toward any one since I left Burnside. "Yes, to be sure ; and she says everything is all i Can't you tell me your trouble ?' and she drew me right, and that the dead was dear as a child to the toward herself, and added, ' perhaps I can help you.' No, Sister Alice, you can't help me any, unless the poor, lone thing has had a world of trouble, and you can soften the heart of the Principal. She is

then, when I was calmer, she said :

NO. 5.

TWO DOLLARS PER YEAR, }

'Fanny, did you say that letter was from your brother ?

'Yes, I call him brother, not my real brother; you knew that, did n't you ? but dear to me as any brother can be.' And then I told ber all about Frank, and she listened so kindly, and once I thought I saw a tear in her eye, but only for an Instant.

When I had finished, she kissed me, and as I looked into her face, I saw an expression which I never shall forget, but I tell you, auntie, it was a revelation, as one glance on a human face sometimes is; and I believe, as much as if she had told me in words, that Sister Alice has loved-loved as only a true, noble woman can love.

' There, now, be very quiet,' she said, 'and I will try and do you good. I have been watching you for some days, and am afraid you are making yourself realivill by this trouble, and I have begged Sister G. to let me at least read the letter to you. She has consented with the condition that it be returned to her for your father's inspection."

I can't tell you, auntie, how happy these words of Sister Alice made me. I sprung up in bed, and clasped her in my arms. I knew, though she would not say so, that she sympathized with me, because she, too, had known what it was to love.

'Stop, darling,' said she, 'I too, have a condition. We can't read the letter yet. You must get up and

To this I submitted very willingly. Then she wheeled in a large arm-chair, antique and comfortable, and placing a footstool for my feet, wrapped me in a large shawl, and drew a little table near to me. Then she disappeared, and I wondered for some minutes what would come next; but soon a light step announced her approach, and she entered, bearing a little salver with some white bread, marma. lade, and some wine in one of those little tapering glasses that must have seen many generations.

'There, now, my child, you are to eat this before the letter is produced."

Now, auntie, it is a fact that the joy had taken away my appetite as much as the sorrow, but I could have swallowed an onion (my mortal aversion, you know.) then, if she had commanded, and surely would not refuse the delicate lunch before me. She smiled to see me eating, and then took out the letter and handed it to me.

• Read it yourself. I will trust to your honor to return it to me."

I could n't help kissing her, and saying, "Dear Sister Alice, you are an angel.'

She drew back, and looked grieved. 'No, no,'I said, hastily, 'I do n't mean that. You are a woman yourself, and know what it is to love and be loved,

and therefore pity me.' Oh dear ! the look of sadness that followed made me feel worse than the first expression, and I said no more, but took the letter and I read it, and re-read it, so that I can remember every word in it. I have n't studied so hard this year for nothing. 1'd learned one volume through, word for word. The letter was still sealed ; it had evidently not been opened. It was evident Sister G' had not the usual curiosity of our sex. And now, auntie, I am going to tell you all Frank said :

"Surely he will come soon," I said to myself, "for ure which was guarded by the hands of the dead. he was never away so late before." I thought of She drew it forth-I thought it was a miniature poor wives left alone at night, and husbands re- case-and, with angry gesture, flung it upon the turning with reason half dethroned by a midnight floor. The motion opened the spring, and I saw debauch. Thank heaven, I had no such sorrow to then that it was a miniature, or rather two, and apprehend ! Wby, then, should I be impatient be some tresses of hair. Aunt Posey gathered them cause of a few hours' delay? I thought I would go up, and handed them to my husband; he laid the to bed and sleep, but something; perhaps the coffee, hair in its place, closed the spring, and going to made me wakeful. I sat in the rocking chair, look. Nehah, whispered something in her car. She turned ing out on the deep yard, with its large eims and and looked at him fiercely for an instant, and then, stately poplars, watching the shimmer of the moon- as if seeing what, alas I my quickened sense of sight light as it gleamed on the grass, sketching the form | saw only too keenly, the pale, sad look, and falling of the boles and boughs. It was very still, not a tears, she raised herself and stood erect, but still sound, not the rustling of a leaf, the note of a bird, close to the coffin. or even the tinkling of the sheep-bells, a very com- | Very gently Sidney removed her a little, then laid mon sound from the neighboring hill. The silence the miniature in its place, folded the hands again, oppressed me ; I became restless; my ear was and after one long, sad look, full of tenderness and sharpened, and every nerve excited; I even fancied love, turned away and went back to where he had poor Mrs. Smith gliding about, among the trees, and stood leaning before. Nehah resumed her old place, -I could n't be mistaken-there was a sound now, a and the same hopeless expression, as if life had no low, but articulate sigh near me, right under the more loy for her. old elm i

leading to Aunt Posey's. Than the in martine at his

less as if it were midsummer foon, but if any one angel suggested my joining the mourners, and minto stply. As I emerged from the wood and same in scoret from me, held me back. I had been excited sight of Aunt Posey's house, I was estoniahed to and unconscious heretofore how cold, the night had see lights burning, and two or three men standing become. I shivered, and wrapping my shaw around outside of the door. Their backs were toward me, me went homeward, but with a burden of sorrow it were still green, and formed a canopy to shelter gravel The thought made me shudder. Then I me. I entered, and sat rown to gain breath and made a cop of tes, and drawing an easy chair to the everything else the next momentant the scene that light. I trembled violently when I heard his

at home."

husband bending so fondly over it.

ously, and smiled as he laid it back, saying :

look forward to another spring."

prosoh. Bo wayward is would have

horn an hour ago."

said Sidney, not taking any notice of my sllence.

mistress handed me letters, saying as she did so :

You do n't come to the office as you used to do."

to be called." departed from my usual reserve.

"Know her? Yes, quite well, for she was so often master for twenty years. Now Mrs. Smith was very fond of writing letters, and seemed to be afraid to from the assaults of the Africans. bave her husband mail them. She was a sad, suspicious, unhappy woman; but we see a great many queer folks here at the office. That reminds me now of your meeting a strange woman here one day, a good many months ago; she had a letter in French; and you translated it for her. Do you remember her ?"

the thought of her made me feel sick and turn pale, but I answered as a woman is very apt to do: "I think I remember her."

"She was n't any of our sort of folks, and my usband says she's part Indian, and he knows, because he's lived among them. At any rate there's something very strange in her conduct, and there's Have you heard of them, Mrs. Perry ?" woman more than the reports had told her. "Well, you know she disappeared from here about

as mysteriously as she came, and during the last watching all our movements.

week she returned, bringing with her the dead body of her daughter-at least so it, was said. At any wishing for death-no, I was afraid to die-but that rate, there was a burial, and there is a new-made they would send for you or Uncle Sidney, to come grave in the Old Hill.' But some folks think it is and take me away, (but thinking of you made the n't all right, and threaten to open the grave. For tears come,) Sister Alice entered the room and sat my part, I think the matter ought to be looked into. down by my side.

To be sure, Aunt, Posey is just one of the best creayon know. " you be had not and a structure of a sate h

" Has any one questioned Aunt Posey?" strange woman, and wished to be buried here, and only longs for death, that the hopes will not annoy very ornel, I think, and I cannot love her.' her any more "and with the set of the barrent of

body, but I 'm really afraid they 'll do it, ?

than I intended. It is too bad, it is wicked, and I do n't love to stay The postmistress oyed me closely, for an instant, with such people, and here I broks down utterly, but evidently thinking it was my horror at having I and could say no more for my tears. She let Augustine. Liwish you could be lere, for you lik

You mistake, my dear, she is not cruel; she "I think we may trust Aunt Possy," I said, turn. means to be just, and do her duty. Some time you will think differently.

ing to go, Kes, yos, to be sure, but I do n't like these mys; Kes, y well letter, perhaps, for he has gone to war, and it is "Oh, I hope not !" I replied, with more warmth a cruel, bloody war too, and he may never come back. afraid we will meet next in battle. I would almost It is too bad, it is wicked, and I do n't love to stay as soon see a brother fall. .

"ST. AUGUSTINE, FLA.

My Dear Sister Fanny-It is two minutes past four o'clock, P. M., just one year since I made that promise to your father-one year to a minute. He is surely mistaken in his judgment of us, and will perbaps be more lenient for the future. I am in the army, and shall now see active service; just what I wish, though, if I had my choice, I would rather not be employed in hunting down the Seminoles here. I know they are desperate and revengeful, but my childhood was passed with them, and I have learned to love some of the obiefs and their families very much. Do you remember my telling you about Tiger Tail ?' He is a noble specimen of a man. When I was a little boy, I spent some years in my uncle's family at Wasculla, where Tiger Tail lived, He was often at the house; his father was a chief, and owned the land where Tallahassee now stands. and his family still linger round the spot, loth to give it up to white men. He is six feet high, well proportioned, with very large features, and walks as if he felt himself lord of the soil by divine right. He talks English fluently. He came in under a flag of truce the other day, and seeing me, asked an interview. 'And you, my son,' said he, ' will you fight us and drive us from the graves of our fathers ? We are few in number now, and we fall like the leaves of the forest. Will you scatter us as the north wind the leaves ?'-

I told him that I wished we could close this war without fighting. That it would be better for the Indians to move quietly than to resist the white warriors.

He shook his head. (Their word is false. Wa. cannot trust them. But my sister,' he said ; 12 come to ask about my sister. She is toward, the. North,' pointing in that direction. I remembered, then, that your mother knew this family, and that Tiger Tail had a sister, said to be beautiful when, young, who was often with your mother. Your, grandfather had a fine country-seat near Tallahassee. and Nehah was in the family like a sister. During these troubles she had disappeared, and her brother believed that she had gone to her old friends. He. mourns for her, and I was sorry I could give him no. Information. Our Interview was short, and I liam as soon see a brother fall. We are at present in this quaint old town of Big.

BANNER OF LIGHT.

antiquities,) and see the old fort, the very oldest in this country. Its gray more grown walls, turrets and battlements carry us away from this new world to the age of romance in old Spain. The fort was built many years ago, as the inscription over the principal entrance tells; it is almost illegible now, from swift-winged Light its speed, and dashing but the arms of Spain, directly over it, are clearly seen. This old fort has seen some stormy warfare; two eighteen pound shot holes can now be seen lying low down on the eastern curtain, thrown from a battery planted on Anastasia Island, a mile and a half distant. The place was taken by Sir Francis Drake, in 1586, when the Spaniards fied, leaving fourteen brass cannon. General Oglethorpe tried to take it in 1740, but did not succeed. But I must tell you about a discovery made here only a few years ago. Some antiquarian was wandering round the fort, when he discovered a dungeon immediately under the high turret, and fourteen feet beneath the ground. It is fourteen feet square. Here, in this subterranean apartment, were found human bones; and as I be, but is moved to labor by some hidden law, the Spanish Inquisition, my blood curdled within me. What poor human sufferer endured the last extentity grain by grain its granite form descends to enrich of suffering, after the long horrors of a living death. of fresh air.

We are to move soon in pursuit of the enemy. Many of our soldiers are suffering from the diseases incident to the climate, aggravated by the hard fare. Our officers find it difficult to furnish provisions that are needed. Our corn had spoiled on board the 'on worlds beyond our mortal ken, and leaping forth vessels : the water in the wells, or sink holes as they are called in Florida, was much of it impure, filled with animaloulo and very tepid; the pork was bad and bacon scarce. Then we are to hunt up our wilv foes in swamps and everglades, where they are at home, while we are strangers. For myself I have no fear. I was born in the country, and am acoll- | to guard the morals of mankind. 'T is the author mated, but I do pity the poor fellows from the North : forty in our regiment were taken sick to day. | fabled Eve, ever sleeping sweetly by its side. Labor It is no easy matter to fight for hours under a broiling sun, with hard bread and bad pork for rations. I forgot to say, in my letter to Uncle Sidney, that I heard of your father at Colonel Gamble's, near Tallahassee. He has been purchasing land, and looking into the claims, titles, &c., of some of the white inhabitants who own slaves that are said to

have taken refuge among the Seminoles. He was not there a few days since, but has, I learn, gone to Georgia. I shall keep a journal, and if I can send to you will do so.

And now, my dearest friend, we will be trustful for the future. This last year of probation has seemed long, but faith in yourself has sustained me, and gives me courage for the war. There is a bright future for us, Fanny ; we will wait in patience for it. I hear the reveille, and must go. Farewell.

Yours ever, FRANK." As I read and re-read, Sister Alice sat by my side patiently embroidering on fine muslin. When I read the last sentence I thought a tear glistened, in her eye, but perhaps I was mistaken, for the next minute she held out her hand for the letter, saying, 'I must deliver it to Sister G.' And kissing me on the forehead, bade me ' good evening.'"

TO BE CONTINUED IN OUR NEXT.]

Written for the Banner of Light. THOUGHTS IN THE MORNING.

BY SAMUEL PHELPS LELAND.

It is morning. The gray beams of early dawn are streaming up the censtern sky, telling a waking world of the sweet approach of a new-born day. Here and there are glory-rays the sun has sent to write upon the sky his telegraphic notes, to tell the world that glorious orb is coming by and by. The

worlds that sweep their pathless course through heaven's unfathomable depths, bathing their restloss forms in the dashing spray of infinity's shoreless sea, are harrying on to outrun the night, and greet the promised day. The comet, too, borrowing wildly forth, impetuous, proud in its fiery grandeur, harrying on to some destined end, and speeding swift as thought past worlds unseen, wraps itself in Its fiery mantle, folds its vapor-cloak about its tire less form, clasps with burning arms the thunder's home, and in its course leaves the forked lightnings far behind, to come after long years of tireless toil to gaze upon our world once more.

Nature is not ashamed of toil, but, restless ever works to reach some nobler end. And from the grain of sand, so small the human eye cannot its shape determine; to those boundless worlds that hang like heaven's chandeliers on high to light Infinity, there's not a grain, how small so e'er it may stood there and remembered the scoret horrors of stretching forth to end in greatness. The rains and dews of heaven dissolve the mountain's top, and the earth and deepen the soil at its eternal feet. I felt suffocated, and sought my way out for a breath The breath of time will melt the Pyrennes, and where the Rocky Mountains stand, the swain shall woo his love, and the shepherd herd his flocks, Change is wrought by labor-by inaction, never Every throb of Nature's heart sends a labor-loving magnetism to the minutest speck that softly sleeps into the arms of labor, as thoughts leap unbidden from the soul when stirred by deep emotions, is restless as the flory orbs, great labor to perform.

Eternity is but a garden, where each soul must cultivate the flowers it would have bless its sight. Labor is the guardian angel sent from heaven down of all greatness; its sister, Happiness, like the is to man what flowers to angels are. 'T is the blessings of Paradise made earthly, but to climb to heaven on.

Allegan, Mich., Oct. 3, 1862.

Written for the Banner of Light. THE HARVEST OF TO-DAY.

BY ESTHER MARLOWE

Oh, Mother Earth | whose fruitful breast Receiv'st the rays of Father Sun-And never ask'st or dream'st of rest, Or thinkest that thy work is done.

Oh, patient Earth | the farmer's spade Each year invokes thy hidden power, Ne'er are his efforts vainly made

For faithful skill thou 'st ere a dower. With grateful hearts we spread thy fruits,

The rich, the delicate-all good 1 Each taste thy various fancy suits, To eve and mouth thou givest food.

Oh, why art Thou so generous still, Still blessest thy erring children all? With fruit and grain our garners fill-

While we have spread a darksome nall. Which the sun's rays might from us vall.

And the kind Father's eve might cloud? Yet, never does his brightness fail. Never His gaze our sins enshroud.

He rules and reigns-our hellish deeds Scourge but our sinfulness alone: His truth shall scatter fresh new seeds,

Which to the future shall atone. These are our moral harvest days ;

"As we did sow, so let us reap ;" His judgment never long delays,

ver fils justice over-

Written for the Banner of Light. LOOK ON THE BRIGHT SIDE. BY J. X. BLANCHARD.

Make the most of thy position. Grasp the brightest and the best; This, the present, is thy mission, This thy work, thy life, thy zest. Promptly banish all displeasure: Try and realize thy gain; See thy soul expand, and measure If thou canst, its highest plane. And remember (lod is near thee, Is thy everlasting friend,

With eternal life to cheer thee, ... In progression without end.

Original Essays. ORGANIZATIONS BY C. E. WOODBUFF, M. D.

On the subject of organization has much been said through your columns by professed spiritual minds, having for their religion the beautiful philosophy which Spiritualism teaches, progressive, never resting, and eternally onward as it is.

Nothing gives proof of a man's real aniritual depth and understanding of the great truths of life better than the expression of his mind in relation to organization, for then he shows what conception he has of religion, trath, God; therefore have I read; with much interest, the articles which have appeared from time to time in your sheet, for I have been anxious to see what shape and form (1) the new dispensation-like all its predecessors-should assume led on by minds trying to dictate terms of agreement to the Almighty, as to the manner in which his truths should be received and disposed of-how much shall be fenced in here, and how much shall be organized there, &o., that it may be dealt out in particular measure.

Some of the articles thus appearing are very truthful, while others are seeking to build upon the prospective rulps; of those very institutions which they so much profess to abhor, and which to day are spreading the sad and blighting effects of their long working causes broadcast over our fair land in civil war, turmolis, discords and strifes, to finally gather and roll back to destroy the primary root of the whole-the church organisation power. Now, for one, I believe truth to be universal, and God its author, from which inexhaustible fountain all may drink freely, individually, what is their fill, as God gives.

Religion! What is it? A professed belief in an infinite power, controlling alike the destinies of nations, communities and individuals, which power the arbitrary conventionalities of time have agreed in calling God, and which Spiritualists, in common with the world, still recognize, justly so; though the name we may give to that Divine Power signifies nothing, further than as it relates to a universal understanding among men, for God remains the same, call him by what name we will. To rightly know this power and understand its workings as relates to ourselves, constitutes true religion, whether with Mahometan, Catholic, Protestant, or Spiritualist, for all are alike under the control of this one power ; it is the flat Divine which oreates and exists in all. things, giving them a use and destiny, to which man is no exception, therefore every fact of existence is a truth of Deity, consequently to know the truth of rightly living, is religion ; and every truth thus learned; whether it comes from spirits who have gone before, or otherwise, is so much of God known to us. fea ...

God, or this power of being which is all truth,

Bidioiduale always grow faster than institutions fore let us have in Spiritualism, & free religion, with God its Head and Author, to whom each individual can pay homage in his or har own way, Only in an individual religion, with God the organiser and organization, can we have harmony. Troy, N. Y., Sept., 1862.

THE NUMEROUS FORMS OF LIFE

Among the varied phenomena of Nature there are treen the times of rising of the moon is not so perhaps none that excite more profound, thought in great so it ordinarily is. The full moon, which hap the mind of the careful investigator than these of peas at or a little before the autumnal equinor life, whether studied in its highest or lowest degrees, about the 23d of Septembor-is known as the Har-In Man we have the highest degrees of this mysters, see Mood. The next full moon, which follows the ous function of nature, belonging equally to the domains of the Naturalist and the Metaphysician. From man downward in the scale of life, we lose by succesber,

sive stages those remarkable attributes which are the promise of a higher life than ever man enjoys, until at length we arrive at conditions which belong less to mankind, in the northern hemisphere, are gathering the domain of the metaphysiciab, and are almost exclusively the property of the naturalist. At this kind in lengthening out the day by giving us an point we find beings in whose organization nature abundance of moonlight, so that we may labor after sportively combines the external forms of the vegetaable kingdom with functions belonging yet to the ani mal kingdom. Here, also, we find organized beings, in which the laws of reproduction seem to the casual observer to be inverted, for the parent gives birth to forms unlike itself, which forms reproduce others unlike either themselves or the original parent'; thus continuing to reproduce new forms through several generations, until at last the original form makes fail to notice that phenomenon to which we have reits appearance perhaps at the third, fourth or firth ferred ; and as it always occurred at that season of generation. In these remarkable instances of what are termed by the naturalist alternate generations, it is their harvests, is it any wonder that the uneducated only the original parent that performs marital functions, and the rest follows the same as if the seed of lence of the Deity? He supposed it's special act of the potato ball were planted, from which tubers were produced, to be successively planted for three or his grops, by lenthening out the day with the full four years, when again resort were had to the seed from the ball.

(The reader who may desire to learn more of what has been done toward eluoidating this subject than room can be afforded for here, is respectfully referred the day, so that he could return to his home. This! to a small work entitled Principles of Zoology, by too, seemed to be a wise and benevolent provision of Agassis and Gould, page 158.)

Bomething of the character of alternate generation is discoverable in many forms of insect life. In the butterfly we have the first step in this direction, and science of astronomy is not so apparent to the husit is complete, only that the caterpillar that comes from the egg of the butterfly does not reproduce We now have almanacs prepared to our hand before other forms, but itself becomes a butterfly.

The aphis (or plant louse) presents an instance nearer to the point. I quote from a work on the Insects of the State of New York, by Emmons, page 159 :

"Renumur has probably investigated the mode and rate in which they (the aphis) increase better diction that will be the most 'suitable' for our pur's thap any other naturalist. He ascertained that a pose. In former times, when astronomy was in its' single individual may be the progenitor of six thousand millions of individuals during the life of five generations. The eggs are laid in autumn upon the buds of the plant, and are hatched in the spring this takes place when the leaf is just expanding and ly bodies—the hour and minute hands of the Delty' tender, to which the delicate aphie is attached by its __as they sweep over the dial plate of Nature, which sucker, and from which it sucks the juice. They grow rapidly, and speedily come to maturity. The most remarkable fact connected with this first brood which is hatched from the egg. is, that the individu als, however, numerous, are all wingless females. which present this anomaly; , that they are compe tent. without intercourse with the male, to beget another generation of females, and this another, and so on to the seventh generation. After these generations have succeeded each other, another generation consisting of males and females, is produced in the autumn; pairing takes place, and the eggs are laid upon the buds as stated." (See also Principles of Zoloogy, pages 162 and 163.) There are other numerous forms of life, which

present similar divergencies from the more observamodes of reproduction with w



[OCTOBER 25, 1862

Resder, you have very probably noticed that about the latter part of August, and during the month of September, the full moons which we have, yield us an uncommon amount of light by rising earlier than usual for a whole week ; that is, the difference be-

Harrent-Moon, is called the Runter's-Moon. The Harvest-Moon happens either in August or Septem-

The Harrist-Moon received that appellation from the fact that it cours at a season of the year. when in their harvests. At such, sesson, Nature seems the sun has set. - In the sarly period of the world's history, the husbandman was obliged to observe the sun, moon, and stars more carefully than he now does. There were no almanace then for the farmer to resort to, as we have in our day; but he was obliged to look to the great Book of Nature that God has spread out before us, for such information as he might need in his agricultural labors. He could not the year when they were engaged in gathering in child of Nature should attribute it to the benevothe God of Nature, to enable the laborer to gather in moon. Hence the name Harvest-Moon. The next moon occurred when the hunter was bringing in his game from the wilds of Nature, and when he docasionally stood in need of something to lengthen out the God of Nature. Hence the name Hunter's"

Moon. Starley but + Artes measily and h The connection between the agriculture and the bandman, as it was in the early ages of the world. we have occasion to use them. The labors of the mathematician, the mechanic, and the astronomer, during many centuries, have enabled the calculator to prepare, for our convenience, the acceptable yearly. volume, containing the requisite tables and information ; so that our only trouble is to look up the prediction that will be the most 'suitable' for our purinfancy, the agriculturist had not this source of daily information to which the could resort, and so he was obliged to observe the motions of the heaventhe Controller of the universe has, in his goodness, spread over us. There is something very pleasant in contemplating the nocturnal sky with the eve of the ancient astronomer, when stern necessity dig tated what he was about to do. "The Harvest-Moon is caused by one portion of the

lunar orbit, about the period of the autumnal equinox, rising above the horizon, with but 'a small in-" dination to it. Thus, suppose one of these lines this represent the horizon, and imagine one end of the one below it to be raised up till it meets the former' one, and then call the latter line the moon's orbit!! Now, if we shows the paper up-supposing the line which represents the horizon to remain stationary ve see that we have only to move the paper over the space, which separates two adjacent lines, to carry the line which represents the lanar orbit, completely above the horizon. If the inclined line were pernendicular to the other, it would be necessary to move it through the whole length of the line Such is the case with the moon's orbit. At the time of the autumnal equinox, the lunar orbit is But little' inclined to the horizon ; so that a large amount of it comes above the horizon in an hour ; for instance as much; perhaps, as the moon will move over in? two days. We hence see that the difference between the time of the moon's rising will be but little. Once in nineteen years (caused by the revolution of the moon's nodes,) the difference between (the time" of the moon's rising on successive evenings, is the least : possible This makes a "Harvest-Moon" at" almost every fall moon. This took place in 1857.3 The least difference in the times of rising, which is possible in these latitudes, is about seventeen minut intes; and the greatest difference is about one hour and sixteen minutes. ora adraugates List, Fousdands In the opposite season of the year, or about theil phenomena of nature, and usually each man finds his |21st of March, the opposite effect is produced, namely the moon rises on successive evenings with the greatest difference in the times of rising. At that? season; the lunar orbit is inclined to the horizon un. der a large angla. These two principles produce the same effect at every revolution of the moon ; but as the moon is not full, and does not rise near sunset. they are not noticed. William a fullew i fullewill Behold the moon' refugent lamp of night. (1) 1/1009 O'er heaven's clear azure spread her sacred Hight, (2) When not a breath disturbs the deep sergue, red 1. (And not 3 cloud o'erchets the solemn scenet red 1. Around her throne the vivid planets rolls shi la the And stars unnumbered gild the glowing moletic i act O'n' the dark trees a yellower verdure shed. And tap with silver every mountain's head. The conscious swains, relating in the sight on the sight of the blue valit, and heas the negating heat the sight of the si

birds have left their boughs, and sing their songs o welcome, and the waking plants that have the whole night long cradled the dew-drops on their breasts, are raising up their verdant brows to catch the first glory-kiss, sent down from heaven by angels to greet a waking world.

The flocks are stirring on the bills, and the farmer's dog is baying the dairy to their yard. The proud horse, with haughty step, is prancing o'er the field, just beyond the reach of the anxious hand, outstretched to make him captive for the day. The lambs are playing truant, while their mothers are feeding on the grass they tread so playfully 'neath their feet. The honest ox, obedient to his owner's word, bows his stalwart neck beneath the yoke, and moves the heavy plow, turning up the virgin soil that smiles so sweetly on the sky-which cohoes back its glory-blush, and yields a harvest rich and sweet to him, who by his forehead's sweat, earns the honest bread he esta.

The glory-tints this morning smile upon no nobler man than he whose hands are rough with honest toll. Petted idleness-the thief of morals-drags its victims down, while Fashion with its venombreath contagion spreads, to blast the pure and beau tiful, and, in its wake, crime and disease are made respectable, and clothed with the smiles of public praise. The MAN is all forgot; the WOMAN is not known ; but in their place the pale and sickly forma that worship at the shrine of Fashion, stand like ghastly spectres, with their white hands free from honest toil, scorning the laborer that earns his bread. Idleness is petied, and he who labors with his hands must bear be scorn of those who would be great, but who, alas! lack all the nobleness of man. The laborer, too, is happy. And while the gloated idler basks amid his borrowed wealth, loll. ing, perchance, upon his fever-bed, his life one wretched whole, his useless brain a stranger to all thought, and his selfish soul bound up, but fretting in its inaction, the laborer breathes heaven's air in freedom ; his soul, boundless as the sky that folds, in its soft embrace the shoreless world around him, and his blood in health dancing through veins disease has ne'er polluted, while that sparkling eye reveals a soul, active in all its conscious greatness. Thay are the men who fear not housest toil that build up'a nation's greatness. They are the men who dot the ocean o'er with ships of commerce, and build our gothic domes, and give to steam its nerves of brass and sinews of iron, that lay the metal tracks path for puconscious wheels to tread in safety-that level down the mountains hoge, and hills that stand to bathe their aged foreheads in the clouds, Labor is the "philosopher's stone" that turns all dust to gold .

The flower refuses not to grow. The glaut oak that litts 'lie arms, stalwart, with the strength of conturies, high amid the vapor-wreathed alonds of histern, among whose, mosey boughs the, midnight. Infitting pluy, was once encased within the scorn's, shell, was one a shrub that day by day holded to , Who is the largest man i who lover; he is a shlow so organize our God, and make the the who will be a shrub that day by day hold of the the largest man i who lover; he is a shlow so organize our God, and make the the who will be a shrub the show were the follows were the follows were the follows and the show a show were the show of the s

So shame and tears are now our lot : We bow beneath the chastening rod ; We knew the right, and did if not-

- Let us be glad there is a God i
- He will not let the wrong endure, Though we so madly to it cling ;
- Our ... wrath shall praise Him "--- it is sure That He alone true peace can bring.

Cæsar or Nothing.

There is many a man who sets out on his career with some such assertion as this: "I will be thusand thus, or I will be nothing !" And, failing of his thus-and-thus." be sinks down and becomes " nothng "- sure enough. Bulwer says, in a recent readable article in Blackwood-" Assuming fortune to be your object," (he is addressing young men especially) " let your first efforts be, not for wealth but for independence. Whatever be your talents, whatever your prospects, never be tempted to speculate away, on the chance of a palace, that which you need as a provision against the workhouse. Youth is too apt to exclaim, 'Aut Cosar aut nullus.' But that saying was only for a Casar; and even for him it was not a wise one. To a Cosar there should have been no Aut., Nemesis sighed 'Aut nullus,' when Cosar fell at the feet of the marble Pompey. A trader hazards the halter if he says, 'Rothschild or nothing;" a Philosopher will end as a Christian if he says, 'Aristotle or nothing ;' a gentleman who says, Sir Philip Sydney or nothing,' is on the eve of becoming a blackleg. The safe maxim is this: . The highest I dan be, but on no account-nullus."

Firing in Battle.

Those who have but a faint idea of what actual battle is, and how the conflict rages as it progresses. will be interested to know how the firing is conducted when affairs are at the hottest. For the benefit shows the legitimate results of all religious organiof such persons an army correspondent gives a brief sations to be bigotry, superstition and corruption, as description of the process of fighting with muskets. the natural effects of trying to restrict what God He says:

" You wonder whether the regiments fire regular, in volley, or whether each man loads and fires as fast and the term organize, means to give certain there, form he can. That depends on circumstances, but neually, and definite construction, forming an organ capable. except when the enemy is near at hand, the regiments are only at the command of their officers. You hear a of giving forth limited sounds and results, which, drop, drop, au a few of the skirmishers fire, followed in the matter of spiritual religion, can be of no use, by a rattle and a roll, which sounds like a falling of a building, just as some of you have beard the brick walls tumble at a great fire. Sometimes when a body man and woman becomes honest, as every Spiritualist of the enemy's cavalry are sweeping down upon a reg-iment to cut it to pieces, the men form into a square, with the officers and musicians in the centre. The tion, for each and all can work for the one great absecond rank fires as fast as it can. Bometimes they the good on the whole, in working nonesti form in four ranks deep-the two front ones kneeling the good and truth of self. I the working and add with bayonets charged, so that if the enemy should | Spiritualists are, they who claim to have discov. come upon them they would run against a picket fence | ered the immortal fruths of life, and therefore should come upon them they form in this way, the other, all do their duty individually, for true spiritual phi-two ranks load and fire as fast as they can. Then the spiritual losophy teaches no bigotry, no eet, no supersition, roar is terrifo, and many a borse and his rider goes losophy teaches no bigotry, no eet, no supersition, down before this terrible storm of bullets." the cot the - Local

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pervades everywhere, in every thing that exists, and organizes every thing that is, from the smallest grain of dust to stupendous worlds, from lowest animalculm to noblest man, and constantly infills each and all according to their capacity to receive, to know all of which, so far as man's comprehension at present goes, is the mission of Spiritualism. And shall man organize God? Must, man, in order to know truth, gain" a little, and then seek to flow all the rest through certain organized channels, forms and in. stitutions, the outgrowth of the faint conceptions of that little truth gained ? Shall man organize truth, or take It as God gives it? Shall he mold it and shape it to his narrow conceptions? I am thankful that my perceptions of religion are

broad enough to understand that I cannot give it an organization justly, save as God has given it. God's truth-religion-deluges the world, and but for the blinding effects of man's organizations, would have had a much wider spread to-day.

Organizations, as far as relates to man's material government, relatively, are necessary, but for his religion let him, in this new light which is so fast flooding the world, leave his mind unrestricted and untrammeled by aught of organization or form. All organization would be useless if all mankind fully realized and lived up to the truths of spiritual phi. losophy.

All' organizations, religiously, are so many attempts to take religion, or truth, out of the hands of Deity by certain clicks, to dispense, in their own way, to their fellow beings.

Religion is simply to know the truths of our own being, and all being so far as we can, and, knowing it, duty is to give it expression ; to let it shine forth in our speech and sots, each and every one, without the sanction or restriction of any organization.

The truths of Spiritualism are Deity's own, and man can do nothing toward their elucidation by or. ganization; on the contrary, all past history only left free, The set of the Lefter

There can be no organization without restriction ; should be, there will exist no need of any organiza. tion, for each and all can work for the one kreat ob-

sething bat truth, and therefore, again, needs no or. ganization to uphold it. To organize our religion is

miliar, and the imperfectly observed origin of some of those have given rise to amusing popular whims, which have become traditional; and not the least amusing among these, is that which supposes the lit tle gordius, or "hair snake," to be a transformed hair from the tail of a horse. The careful, observer, however, would have no difficulty. If his search were made at the season of their greatest abundance, in finding so many of these little animals as to satisfy him that all the horses in a given territory would be insufficient to supply hairs enough for the produc tion of so many of this curious race of beings. There is also another class of animals-entozoa, or in testinal worms-which are found in some instance to present obaracters of "alternate generation." But the subject is one involving so many facts and minute investigations, that it would be out of place to do more than invite attention to the subject here

In conclusion, it may be well also to invite, the at tention of the reader to another matter, which, too, many hastily overlook. There are individuals, who devote their lives to the elucidation of the obscure speciality in which he takes most pleasure and accomplishes most for the advancement of the hu man race in universal knowledge. The astronomen is competent to calculate colipses, determine, the dis tances of the stars and their magnitude, and to sup ply the mariner tables with which to determine longitude and latitude, thereby rendering navigation an exact science. The chemist determines the ober acter of matter, and points out the means by which innumerable arts may be improved for the benefit of mankind. The engineer and philosopher devotes himself to the elucidation of the physical properties of matter, and determines the best forms for various mechanical structure , which may serve the useful purposes of the race of man. The naturalist studies the various forms of life, and their relations to each other, discovering facts that serve a useful purpose And the works of all these laborers, and many more that might be named, are continually removing errors and overturning traditional theories which have long held sway over the minds of men.

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A Construint Panaranas. A very sind, weither tended old gentleman/in. Dablini thought he might edity his friends, and, the world at large, by nalog his poetical talents to make. Scripturp, stories still more attractive. To make Scripturp, stories still more attractive. To make the stories tract he weight oation afforded to The writer of this heard only the beginning of the finding, of Moses, which, for the graphic style, distiguration, of the rules, of syntax, richly illustrating the serio-comic of the litish char-acter, deserver's place among works travested. The princess descends: to the Nile, accompanied by Her maidenes into up togenti oft bus Aleeyen of blas

On Egyptis banks, contagiotis to the Nile dt bacog Great, Pharmoh's daughter came to small an any security And situe having a glorious swim. Rab about the ands to ary intraministic of a situat air And kicked the basket the baby lay inbics intra (ovi) Gals, says she, in scenis mills and the solid Which of your state owns the solid which of your state of the solid which of y

"Few things are more beautiful than a mobilight evening. It is sufficient to cheer up the drooping uls batuing, and two or thirds mon croating

Who is Only A wise man will never rust only in As long as he can hive and breathe, he will do some-thing for almielf. His heighbor, or for toolerity. Almost to the list hour of his high was A Somerunni PARavinaisa. A very kind, well int somerun very standard and ended old gentleman/in. Dublin, shought he might No rust marred free pirite. It is a fooligh, des for diy his friends, and the world at large, by using somerul their spirite. It is a fooligh, des for is position takents to make Soripture, stories still, the old setting of the man of sovery ; not one attractive. To make descent and stories still, the old setting of the man of sovery ; not 2 mail the dar is bone in science, art bri benevolenbe; ha pair who waters, his energies, to waste amay and . the enrines of life, to become motioniess, en youse indias the bours drag heavily, to whom all things, whit the garb of goom. Is he cours in the server

chathe breathe freely and move with spillty? ""There" An entry DI gray beaded men we abbuild prover, 4al any important enterprise, to those young gestiemen i who fear and tremble at approximing, dealay we and i urn pale, as at a lion in their path, as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word or a from induismost in their path as a harb word of the second second second second second second in the second second second second second second felt, for , another drive second second second second thou felt in the pocket for all I

OOTOBER 25, 1862.]

BANNEROOFLIGHT

Correspondence. WAY-SIDE SKETCHINGS,-NO. 6.

BY A. H. DAVIS.

Vermont State Convention - Bros. H. E. Emery (and A.B. Simmone, Sintere S. A. Horton; Wiley and Mathews Mi-stead, Marlow South Actoorth, N. H. - Bros. James H. Shepherdl Sister Laura L. Burdell-a Test Onword, N. H.-Franklin, N. H.

In my last, I was on my way to attend the Ver mont State Convention, held at Bookingham, Sept 5th, .6th, and 7th; but as a report has already appeared In the BANNER, I will only briefly allude to it. Good feeling seemed to pervade the Convention, and it is was given to the cause in Vermont. The last day of the Convention (Sunday) there was a large attend. in earth-life felt such a deep interest for the spread of the truths of spirit intercourse in that region. They came into that Convention on the wings of love, dispelling every feeling of inharmony and discord; and all felt that it was good to be there. Though they are removed beyond the scope of natural vision, their labors on earth are not ended, as large, was composed of intelligent and investigating some who were present and felt their presence and influence sensibly, can testify.

: I have noticed in my former sketches several of the prominent mediams in Vermont, and in this it gives me pleasure to notice Bro. Henry E. Emery, of Vt., whom I met at the Convention for the first time. el was not present when Bro. Emery spoke, and indeed I have never seen him in the trance condition; faction of doing so.

Sister Horton I had the pleasure of hearing ad trance state. There is a deep earnestness in her to remain in it. manner which reaches every heart, and carries with it a conviction to the mind of the heaver of the truth of what she utters. If her speaking at the Convention was a sample, I regard her as among the To WABREN CHASE :. best speakers in the field.

Bro. Simmons, of Woodstock, I also listened to for "scious trance condition, and spoke with great force. As he has taken the field again; it is to be hoped he will keep it.

-Manong the most interesting features of the Conto notice, if I had time, and you had space to allow. Leaving the Convention, I visited Alstend, Marlow, few days with Bro. Henry T. Davis, and rested. Here I found a congenial home for Spiritualists and pilgrims; retired from the noise and turmoil of earth-

ing medium i and, used for tests. As a test i medium she stands high in this section of the State. I must not forget to mention in this connection, Bro Samnel B. Foster, an artist, whose very nature flows out . in human sympathy and human kindness. He is an active and efficient laborer, and his kindness to me will long be remembered after this casket of earth is laid by and the spirit, roars free to climes where I am better understood, and where my labors for the advancement of truth will be better appreciated.

In his labors on canvas, Bro. Foster seems to be essentially aided by spirits, and the " Court of Death," which he is now painting blds fair to rival all he has yet executed, and hereiter after thing and i

Sunday, September 21st, I leatured in the forenoon at Lyceum Hall, and in the afternoon, at the Town to be hoped that good resulted, and a new impetus Hall in Franklin, N. H. There are but few Spiritualists here, and the few are suffering from outside pressure. Bro. D. Gilobrist remains firm at his post. the Convention (Sinday) their was a large should pressure. Bro. D. Gilobrist remains firm at his post and a deep harmony of feeling seemed to per His evidence of spirit intercourse is such, no smount yade all the meetings. In those meetings, during of outward opposition will swarve him from his faith the last day especially, more than one sensibly felt and purpose; but when anything is done there to the influence, of those departed loved ones, Harriet give the evidence to others, it bears heavily upon his

> Sunday evening, Sept. 29th, I lectured in Music Hall, Concord. Notwithstanding the rain, a fair au. dience assembled to listen to my lecture on "The Mission of Angels," which was prepared entirely under spirit control. The audience, though not minds.

In closing this sketch, I feel it my duty to say, that for the last ten years and upwards, all my leisure time has been devoted to the investigation and promulgation of the truths of spirit-intercourse. Chester, Vt., and Sister S. A. Horton, of Brandon, I at times place firm reliance on the powers which seem to control me; but at times, although in the midst of professed believers, the presence of invisible friends is my only comfort, my only solace; and but with Bro. Emery's reputation as a trance me- the way often appears dark and hedged up. I find dium, I am familiar, and there are but few who sus- kind friends wherever I go, who bid me Godspeed, tain a better reputation, or give greater evidence of and often speak words of encouragement concerning genuine spirit-control. Brother Emery is strug- my lectures. But words of commendation do not gling hard against many discouragements, and at olothe the body, or feed the hungry; and I often find times, feels like giving up; but he cannot, for the means wanting, after having suffered toil and his spirit-guides control him in such a way privation for what seems to me the good of others. that he is forced to yield. I could give many in consequence of this withholding of means, lectuinteresting incidents which have been related to me rers are leaving the field, and mediums are giving connected with his mediumship if I had time and up in despair. I find this condition almost every. space, and in another place I hope to have the satis- where I go. There must be a change in this respect. The time is close at hand, when there will be a loud

call for laborers; and laborers must not be suffered dress the Convention several times in the conscious to leave the field for lack of proper encouragement

"SIN."

My Brother-Not to argue points with you, but rather to make pertinent and prominent suggestion the first time. He was evidently in the uncon- of different, views, let me notice your article on Sin," in the BANNER of October 4th. You say that "no word of three letters has caused more mistakes, cost more preaching, or produced more misery by being misapplied, or misunderstood, than sin." God vention, were the oliveles held between the meetings, has done all these things more, a thousand to one l Sister Sarah Helen Mathews was present, and _and all these same things of "sin" in addition I through her mediumship a large number of tests of God is the sole origin of sin : The whole idea of the most convincing kind were given. Dr. Holt, fa- "sin " came from that prior idea of God-it was the ther of Sister Townsend, received a test from Mrs. fact of a supposed God that made "sin." Had the Townsend's first husband, which he had been trying word God never existed, the word siz never would, to get for eight years. There were other speakers So the word God is a far greater curse to the world and mediums present, which would give me pleasure than the word sin ; and the idea of God is a far greater curse than the idea of sin.

No; the word God is the most terrible word "of and South Acworth, N. H. At Alstead, I spent a three letters," or any number of letters, in any language under the sun. Every other word, be it " sin." "devil," "damnation," or "hell," is as nothing compared with this; and all these other words derive life, and I found it good to rest. At South Aoworth, their terrors from this. God is the great centra horror round which all their horrors cling; and the word God is that which gives their fearful significance to all other words. God, word or thing, or both, whichever you will, is at last what plunges the whole world into an eternal abyas of misery l You speak of the word sin " being misapplied, or misunderstood." But the word God, 1 must think, is "misapplied "by yourself, and will be" misunderstood " by your readers, nearly a dozen times in this very article; for you continually talk of God, he, though I am perfectly sure you do not believe in any God, hel. Give God up entirely, as you do when you are not misunderstood "; give God up entirely, both he, she, and it ; give God up entirely, and then you will never need the word ; give the word up, and so make an end of it! Then you will no longer be " misnnderstood," neither in using it, seeing you do n't use it, nor yet in using sin, seeing you will then no longer use that. Once for all, I pray you give up God ! You say that sin "is a voluntary act of one finite being against himself or another." If by "yoluntary act "you mean a free one, there is no such act. for every set is necessary. But if by " voluntary " you mean intentional, still, because that intentional act is necessary, therefore it, is not "sin," and there is no sin 1. Again I tell you, that all sin came from God ; and when men find there is no God, it will be instantaneous and inevitable to see that in philosocloud which byersbadowed the soul's vision was for the transparent, omnipotent and eternal, reason that they cannot help, themselves! Of course the INVESTIGATOR MBY not scoept this, nor, the BANNER or LIGHT; but I am responsible for it, always and everywhere, And I think Dr. A. B. Child is willing to tion. Some mediums who have experienced this will stand sponsor for it, too; if he is not; the title of his wany proches and be the No; the whole world, both of whole-length-going Christians (who ought therefore to be full of the door trine of "sin" because they are also full of the dootrine of God,) on the one hand, and of timid yonservative, half way Infiduls and Spiritualists on the other, has yet got to give up sin, and say there is none, and never was any. Once for all, outgrow this bugbear, of em. And even if it is no longer a bugbear, outgrow this lie of sin ! At last, what is, is ; and that 's what kills God and sin both. Think that out, and see it like the Universe of self-evidence it is. , JOSEPH TREAT

min Baported for the Banner of,Light, met on of THE NEW RELIGION.

A !!! Clearing Up " Discourse; delivered at the New Catholic Church, New York City, on at while Bundsy, WOot, 18th, 1882.

BY BDWABD. B. FREELAND.

Geology teaches us that the earth upon which we live is the growth of countless conturies. Age suc-seeded age of mineral formation are vegetation sprang up on the planet; and vast forests, before animal life appended. We dig to day thousands of feet in the how-els of the earth to obtain for fuel the remains of trees which millions of years agong drank in the heat of the same sun which now kisses with his morning beams the forest verdure of our America. We find on our passage thither the skeletons of gigantic animals, who

tellect, now the orowning gloty of the human race, was still inactive, or, rather, ungrown, and an instinct, higher than that of the brutes, but partaking still of same essential characteristics, was the lofties guide of the new oreation. The senses, which convey a knowledge of external neture, were in full play, but the reasoning faculties, by which we reflect on the im-pressions conveyed to us by the senses, were yet unde-veloped, existing in their first, infantile, feeble state

With its senses then wide-opened, but with reflective powers yet dormant, was the race ushered into its home and started upon its wonthous career. In what a world ful distance. Here tossed the equally illimitable sea. swept on in their malesty, through forests whose gloom was impenetrable, the abode of savage beasts and hiding place of hideons reptiles. The sum came daily np the east, dispelling the darkner with its numberless terrors, and shone, with burning light, a mystery and a joy: the sum went daily to the west. bewildered beholder, and deepened the awful incom prehensibility which everywhere surrounded him.

What impression would be left upon such a race, sur the laws of phenomena and develops to us the reason of things and the truth in regard to appearances; which corrects the seeming facts of observation and gives us the actual, had yet no existence. Astronomy had not yet discovered that the numberless points of beautiful, brilliant, glittering fire were worlds and systems of worlds, swinging in tremendous diapa-son through the realms of infinite space; nor unfolded the fact that the apparent procession of the heavens was in reality the rapid whirl of the earth upon its axis, and its still swifter flight around its central sun. When the sirocco swept with its blasting breath over the desert, carrying destruc-tion and death in its swift flight; when the light-ning split the black tempest clouds with its flash of nd the sense was stinned with the noise of thunder, no science of meteorology explained the mystery. nor did the knowledge of the laws of electricity lift the vall of wonder and astonishment which enveloped the terror-sticken and ignorant inhabitants of earth. A pigmy amid the giant forces of Nature; a sensuous, torpid being; seeing, but with no power to reflect; hearing, without knowing what; oppressed by the hearing, without knowing what; oppressed by the grandeur of his habitation and awe stricken by the magnificence of his surroundings, he felt the burden of his own littleness, and in abject humility bowed to the Gods of his imagination, the hurler of thunderbolts, the sender of storms, the angry scourger of man -the Omnipotent Maker of all things.

gels and devils, fairles and witches, and believes in their social existence, so these ohlidren of the race peopled the Universe with Deltles and their attending infusiters. The stars while the eyes of the angelio host, watching the deeds of mankind; the sun, the very eye of the Great Delty himself, who illuminated every corner of the world, that he might be cognizant of every human action: while the moon was left to vatch the night; when the Great Deity himself slum bered, or was absent. The earth, too, was peopled with his assistants; some to give aid and comfort to the good, others to scourge and refine the wicked.

The rivers swarmed with ravenous broods who deyoured the unwary intruder, and the terrified and untaught manikin came to regard these monsters, whose power so far succeeded his own, and in whose grasp he ras crushed, as 'the mighty and intelligent embodiments of the wrath of the All powerful. The simoon of the desert prostrated him before its force, and in his puny helplessness he imagined it to be the angry breath of the nostrils of his God. The thunder-that sound which yet in our own enlightened day strikes terror to the souls of people. and which in that benighted age must have been awful beyond conception—was the voice of his wrath. The lightning, the flash of his All the operations of Nature, in fine, according come such. eye. as they were pleasant or disagreeable, were the signs of the delight or the disapprobation of the Deity or Deities, the supposed creator or creators of the world. To appease and propitiate these, to gain their good will, became then the important thing of life. Hence arose, in various countries, the different forms of worshin, determined, for the most part, by the character of the country, by the peculiar aspect of Nature around, by the organization of the inhabitants, and more or less modified by various incidental and acci-dental circumstances. The religions of India, Persia, Egypt, Palestine, Greece, Scandinavia--the prominent religions of the world-consisted almost wholly in the worship of supposititious superior Beings, who were but personifications of those aspects and forces of Nature which were predominant in the character of the country, or which peculiar happenings brought especially to the attention. The offering of such gifts to these Gods as from their supposed characters were considered agreeable to them, and the request or prayer to them for favor and protection, were the methods of primitive worship. While men were yet isolated, and before there was any society, each individual man, or head of a family, was a priest. But as men gathered themselves into communities, they came together for the purpose of worship; individuals of superior endowments were recognized as leaders, the esecially endowed instruments of the Great Delty, and the priesthood became a distinct class, a consecrated order, held in the highest reverence by the people. In the Jewish Religion the whole tribe of Levi were set apart and anointed to the priesthood, which then became an hereditary office. ame an hereditary office. Thus there arose an Order, whose sole and especial function it was to represent the nation before their God or Gods; to intercede in behalf of the people, that the anger of Omnipotence might be turned away from them; to offer sacrifices to propitiste, the favor of the fieavens and to convey to man the purposes and desires of his God. In the history of the Hebrews; the Holy of Holies was the place appointed by the Almighty in which he would commune with, and make known his wich de would commune will, and mide anown ins wishes to his people, through the High Priest, who alone might enter there. Bo the Greeks received the will of the God through the priestess of the oracle. Thus there accumulated 'traditions and records of Thus there accumulated 'traditions and records of Thus there accumulated the function of the gency appears. The Brahmin conceives this Trinty as impersonated, or embodied, or incarnated in three man's dealings with God, and of God's expressed will concerning man, and these, when, in the course Word Aush, who purported to Moses in the burning industry whether Braining or Christian is right, or whether indeed both are wrong in the special announced himself as the Great I Am?, The intellect of the world has long since rejected the diaims of the God of Abraham, of Isaac and of Jacob, and remaind ing thus understood, and the final operation superstition. What is the explanation word or use, the expresses commands of the Delty in relation to the conduct of his people. But who is this Mighty One, this God who is report-ed to have spoken through the months of prophets, who is said to have appeared to Mosse' in the burning Godiof A braham; of Isaao and of Jacob, and remand-ed the bellef in him back to the ages of ignorance and superstition. What is the explanation of this univer-sal testimony as to the existence of Defiles, of their communication with man, and of this universal orded: lity as to their personality, power, wisdom, and good-lity as to their personality, power, wisdom, and good-ness? A bellef so general, existing in all ages of the world and among all peoples, the faith of almost the world and among all peoples, the faith of almost the world and among all peoples, the faith of almost the world and among all peoples, the faith of almost the world as this fast, more stable stand, preased as mediumistic personages, com-world as the state of the state of the state of the stand received in the world as the state of the state of the state of the state of the world as the state of the state of the state of the state of the world as the state of the state of the state of the state of the world as the state of the st effort is the most difficult... Lek at al. membered, that in putting by something day, a man purchase. a certain amount for a maind. In order to answer this day? must surely have some stable for a maind. In order to answer this day? must surely have some at tranquility. and thus he may solutily/s. by providing against the results of the main of the entire of the metal development of the world in the earlier ages. We hall the intravel the solut due world at this fay, must surely have some stable for a main of the main of the entire of the metal development of the world in the earlier ages. We hall the intravel the solut due world at this fay, must surely have some stable for a main of the main of the entire of the metal development of the world in the earlier ages. We hall the intravel the solut due world at this principle, us we have seen is for the main of the entire of the metal development of the world in the earlier ages. We hall the intravel the solut due world at the solut due to the solut of the solut due to the world in the earlier ages. We hall the intravel the must metal development of the world in the earlier ages. We hall the intravel the solut due world at the solut due to the solut of the universe. Hence; there were numer-built due blad development of the universe. Hence; there were numer-let the world in the solut due to the solut of the universe. Hence; there were numer-

statement from a forth coming publication of Univer-sology, entitled ... The Final Opening of the Apoca-lypse," by Andrusina:

The solution of the seeming enigma of an undying faith among nations and generations of man in what they cannot intellectually understand is not to be wholly found in the tendency of ignorant minds to an persitition, so readily suggested, as the complete explanation, by skeptical, reasoners on the subject. It is in major part due, on the contrary, to the existence of a faculty in the human mind, of which little account has hitherto been made by the intellectual and scien-tifio, and the very existence of which is indeed generally unknown to them This faculty is Intuition, a faculty or means of knowing as distinct as any two faculties can be from ordinary observation through the external senses, and equally so from the external Intellect. It is the exercise of an interior set of senses which cognize the spirit of things, (as the external senses cognize the THINGS (hemselves,) by a direct apperception, in passive states or states of receptivity. by the mind; a mode of knowledge more related to sensuous observation than to intellectual reflection.

when man was a thing of the fature, an uncreated im-possibility. At last, in the order of events, man appeared upon the scene; a crude, undeveloped humanity, a little above the brates of whoin he was the lord. The in-tellect, now the crowning glory of the human rece persons immersed in the active, bustling, external business of life, whether sensuously or intellectually, may remain entirely ignorant that they possess inte-rior Senses, which are turned inwardly toward spiritual realities, as their external senses are turned outwardly, to the world of materialities around them. The Hindoo recluse and mystic, the anchorites and mystics of all ages, nations and creeds, the modern Quakers in their quietude, the Shakers in their seclu-sion, modern spiritual mediums, and exceptional indi-viduals in society at large, are familiarly acquainted as distinct from anything with montal experiences did it look out upon? Here stretched illimitable tracts known experimentally by active business men or ex-of sand, hot, arid, disappearing in the unknown, aw. ternal thinkers as if they were endowed with an additernal thinkers as if they were endowed with an addi-tional sense. To this class of Intuitionists have bebeautiful, terrific, impassable, benumbing the senses with its grandent and filling the ignorant beholder with vague, undefined unrest. Aloft towered the stern mystery of the everlasting hills, and the great rivers pansive, though vague or indefinite, they stood connected in their minds, with all that is mystical and majestic in the universe, and seemed therefore to carry them upward to angels and to God. This faculty of intuition having also a positive relation to future mystery and a joy; the sun went daily to the west, carrying the light and the joy with it, and darkness enveloped the earth, coming none knew whence, to disappear again with the same unerring and constant mystery. Nightly the glittering array whence. head struck still deeper wonder into the mind of the genuine, and vot imaginary, and its existence and operation are normal and natural, as much so as those any other of the faculties of the mind. Its scope and value are destined to become known, recognized rounded by such a world? Science, which investigates and justly estimated. As one of the factors of our total mass of knowledge it will be found to be equally as important as our external senses, but, on the other hand, by being recognized and rationally investigated. it will loose the fictitious and und authority

heretofore exercised over the human mind under the guise of religious anthority, sanctioned by mysiery, the terrors of incomprehensible grandeur and preten-The Intuition is itself subdivided primarily, into a

twofold development, accordingly as it looks more in-wardly to the deepest recesses of the soul, and seems thereby to come into communion with the great cen tral principle of all things, or with the absolute God, the uncreated, unconscious; instinctual, indwelling causative energy of all being, or as it looks more upon outward spiritual realities, bringing the mind into reations with the objective spiritual world, or world of spirits.

spirits. Intuitive power is possessed, doubtless, by all per-sons in some degree, however, slightly developed in most; by some men in a high degree, but more genermost; by some men in a high degree, but more ally and characteristically by women and children, and by the masses of the people, as distinguished from the active business and intellectual classes. For a similar reason, the world in its infancy, and different nations in the remote ages, when the great national religions had their origin, excelled in the exercise of the intui-tive faculty. Intuition is allied to instinct. It is the finer and more spiritualized action of the same faculty. Hence it appears at the infancy or dawn, the lowe end of the career of the Race, before the development of the Intellect or the birth of the Sciences. By the operation of a Principle of Universology, 'The Anti thetical Repetition of the Lowest in the Highest,' it will re-appear, with increased potency, and a modified method, at the perfection of the race, superadded then to the highest attainments of intellectual growth. All transitional epochs are likewise distinguished by a reand is to be, an epoch of that kind, of the most signal character. Intuition is reappearing in an extraordi-nary measure in this age, and this is, in part, the meaning of that remarkable awakening of occult powers in the Human Mind known under the general name

pod awaiting the divine afflatus, which, when received, enabled her to tell in vague and mystic utterances the events of the future, stands revealed as a simple trance medium, in the days when trance was neither under-stood nor rightly valued. The Lord God, the Jahovah. the undefinable I AM, who spake with men on the moun-tain-tops, appeared to them in visions, and apnounced his will in sacred places, was the vague, awful impres-sion, which came to the prophet or priest in trapee, of the unsected places is a second by the prophet of the prime of the unsected places. of the uncreated, instinctual, unconscious life-princi-ple which infilled the universe and throbbed through out creation. The Intuition allied to by Nature, and partaking of the character of this instinctual God, when the higher, the intellectual God, afterwards to be unfolded to the Race, through the Intellect. WAS yet unknown-in loyalty to its noblest ideal. recognized its intuitive Lord, gave him supreme and high-est honor, and shadowed forth in vague and undefined symbols his mysterious and incomprehensible majesty.

Vague and indefinite as was the conceptions in the mind of the seer himself, its expression was likewise mystical and uncertain. The impression of truth was made upon the mind, but no clear and distinct conception was gained of the exact nature of this truth. of its precise relations to time, of its connection with other events, nor of the persons whom it concerned. Moreover, the impression made upon the mind of the prophet was more or less interblended with his own personal opinions, his peculiar characteristics, his preconceived ideas. Accordingly, therefore, as the trance state was profound, or not, the rapport of the medium was entire or partial. Hence another difficulty in interpreting the utterances of the seers of the past, as well as of those in the present, results from the im-possibility of clearly understanding a statement which plends in one linked and indistinguishable connection, inystical truths, personal thoughts, past events, and udgments derived therefrom, and the indefinite foreshadowings of the future. For these reasons, the natrative of the creation contained in Genesis, the prophetic books of the Bible, the Revelation of St. John, and various other parts of the Hebrew and Christian Scriptures, have, while filled with great and sublime enunciations, baffied the attempts of centuries to penetrate their meaning. The most serious obstacle, however, which has stood

In the most serious obstacle, nowever, which has stood in the way of the interpretation of the sacred and mys-tical writings of the past, and which is now for the first time removed by the discovery of the Law of Anal-ogy, as revealed by the science of University, has een the lack of comprehension in regard to the peculiar method of aspecting in Vision, or Trance. The Intuition, as has been previously stuted, perceives neither the precise nature of particular truths, nor the definito relations of facts, nor the connections of time and space; but it comes in rapport with, and senses out, the Spirit, the cosential principles which underlie and viv-ify and pervade all things, and which, under varions diverse forms embodied in creation, constitute the Universe of Matter and of Mind. The nature of these fundamental principles and their relations to each other, have, until the discovery of Universology, remained hidden. They are now unfolded in their entirety, and by their light we come to a clear perception of the meaning of all mystical writings, so far as these are the intuitional apprehensions of principles, and not the merely *individual* feelings of the seer. The discovery to which I allude, unfolds the precise

manner in which principles, hitherto only vaguely ap-prehended, constantly recur, and are repeated in every sphere or department of existence. It develops the fact that the million-fold phenomena which fact that the million-fold phenomena which every-where surround us, are the embodiments of only a small number of principles, "ideas," or meanings. That these are, however, repeated in multitudinous forms, and constitute the aggregate of things perceivable, either mental or material. The departments of being which we now consider as entirely distinct, and as having no special relations to each other, are found, therefore, to be, on the contrary, direct and complete repetitions of each other. For example, the whole scope of principles, thoughts or truths existing in the nind of God or Nature, are embodied and expressed in the vegetable world, and the whole knowledge of the Creator, and his conception of beauty and harmony, are there displayed. But the vegetable world being exhausted, every possible shade of thought which the creative energy possessed being embodied in the form of a plant, it then began to typify or express these same thoughts or principles in a higher creation, that of the Animal world. It had previously done the same in the lower or mineral world, before it had attempted the vegetable. Having finished the expression of its whole range of thought in the Animal world, it repeated the same thing in Man, a still higher creation. There is, therefore, a complete repetition, echo or analogy in the mineral, vegetable, animal and human kingdoms. The same ideas are there, modified only so far as it is necessary to adapt them to the different molds into which they are put; somewhat in the same way in which the conception of an artist must be modified, according as he would adapt it to bronze, to ified, according as no would shapt it to prouze, to wax, to marble, to the frescoes of a spacious spariment, or the delicate touches of mininture painting. The frescoe of the Last Judgment, by Michael Angelo, which covers the walls of the Sistine Chapel at Rome, contains a "countless multitude of figures," mostly larger than life, and fill a space sixty feet in height. The print which is for sale at the picture dealers, embodies that whole frescoe in about four square feet. Suppose one to have seen the print, but to have no fact that it was a rep rescoe at Rome 1 If such a person were to visit the Sistine Chapel, as If such a person were to visit the Sistine Chapel, as travelers do, how long might it be before he would discover in the vast figures which stretched out before him, the identical of his four feet engraving? Yet there would be before his vision the same picture, differing only in the material by which it was expressed, and the relative size of the various figures. the human skeleton is a compact structure, the relation of whose parts is quickly discernible; but sup-pose the same idea which was expressed in man by the Skeleton, is to be expressed in the Earth as a vhole? In other words, that the principle which, in the human kingdom is typified by the Skeleton, is to be typified in the Mineral Kingdom? The Earth is round, and the typical plan which in man is arranged s the Skeleton, has to be somewhat differently modified to adapt it to that form. The Earth is also vast. when compared with the human body; the component parts of the Skeleton must, therefore, be vastly enlarged, and the whole must finally be constructed stone instead of bone. This accomplished, we have the Mountain chains of our Earth, the back-bone of the globe, the precise repetition and analogue of the human skeleton. This repetition, however, is upon so grand a scale that it has entirely escaped the observation of geographers and anatomists, and has become revealed only by the discovery of Universology; al though in 1849 a writer in Blackwood's Magazine (Mountain chain of the Globe) bears a remarkable resemblance to the position of the spine in the human frame, with its collateral, muscular, and venous conection with the body. An outline view of the mountains of our hemispheres would be strikingly like a sketch of the human anatomy." These principles or ideas, which, thus variously embodied, constitute the mineral, vegetable, animal and human kingdoms, comprise, as has already been said, the whole scope of principles in the Universe. Con-sequently, every distinct department of the world sequently, every distinct department of the world must be only a new embodiment of these. The individual must be, therefore, but an expression of these identical ideas, and so likewise the human mentality, as a distinct department of the whole man. This is pre-cisely the fact. The human mind is the abstract expression of the same meanings, or ideas, wrought out in the mineral world, in the vegetable, in the animal, and in man. This statement will not be so readily apprehended, pothaps, because, while a min eral, or a vegetable, is a tangible thing, and we can easily regard it as the expression of a principle; the mind is not so tangible, and has only an abstract em-bodiment, not perceptible to the senses. But if we conceive the Mind as consisting of certain capacities. or powers, and each of these powers the incorporation of a principle, precisely as a vegetable or animal is, so we shall then see how the mind of Man may be merely a repetition of the same ideas, which constitute the various other departments of the world. To illustratary the Mind, including the Intuition and the Intellect, the feeling and the thought, is the embodiment of the great basis, ideas, or principles of Love and Wisdom, the affections and the understanding, 'But these ideas are also expressed in the External world; and the 'Vegetable kingdom is the outward and natural incorpora-tion of the idea of Intellection, as the animal kingdom is of Affectionality. The demonstration of this fact is not in place here, and I use it for the purpose of illus: tration. only. We shall now be able to understand the method by We shall now be able to understand the method by which the Intuition arrives at truth, the nature of that truth, its comparative value, and the method; of its in-terpretation. The Intuition ;we have already,shown, arrives at a knowledge of the *spirit* of things, not at the precise character of things themselves, nor their relations. When, therefore, the mystics or seens of the methods append the truth. It who the account

I formed the acquaintance of Bro. James H. Shepherd, another trance medium. Bro. Shepherd is a whole souled Spiritualist, and is doing all he can in his section to advance the cause. At Marlow, I formed the acquaintance of Sister Laura L. Burdett, another excellent test and healing medium.

As I lourneyed there over the rough, uneven hills of New Hampshire, I was feeling very despondent. and almost ready to dash the bright mirror which had so long gone before me, down upon the ground, and give up in despair. But my guide went before. me. I was not allowed to dash in pieces a treasure more precious to my soul than silver and gold. When, I reached there I found Sister Burdett at home, and she came into the room under influence, and the first thing she said to me, was, "I knew you were coming!" Yes, she knew and gave me the most incontestible proof of it, and of the source from whence the knowledge was received. Mary had control of her. She not only pronounced her name, but saw and described her in ther spirit form. and repeated, almost everbatim; communications which had been given me through other mediums. This all transpired in less than twenty minutes after I entered the house, and the presence of the medium for the first time. My experience in this direction is peculiar. Some points pertaining to my fature labors are given through every medium that can be controlled by my guiding spirits. At different points it has been repeated again and again The dark dispelled, and again the bright rays of sunlight shones in from invisible life; but not without a shower, for the deep fountains of the soul were broken; but the tears shed were tears of gladness rather than of sorrow-tears of joy and glad recogniknow what is meant: After this I was controlled by book has no meaning. Mrs. Huntley, who gave through my hand, in verse, a communication for Mrs. Burdett. Mrs. Burdett, I understand, has since been thrown from; a carriage, and badly hurt. 2 1. 3418 1902 5

Leaving Marlow, I went on to Concord, the capital of the State, 1 was there Sunday, Sept. 14th, and attended a grove meeting, about one mile out of the city, near the Feldence of Bro. John Chandler, a firm, zealous Spirituality, whose soul intengaged in the work, and angels alland and bless him, although he does not share largely in worldly means or worldly honors. There, are attral axcellent mediums at Dencord. Mr. Oscar G. Ingalls, and, Mrs. Hiram P. Robinson, are among the best I met. Mr. Ingalls is a trance-medium, and med, for, public, speaking at bome, ... I had the pleasure of listening to him, egr.

U. S. Hospital, Bedloe's Island, N. Y., Oct. Continue

SAVE UP BOMETHING 11 It unfortunately happens that as no main believes he is likely to die soon, so eral times, and gained a very chrorable impression tion of what ought to hot done at once. The deters of bis medium powors, He speaks with ampressive tion of what ought to not to lay by often oreates the power to lay by of forpe, and energy. The time may not be far dis, and the first effort is the most difficult. Let it all ways be remembered, that in putting by scinething for a raisy day, a man purchases. Section amount the bids fairing bacome a meetal laborar in a stand why to remove the purchases a certain smooth which bis cont lorge. In his companions had a fair and the bid transmission of mental trangulity, and it bas the may abtuilly or -emicient help. Mrs. Robinson is also a transampated death.

future events; a knowledge not heretofore rationally accounted for to the intellect. It is the same facalty, in its common or diffused form, by which the people lend their faith to the mystical and authoritative affirmations of these religions ecstatics. Internal Intu itionists are at the same time pletlats, or persons subject to internal religious experiences, devout persons or devotionists. Intuition stands connected mainly with Religion and Spirituality, as intellect does with Science and Materiality. Intellectualists are Scien-tists, or those who tend by their organizations to be-come such.

tive equality with the intellect vindicated to the Sci-entific World, its superiority is denied. The Reason

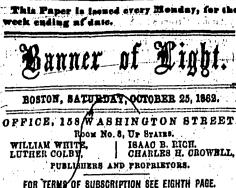
(or intellect) is the true governing faculty in man. Intuition is the faculty of knowing through feeling, and includes potentially the whole domain of Mentality, called Sensitivity or Feeling. In-tellect is the faculty of knowing through Observationand Reflection, and includes potentially the whole domain of Intelligence.

lercesults, that knowledge by Intuition is vague or indefinite, while it is nevertheless wonderfully intimate, convincing, luxurious and grand. It has a basis or theme of truth, while in respect to details it is uncertain. So a nation of people may have an intuitive belief, accepted from some prophet, in the happening of some great event in the future, but each individual will give to it, as the prophet himself had done, in the first instance, the coloring of his own individuality. his own culture and his own beliefs, externally derived, in respect to times, places, and dramatis personæ. (persons involved or to be involved in the event.) The event will happen *substantially* as apprehended, but with modifications atlll, not wholly foreseen by any in respect to the mode. In a recent volume called • The Thinker,' by Andrew Jackson Davis, a modern seer, and one of the distinguished annunciators of the coming new dispensation, this difference between the theme or mainsteur of conception in the creeds or dootrines of the past, and the special views of their individual propounders and adherents, is elaborately dis-oriminated. That writer denominates the theme ' The Idea,' and the special conceptions, 'Thoughts concerning the Idea.' These terms are not, perbay chosen, since · Idea ' and · Thonght ' are not of These terms are not. perhaps, well ly distinguished in this way, and often not at all; but his own ideas and thoughts on the subject are correct-ly and ably set forth. To illustrate: The fundamental idea of a Trinity of Principles as a basis of all Being. two primary opposing Principles reconciled in a trine, is demonstrated by the science of Universology to be a scientific truth of the most basic and radical nature-This theme of thought falling into the Intuition of the as impersonated, or embodied, or incarnated in three Brahma, Sive and Vishnu; while Trinitarian Christians recognize it as embodied in a Father-God

BANNER OF LIGHT.

ours objects which a faculty, cognizing the idea typi-fied, without reference to the peculiar individual char-acteristics, might use to express that idea or principle. If we bear in mind that these Intuitionists had no in-tellectual knowledge of the fact which we are now statressertant knowledge of the fact which we are now stat-ing, no clear perception of a general system of princi-ples underlying and running through all spheres, re-peating the same ideas, and that this fact is, in truth, yet unknown, save to the few who have listened to the explanations of universology; if we remember has been repeatedly stated, and what we will reiterate, that a vague feeling, incomprehensible even to them selves, was all the guide to knowledge they possessed and that this feeling, this intuition, apprehended the essence, the principle of the truth in question, and neither cognized the special truth nor its relations to external things, we shall see clearly the nature of the mystery which enshrouds the utterances of poets prophets, priests and scors, the grandeur of the field which the Intuition invaded, the magnificence of the traths which it obtained, and the inevitable meccasity that they should remain unfathomable enigmas, until the discovery of the underlying principles of the uni-verse, and of their mutual correlation in different verse, and of their mutual correlation in different spheres should be made, and the law of their analogy defined. Looking back now, from this lofty hight, we can clearly discorn the method by which the mind fa-those early ages, apprehended truth, and can under-stand the meaning which is bidden under their analog-ical symbols. When Moses tells us that mau fell by eating of the fruit of the Tree of Knowledge of Good and Evil, tempted thereto by the serpent, wa perceive that the intuition of the Seer is apprehending a verithat the Intuition of the Seer is apprehending a verity, the principle of which is embodied in the vegetable world by a Tree, and in the animal world by the Ser pent: and are enabled to translate his symbolism into pent: and are enabled to transmitte his symbolism into intelligible language. When the Prophet of the Rev-elatious speaks to us in the Mystic Utteratices of his vision, which, for eighteen hundred years has dazzled and perplexed the Christian World, we see, amid the apparent nummery of scals and scorpions; beasts and blood, angels and elders, stars and trumpets, locusts and itons, plagues and pestilence, the New Jerusalem and the Tree of Life-the expression of the eternal principles of all being, and all harmony, felt in the intuition of the prophet, when intellect had scarcely begon its career, and the prophesy of the splendid re-sults, which intellect and Religion should achieve for Humanity in the future ages. The mind of the Mystic had grasped vaguely those principles which underlie alike the mineral, the vegetable, the animal, which are embodied equally in man, external patture, and in human society; and had seen in magnificent, though mazy panoraina, the dawn of the new heavens and the new earth-the coming of the era of harmony and happiness, the true order of life on the planet in the di-vine society of the future. In language equally vague and incomprehensible, he had told his vision, putting animals and plants, rivers and birds, for the principles they represented and embodied. Buried beneath these mystic symbols great truths have lain, while centuries rolled by, awaiting the Ithuriel spear beneath whose touch the beasts should disappear, transformed transformed into angels and messengers of light. Beneath that touch all the dead forms of the past, which a little knowledge had discarded as ignorant mummeries, spring up unto new life. We stand in the presence of the sanctitles of the past, face to face with the Gods of the world. We know them and can measure them. They are no merely superstitious imaginings of blind pnenlightenment, but the vague impressions, dim conceptions of the mighty Principles of the Universe then undefined. incomprehensible, to whose awful mystery and stupendous power the credulous child of earth, in his bewildered wonderment, bowed and ask Gods, so mysterious and terrible to him in his ignorance, so beautiful and well known to us under the name of Laws of Being, he attributed all power; for what could not these Gods accomplish, measured by the standard of his weakness, his utter want of knowledge? His Gols were everywhere; all nature was their manifestation; he spoke in the winds, in the rain, in the flight of birds, in the entrails of beasts: and the mazy thoughts which flowed into his mind, or which he grasped in trance, were the whisperings of the Deity, making known to him his will, and pro-mulgated by the seer to the people as, "Thus saith the

The Religion and the worship of the past were thus based upon the eternal elements of truth; but owing to the vague and indistinct method by which there were apprehended, and the want of a knowledge of their precise nature and their relations to time and place and each other, these elements or principles were false ly understood, and erroneously applied in practical life, and therefore resulted in practical error; not as compared with the times which are past, and in which these errors were dominant, but as compared with the actual truth, measured by the standard of actual fact-the standard of Science. It is by this measuring rod that we must be guided in undertaking the construc-tion of the Religiou of the future. Enabled to bring everything to the test of Science, we must rigorously lay open every assumed verity, examine its claims, and judge it righteously, which is rightly. We must worth, acknowledge its value, and explode its protensions. Knowing its intrinsic merit, its rela-tive rank in the scale of truths, and its proper application, we shall be able to adjust the principles of the pulverse to their appropriate functions, and secure that harmony of thought and action, which hitherto has baffled the efforts of the wiscet. We shall know the great verities of the universe in spirit and in par-ticular, and shall fall into no error through ignorance of their character, or mistake in regard to their relative importance or specific operation. It was impossible that the Religions of the past. founded as they have all been upon Intuition, should have avoided the errors into which they have failen. It was only by the development and application of a new faculty, as minute, exact, and definite in its method of aspecting truth, as the intuition was gener-al, uncertain and indefinite, one which discovered the al, uncertain and indefinite, one which discovered the real character and the *relations* of special facts, as the Intuition discovered their spirit, that truth in all its parts and applications, should be known. The devel-opment of the intellect succeeded therefore to that of the Intuition, and culminating in the discovery of Universology places it in our power to grasp in their generality, and in their detail, the secrets of the uni-proves vorse. The intuition conveys to us in magnificent though dim generalities, the spirit which permeates things, the subtle, shadowy something which the inthings, the shorte, snadowy something which the in-tellect cannot apprehend, and without which every-thing were but a living corpse. The Intellect pene-trates these generalities, examines their composition, unfolds their relations, and interprets to the Intuition. the nature of the spirit which it apprehends. Each faculty has thus its separate office and function. Each is the investigator of truth in its own way. Each is the counterpart and necessity of the other. Each furnishes a molety toward the composite verity. Either alone arrives at half truths only, which practically taken for the whole, result in practical faisity. Such has ever been the error of Religion in the past. It has believed the intuition, the Feeling, to be the abun-dant guide in relation to right, and has given a meagre attention or an open rejection to the claims of the In-tellect. So the truth which it has possessed has been pnavoidably perverted, and its good necessarily spoken evil of. Religion and the Intellect, represented by Science, have stood with drawn swords confronting one another, each deeming the other the enemy of one another, each dealining the other the endoy of progress, and each striving to overthrow bis opponent. It was well in the past. The praise do the brave who fight for the seeming right be theirs. But the light has come which shall make them know that they are brothers, and that the death of either must be the destruction of the Race. Now, side by side they shall battle against the common foes, Ignorance and Self-fishness, who have long held jubilee over the brotherly and suicidal strife of the past. Before their twined strokes the terrors of ignorance shall flee, the love of self shall dic, and the grand music of a bliss-bur-dened world replace the clash of contrading armies; the wail of misery, and the cry of despair; swelling out in tones of tumulitous joy, this matchless harmony shall fill the earth, and echoing along the corridors of time, still rising in grandeur and in strenth, sweep the Race onward in its destined career, in which every longing shall be satisfied, every craving appeared, and the actualities of which shall dwindle into insignifi-cance the wildest hopes of the most ecstatic visionary.



The Little Things.

The small matters in life are the great ones. Se everybody knows for himself, without being-told.-We lay in wait, the more ambitious of us, for opportunities to achieve something wonderful, and only live to be astonished that the opportunities we demen, who indeed do great deeds, perform their tasks | eminent gravity and shrewdness, whose self-respect ing for nothing more important than what offers im. and left the Hall. After having wasted enough to mediately to their hand, and rerforming; the large offices and duties with no more thought about what

they are doing than when performing the small ones. If we think of it, we shall find that the most of us are chiefly taken up in life with what most directly pertains to life itself; that is, with the little things. How these small peobles do contrive to fill up the chinks of time ! We hardly know where it goes to. every moment being pregnant with some new act or thought, until we discover that a day, a week, a month, a year-even many years have passed, and we involuntarily ask ourselves what we have to show for it all.

The Classes of little things in human life are various, and each merits careful consideration. First, sconomics. Emerson says, with ever so much point, that is requires fully as steady a head to manage a and perhaps as important as any, come the little household's incomes and outgoes, so as to make mat- mand all over the United States as at the present ters come out as they ought to come out, as it does moment. Our, National Government has taken so to govern the State or the nation. For himself, he says he knows nothing of the soience of economy. except the bare going without; as for retrenching, and skillfully pjusting means to ends, it is not in him to do it. Thousands are in quite as bad a plight, who are not possessed of his intellect and spiritual parts. Yet the assertion stands good, for all that; the economies that are necessarily practised in order to sustain the household with order. comfort, and true dignity, are of the very highest importance in life, and can be dispensed with on no condition whatever. A thrifty housekeeper is sure of the basis of happiness, whether he erects much of a superstructure afterwards or not.

Then there are the little p'easures of life; how we slight and pass them by. They ablde most of all oan produce; and it is not altogether a visionary things that are offered us. We know not what we lose, when we think they are not worth the trouble. Does not every one, who knows anything about it practi-cally and in reality, know that he has enjoyed him-cally and in reality, know that he has enjoyed himcally and in reality, know that he has enjoyed him-self most when he has made the least parade and preparation about his pleasures, and spent the small Chinese become consumers of our flour, what must be est amount of money on them? Looking backward only for ourselves, we can see, in instances without if they substitute four for rice, even in a small ratio? name or number, that where we had actually should this be done, the whole United States would hardly grow enough for their wants. And yet Califorthought and cared least for what we were enjoying at the time, where we allowed ourselves to be sur-prised into little delights which most people would pass by as of no account to them in yielding happi-ing account to the world, account to the world. The wise political conomist should look to it, for we were introver to the world, account to the world. The wise political conomist should look to it, for we were introver to the world, account to the world happi-ing account to the world. The wise political conomist should look to it, for we were introver to the world. The wise political conomist should look to it. Should be world, the world, the world happi-ing account to thappi-ing ac ness, there we have reaped the heaviest harvest of carrying trade, and in our commercial relations. The gratification and enduring pleasure. And it has been true in our experience from beginning to end, and other products, will soon reveal to us new sources, and we do not doubt that it holds good in relation to of wealth to our own State, if we are ready for the

And in manners, too, and the ordinary courtesies important matters concerning our State." of life; it is ever the little things that betray the true We owe it to those with whom we come in contact, the war. make that contact agreeable and of profit to both sides. You may practise filthy habits before your Vandalism. friend, or even declare your indifference to all manners whatsoever ; but you should know that you are aliensting your friend thereby, and sensibly abating and destroying the tone of your own character. All these small things require to be attended to, and nunctually.

This Paper is issued every Monday, for the boldness to tell them that he had never listened to so much monsense in his life as during the previous hour and a half. You pride yourselves, said he, upon your shrewdness and sagaoity in making and keeping your money, and providing well for your families, and look down upon dhose who are unthrifty as beneath you, and as wanting in the great regulates of success in life. There is a call for volunteers ; the floating population' upon whom you have been relying, have all gone ; the mechanics and men who live upon daily wages, or small salaries, are well employed, yet making only a comfortable support for their families. They cannot be expected to leave their families to live on the pittance of a soldier's pay any more than you can ; they ask only what will be some sort of an equivalent. when they risk their lives, and in all probability. leave their families destitute of fature support. The very shrewdness you so much esteem in yourselves you condemn in them. This speech brought down the applause of many of the Committee, and of the spectators present, and without waiting for the further transaction of business, the men of the most had been so shockingly wounded, took their hats

have paid every volunteer \$200, let them now pay the increased taxes which may be necessary to fill up the quots of this city, and redeem its charagter from the first blot which has ever been put upon its fair name for public spirit and beneficence.

Demand for Freighting Ships.

California has been blessed with an abundant crop of grain this season, so much so that there is a great scarcity of ships to transport. it to a market. The editor of the California Farmer says: "We have a very large surplus grain crop-enough to load eighty clipper ships, of forty thousand bags each, or one hun. dred ships of large tunnage. This gives 3,200,000 bags, or 4,800,000 bushels of grain, of all kinds, or. its equivalent in flour. Now where are the eighty many that commerce is short of tunnage."

After commenting upon the probable high rates of frieght, together with the increasing rise in the price of wheat sacks, the editor indulges in the cheering hope that with "careful dunnage, grain, such as California produces, dry and hard, can be shipped to England in bins-the timber of which would also be valuable when there." If this could be done, it would save a vast amount of expense, and better remunerate the producers. After alluding to the various European markets which are now open and anxious to get our breadstuffs, he wanders away to the Land of Millions, where he finds, in the Magnolian race, an inexhaustible demand, in embryo, for our immense surplus of grain, in fact, all our country idea, either. Read what he says :

" Here is a new blessing to our State, and it comes, the demand in future years for our grain? Who can supply China and her hundreds of millions of people. relations which California now holds with the Chinese and Japanese, the introduction of our gold, our flour,

which he had never received. On sending for the

landlord and inquiring how he came in possession of

the blankets, he replied, in a somewhat confused

manner, that he bought them at auction. Comment

There are some human beings in this world so

"If I had not taken it somebody else would," is

Another case is this : Lieut. Berry's effects reached

These articles were taken from his body on the bat-

tle-field of Antietam, where he fell, by some of the

Federal soldiers, no doubt, as the enemy at the time

These, things should not occur. . There is vandal-

was in fall retreat, fighting as they fell back.

ism in the army as well as out of it.

A A GAR BURGER STORE OF BALL

good a kind Providence intends for us. It is with these views and hopes we call attention to these all others likewise. The export to Europe for the last year of wheat character of the individual to his fellow. Not that and corn has been immense. It has amounted to it is proper to give up too much time and pay too 50,190,160 bushels of wheat, and 15,697,094 bushels much attention to these trifling matters ; only we of corn. The amount for the last two years in these are not to forget that they deserve and demand atten- two articles alone more than reaches the enormous tion. We have no right to utterly pass them by. number of one hundred and twenty millions of bushels-worth at least one hundred and fifty million to pay such regard to the little matters of etiquette dollars. This amount has gone to offset demands and courtesy-which should in fact be but instinct. which would otherwise have required gold, besides ive and spontaneous with our natures-as shall being a great help toward defraying the expenses of We heard of an incident . a few days since, where a lady from this vicinity went to Washington, several weeks ago, to visit her husband, who is in the army, and while stopping at a hotel, she observed that the blankets upon the bed had rather a familiar look, and on examination discovered her own name

Mr. B. W. Emerson at Music Hall. Mr. Emerson lectured before the Twenty-Eighth Congregational Boolety, Bunday, Ock 12th, in Music Hall. His theme was the President's Emancipation Proplamation. He said that our religious institu tions take hold on eternity, not on time. In times of peace and prosperity and in times of war and affliction these remain unchanged." In bad times they are of dearer worth. 'All that can be asked of our reated with the eternal principles of right.

He claimed that governments were capable of in-He claimed that governments were capacite of 'in-spiration, but that a governor must be 'raised out of himself to put God's truths into practice. The emancipation proclamation by President Lincoln, like the declaration of independence, and many other marked acts for freedom, will tell on the long future. This is an act in which human principle is found. The history of liberty is better than the his other marked acts for freedom, will tell on the long future." This is an act in which human principle is found. The history of liberty is better than the history of arts and inventions. Scarcely any nation has escaped the humiliation of servitude. There, are moments in history when a man should only look straight before him to make great discoveries. So it shall be of our President in the policy of his emancipation proclamation. In this he has been permitted to do more for America than any other American man. He has replaced our Government in the good graces of mankind. Life in America had lost much of its attractions in later times. In this country it is felt how great a thing a government is. ,

October, November and December will pass over the beating hearts of every African; then each will feel sure of the protection of America's laws, for freedom. This act commits this country to human justice. It is a step that cannot be taken back. not been taken in vain. It paroles all the slaves in America, and they will not fight against us. If the rebels had first proposed emancipation we should have been in an awkward position. This proclamation is not a paper proclamation. Mr. Lincoln is in earnest, and millions will come to its support.

All have duties to do in this conflict, and sacrifices to make. What right has a man to read of victories in the journals, without he has helped to buy them by his own sacrifices? All shall rally to the support of this act. Every man's property on the twenty second day of September last was relieved Investigator. from a malaria. He spoke of the opportuneness of the proclamation, and yet claimed that the President had no choice in its production; that his duty was the firmest notes, be proclaimed to all the earth.

Written for the Banher of Light. A TRIBUTE OF ESTEEM

TO THE EARTH-MEMORY OF LIEUTENANT W. BEBRY. 97. C.C. C. A.L.

BY. CORA WILBURN.

Wave high our hanner i let its stripes of morn And stars of Heaven in blessing o'er the sod Where the land's martyrs rest be proudly borne, All consecrated to the heart of God, In Liberty's sweet name; and mark the spot With the soul's Myrtle and Forget-menot I

Pour forth libations from the heart of song, Wherewith to dedicate a hallowed shrine Of sacrificial beauty; that as long

As hearts shall throb in unison divine With God and Freedom, shall the Mecca b

Of patriot worship and soul victory i

OCTOBER 25,

Medlums.

MR. EDITOR-Lhave been in hopes that before this time you would see this truth-of Spiritualism, and by acknowledging it make the Investigator what I long. acknowledging it make the investigator what i long. to behold—an exponent and defender of the Harmo-nisl. Philosophy. ... It is no iflattery to say that you would be serviceable in that great work. With your industry, fearlessneas, and peristence, you could do far more for mankind by cooperating with the higher intelligencies, than by groping, batlike, in the barren field of infidelity. I do wish that you had my bright are of dearer worth. "All that can be asked of our and glowing faith in ministering and ever-present religious assemblies is, that those in country be spirits, as I know it would make you so moch happier; treated with the sternal principles of sterne and if you will not be offended with me. I will endeavor occasionally, in a short communication, to convince you that I have the truth on my side, and that you un-

work, that there should be mediums. I marrel much that a gentleman of your information and experience should for a moment doubt it; but it seems you do, because forsooth the spirit of Robert Owen and of Abner Kneeland. visit the office of the BANNER OF LIGHT, instead of your own. Now, my dear blinded brother, did it never occur to

you that people are differently constituted in their organisms, and that possibly there might be some one in the Banner Office who is an rapport with those spirits, while you are not? But no more to day. I merely send you this hurried note to inquire if you will clow me half a column accessing in which is an will allow me half a column occasionally, in which I may try to remove your errors concerning Spiritual-ism?--for I feel interested in your condition. Very respectfully, your friend

A-MEDIUM. With the greatest pleasure we comply with the request, and proffer to "A Medium" our best thanks into the bargain for the kind proposition to enlighten us. At present we have no faith-not the slightest -in anything Spiritual; yet/if the doctrine be true, we would like to know it, and be helped by " higher This act shall tell that the lives of our herces have intelligences," for our own intelligence, is rather low. We must confess it seems to us very strange that the spirit of Abner Kneeland and of Robert Owen should visit the BANNES OF LIGHT Office, where they were unknown in their lives, in preference to coming to the INVESTIGATOR, where they were well known by our friend Mendum and ourself. But we are told by "A Medium" that the mystery is accounted for by a deficiency somewhere in our "or." ganisms" which prevents us from coming into "rapport" with those spirits. It may be so-we do n't know much about "organisme," and still less about rapport ;" but we shall certainly feel obliged to the person who will teach us so to improve the one, that we may attain to an understanding of the other .---

It is n't "very strange" to us that the spirit of Abner Kneeland should visit the BANNER OF LIGHT Office in preference to that of the INVESTIGATOR, from imperative; that the step was the only safety. The the fact that we did happen to know him while livproclamation existed before uttered, as the war ex- ing-and a good man he was-although Brother isted before proclaimed by the guns of Sumter. He Seaver will have it (and so informs his readers) that said the war was, and is, an immense mischief, but we did not. Robert Owen, it is true, we were not it shall produce immense advantages. He granted personally acquainted with, but having corresponded that the historical aphorism was true, viz: "the with him while he was in the earth-form-even since people always conquer." The cause removed, the the BANNEE was established --- and received his pubwar will end. This measure of the Government lie works regularly, we claim that he was not B brings every sort of advantage. The cloud that stranger to us by any means. Then, we repeat, why hangs over our nation begins to break. The edict is It is not "strange" to us, in another point of view, out, and let it be announced; let the glad tidings, in that these two great Reformers visited the office of the BANNER first, is, because we employ a medium through whom they can manifest themselves, and Bro. Mendum does not. But Bros. Seaver and Mendum are fulfilling their " missions"-so it 's all right. We have no fault to find. We only wish to correct a slight mistake they have fallen into in their bread assertion of whys and wherefores.

New Publications.

JEAN VALJEAN, the fifth part of Victor Hugo's famons Les MISERABLES, has been translated and pub. lished in this country by Carleton, of New York. Critics and novel readers declare it to be a greater book than Fantine, Cosette, Marius, or St. Denis ; of all which it is the conclusion and culmination. It abounds in brilliant and exciting descriptions-the most noticeable of which is that of the battle of the Barricades in Paris; a passage whose perusal it is predicted, may alone cause the Republican feeling of France to fisme out and burn up Louis Napoleon's plans and power in a fiery breath. Hugo displays masterly skill and power from beginning to end. Jean Valiean must needs be a great work, to fitly terminate and realize the grand promises of the very first volume of this all absorbing series. A remain for A For sale by A. Williams & Co., 100 Washington street, Boston. ていごういいが

Support the President.

"The hands of the Presideat, the chosen and only thead of the nation, must be strengthened by the peo-ple. He is striving in this hour of peril, with all his strength, to save the country. Let the people , pledge to him their most generous confidence and support and not turn from him in colliness, or palsy his efforts with a feeble and half confidence. Pledge, then; to the President the lives and fortunes of a united people. Let him be sustained and carried in triumph through the struggle. His patriotism and self-sacrifice de-

FThink of this as the ditterance of Judge Joel Parker, of Cambridge, backed, by the signatures. of fifteen hundred of the men best known in the moveaments of pro-slavery parties in Massachupetts.

Does not the reader see for himself how the subject expands with reflecting on it, and catch a hint of on the margin, and recognized them as the same she what he may do for himself by properly treating it had sent to her husband some time previous, but in this thought?

Old Fogyism Coming to its Senses. For the last three months the people have heard

is unnecessary. No doubt in this way many of the much of the labors of the Citizens' Committee, a body kind tokens of remembrance from dear ones at of men appointed by Mayor Wightman, and distinhome, sent to the brave soldiers in the army of our guished mainly for their dignity and eminent grav. country, who are doing battle to crush out rebellion. ity. Those who have been most familiar with their could be accounted for, and also why the wants of labors, are fully of the belief that such an organizathese gallant defenders of our homes are not better tion had better never been made. Their principal supplied, especially when such large quantities have business has been to urge others to go to the war, been sent to them. not to ask others to go with them, and although they have expended a great amount of money in sordid and craven-hearted, that they would rob their show and noise, they have endeavored to cheapen benefactors, and salve over their consciences with the services of volunteers as much as possible. the disgraceful idea that they had done "a smart Many of them were entirely opposed to bounties, thing." This class of pilferers are always, to be and while they talked glibly of the duty of defendfound wherever the army is, watching, vulture-like, ing the country, they seemed to think that the duty for opportunities to prey upon our patriotic soldiers. devolved entirely upon the poor and middling classes of men. They were very willing to go, if in the po very loose motto to adopt, and if acted upon; will sition of officers, but the poor man should be satisengender such an unhealthy state of morals, that fied with the poor pittance of a soldier's wages, with man-the noblest creation of God, and whose soul the assurance that they will look after his family. should ever be imbued with the principles of jus-The Committee yielded up their breath, when they tice-will soon sink far below the level of the brute were outvoted on a proposition to increase the creation. bounty, and the Sub-Committee to procure the increase were talked to death by the volubility of the this city recently, minus his sword and gold, watch. Mavor.

The draft has come, some of the Citizens' Commit tee have been caught by it, and the conservatism of the Common Council has been frightened from its propriety and induced to offer an increase of bounty; in the hope that the odium of a draft may be averted from this great, respectable, conservative, wealthy city. In this connection, we are reminded of some very sensible remarks, never reported : which were made at the last meeting of the Citizens' Committee, After all the wise, sagacious, shrewd, thrifty men had given their views against the payment of bount tles, a common sense man, Mr, John Wetherbes, Jr, fill fo are the cotton districts of American 304

Rest, loyal friend ! patriot and soldier, rest From the dread conflict; palm and crown await,

With the Star-Banner's newly symboled orest. The soul-expectant, by the morning gate; Rest the tired heart and calm the fevered brain. 'Mid the eternal peace of God's domain 1

Lead on to moral conquest ! on the shore. And by the waves of Life's immortal sea: Lead on the hosts empowered for evermore With the great watchword of Eternity To battle, ne'er retreating, 'gainst the foe Of giant-Wrong, still onward, upward go!

Ring, bells of triumph i sound the music peal Of joy's acceptance ! for the hero-brow . Is crowned with amaranth, and the spirit seal Of Truth's devotion beameth from it now. Weep not for him, who for his country gave All that man loveth. Honor to the brave ! Hammonton, N. J., Oct. 7, 1862. 111

Regular Conference Meetings. The Boston Spiritual Conference holds its weekly meetings at the Hall No. 14 Bromfield street, every Tuesday evening. These meetings are very interesting and profitable to all believers of the Spiritual Philosophy. We understand that the managers have decided to take up the subject of Spirit Manifestations, hoping that thereby some light may be thrown upon the modus operands by which our invisible friends produce the raps, move ponderable bodies, produce names, etc., upon the flesh of mediums, draw and color without hands, &c.

On Tuesday evening, 21st inst., Dr. Gardner will make a statement in regard to some of the astoundby manifestations he has witnessed through the many people one of the most remarkable mediums extracts from it for our next leave of their of this or any former age; to be followed by such explanations and theories in elucidation of these mys teries, as the members of the Conference may have to offer.

It is hoped that Professors Agassis and Plorce will take the opportunity thus offered to explain the manner in which the raps are produced, as they avowed their ability and intention to do at the "Al bion Investigation " some years since." Gentlemen, be persuaded to explain, and " save thousands of victims of the terrible delusion, which," you say, " do. stroys the truthfalness of man and the purity of damind that thall not reach the heaven of higuest 1, 11, 19

na Read Dr. Freeland's Discourse, delivered at the New Catholic Oharch, New York City, on Bundayi Oct. 12th. It is a production of great merit. We add will desire to give another pain that he would not vise the Doctor to publish it in pamphiet as we think give himself ?' Who will wound and kill aborher there will be a demand for it in that form, notwith When he will not wound and till himself? Who standing the Bannas will give it a proti stonetve will oppress another when he will not be oppressed The Boxbury, War Belieff Compilitieren 14 meeting finked, when he will will the automatic thirty, thirty diculation. A summer on a recently: woted tob give any method of land hor: himself?" Who will do to there as he would not he bury soldier who has been killed in battle.

THE SLAVE POWRE: its Character, Career, and Probable Designs; being an attempt to Explain the Real Issues involved in the American Contest. By J. E. Cairnes, M. A., London. Carleton, Publisher, New York. For sale in Boston, by A. Williams & Co.

The thoughtful author has here attempted, in a volume of handsome size and type, to state clearly and calmiy, as a student of political economy, and a professor of jurisprudence, a summary of the views of a portion of the Northern press in relation to the present civil conflict in our unhappy country, with out bringing forward any arguments that are now or untried. Theitone of the book is calm, the statements lucid, and the reasoning clear. Considering Slavery as a Political power in the nation, rather than a social institution merely, the author assails it with weapons with whose handling he appears to be perfectly familiar. and brings to bear against it the whole force of a logic in which he has been thoroughly trained, alt is as purious, too, as it is suggestive, to read what a thoughtful and educated for elgu writer thinks of our present contest, and sow he prognosticates' results which not all of us; at deast; are able to see as yet. The Revue Spirite for October, published in Paris,

mediumship of Mr. Colohester, who is considered by is a very interesting number, We may make some

State - The state The state of an other reality of the Sympathy. d. sairesteindes Who is there that has feeling and sympathy that is not sorrowfal when the world is so fall of pain and suffering ?! Who can be happy and glad when others are sorrowful and sad ?' There is an unreobr hized the of human sympathy that binds all human souls torether, and when this tie is repornized, no one will make his brother mourn ; no one will oppress or afflict shother; no one will do by snother as he would not be done by. There is no agony of the bliss."In the onward progress of human souls, this tie of sympathy shall sometime oomie to the vivid consciousness of each. And when this shall BE, who

Spiritual diecilmgs. Solat Miss Emma Houston speaks sgain in Lyceum Hall next Sunday afternoon and evening. mintai The cotton districts of France are bottering mereraly.

OCTOBER 25, 1862]

BANNER OF LIGHT:

An Evening with the Spirite.

Saturday evening, Oct. 11th/by Mr. Colchester, the writing, and inasmuch as I know that the book, medium, at the residence of Daniel Farrar, Bagi On both in its spiritual distation, and the stupendous this occasion 'spirit-drawing was the principal fear tuming it illustrates, is capable of working much ture. During the afternoon, Mr. Farrar, procured good to candid readers, as a zealous laborer for the draming paper which was, used; but which was, truth, rather than as an authoress that hever exnot placed in possession of the medium till after pecis a material remuneration for her labors. I the commencement of the seance. The paper was hearily thank you for your aforesaid notice. You out in pieces of about five by six inches in, size. proceed to add, however, that you think me " most Then a small plece was ont out of each card and given to a gentleman present to keep in his possession, in order to match them with the original pieces, as proof that the cards had not been changed. The cards, after being thoroughly examined, were placed upright in the centre of the cloth, so that it did not has invested the word " Wildfire." lay flat on the cards. This was done under full gas . In the fens, marshes and bogs of Europe, the light, so that all present could see the whole arrangement. Previous to this, each one present was re- fires," which rise by thousands of a night, and quested to write the name of a spirit-friend on a dance over the ground in bright, fairy-like lamps, are piece of paper, with the request that they make a invariably associated in superstitious legends with drawing. Then all the party, including the medium, the midnight revels of ghosts, sprites, elves, vrelpies, took hold of hands, forming a circle of about half a and the inhabitants generally of the invisible world. minute's duration. He then suddenly requested From the well-known fact that belated travelers some one to lift the cloth 'and see if there were any have often mistaken these "Wildfires" for cottagemarks upon the cards. When the cloth was raised lamps, and followed their delusive glimmer into the all saw the cards, which were blank, except; cne; death-swamp and quagmire from which they orion this one was drawn a beautiful cluster of roses, ginate, thus miserably perishing even when they in pink and green colors. Hands were then joined deemed themselves in the guidance of hospitality, for about five seconds only, when a gentleman again popular superstition has associated their beautiful lifted the cloth, and there were two cards discovered but trescherous illumination with the wiles of evil to be beautifully embellished; on one was a rose spirits, and that with just as good a reason as popuand bads, and on the other a most delicate and per- lar superstition in the present day has stigmatized fect Forget-me-not, done in four colors, at the bottom the blessed lamps of Spiritualism as the fitful of which was written in a soroll, and on a perfectly "Will-'o-the-wisp," "Jack-'o-lantern," "Wildfire" formed quarter circle, the words, "Forget me not. " My glare of Diabolism. memory still lives." The lettering was done in exqui | Knowing that my club of spiritual stories-lamps site taste, and in three colors-blue, red and yellow. on the road to eternity to the true Spiritualist-These drawings were done in a manner so free from would be thus rendered by the world, I simply seall collasion or deception, or even ground for suspi- lected the title of one of these stories to designate cion, that all present were satisfied it was the work the whole, in the world's own phrase; not deeming, of spirits.

salisfactory tests. A lady present was requested to take the meaning of the title. Nor do I so deem it, write the name of a spirit-friend on a piece of paper, my dear friends of the BANNER. For five years I which was done, the paper rolled up and twisted into have written zealously and constantly for the spiritfingers and instantly threw it across the room, ask- the fatigue of constant travel, and the engrossing ing the lady whether she would have the name writ- demands of an immense correspondence and other ten on the table or the arm. She replied, "On the occupations, I have stolen countless hours from the arm," when he immediately rolled up his sleeve, and periods of sleep and necessary repose, to help suson the floor where Mr. Colchester had previously whole five years' labor, received one cont. Rememberthrown it-a hard wad, exactly as when it left the ing the marked favor and lavish expressions of dewas a most satisfactory test.

of an old friend who had been a long time in Cali- ly remarks. fornia, and was not known, to any one in the circle.

gain for The Wildfire Club," MR. EDITOR-I notice your kind purpose of call-Another private seemes was given in this city, on the attention to the above named volume of my unfortunate" in the selection of the title of "The Wildfire Club."

Now, my good friend, if, as I claim, that title only represents the character of the book, or at least that which: I designed to give it, the misfortune of upon the carpet a few inches spart, with three or misapprehension (if, indeed, there be any.) is in the four, pencils of different colors, and the cloth from ignorance of those who do not understand the poputhe table placed over them; one pencil being placed lar application with which European superstition

"Will-'o the-wisps," "Jack-a-lanterns," or "Wild-

and the second particular care presented it possible that my American friends should be so Names appearing upon the arm were also very unacquainted with European superstitions, as to misa knot and handed to the medium, who took it in his ual papers, tales, essays, facts, and fancles. Despite there instantly appeared on the arm the words tain the spiritual papers by my pen, and instruct "Anna Cora," in raised scarlet letters. The pellet the spiritual public by my effusions. For all this upon which the name had been written was found expenditure of time and effort, I have never, in the hands of the writer. In a similar manner a gentle light with which some of my spiritual teachings man wrote the name Refus, and immediately there in the shape of tales were received, and fearing the appeared on the arm the word Choate. ' This, too, loss of what I know to be valuable teaching, by the

death of the papers in which these stories were Mr. Colchester then requested the party to write printed, I undertook to gather them together again, one name each on pieces of paper, and fold or revise, and arrange them in the form of the present roll them up so they could not be read, and another volume, and when, moreover, I perceive that you, gentleman collected them (ten in number), and my kind friends, have carefully printed the titles of placed them in a vase which was very small at the the stories, kept the advertisement before the public, top, and gave the vase to another gentleman to hold and reminded my "fervent admirers" that it was securely, with his hand over the top, so that none of the work of a writer known to them all, I cannot them could be removed without his knowing it; all help coming to the conclusion that the exceeding present could see the vase the while. The medium popularity of the said stories, when published in then asked for a handkerchief, which he threw on fragments in old defanct papers, was owing to their the floor, after it had been examined, and then im- free-gratis origin, while the chief "misfortune" of mediately said, "Some one has written a name be- their present form of publication is, not the prefix of ginning with the letter G, and he 'may find it tied " Wildfire Club." but the offix of Price, one dollar / Be up in the handkerchlef." We had written the name it so; for "sich is life," as Sam Weller philosophical-

I can only say, that the matter of the "Wildfire The handkerchief was picked up and passed to us, Club" was given to me under the pressure of the and in the corner was the identical name we had strongest, happiest, and best inspiration of my life; written, tied un securely. And on examining those it contains solemn truths, and awful, though sublim

ALL SORTS OF PARAGRAPHS.

Hon. Charles Sumner's great Fancuil Hall Speech has been circulated all over the country by the daily pa pers. 'We shall let our readers know what the Washington National Intelligencer thinks of it in our next.

neat housewife calls such persons " dirty men." Who drop from their limbs at the leave taking hour. over saw a woman spit on a carpet? The only thing Digby don'telike in their habits is the habit of wearing their skirts so long that they sweep the sidewalks. cation meeting in Columbus, Ohio, on Monday night. How had they look, supping along in a rainy day ! Digby thinks the abominable fashion was brought guage, in speaking of the Emancipation Proclamation: about by certain women with large feet and anklesabout by certain women with large feet and ankles-and so it became general. " Dress reformers " must take this matter in hand, and remedy the last named to have rebel firesides threatened than to have ours inevil. ::37

It is hard to believe that in the heart of an acorn is It is hard to believe that in the near of a a sorn is encased the germ of a ship which shall baffle the rel about the right of the President, not as President, atorms of fifty years; but no harder to believe than in all men lodges the germ of an angel.

A poet says:

that the liars are not only not silenced, but more active than ever.

citizen. 2 a - - -

Another comet is faintly visible in the vicinity of Another could is many there are planet. It is Frank White in Somers, Conn.; Mrs. M. B. Kenney seventy millions of leagues from the earth, and fiftythree millions from the sun-so that there need be no Me.; Chas. A. Hayden'in Dover, Me. apprehension of immediate danger from the unnamed stranger.

The London Times says that an armed interference in our quarrel would be a fatal mistake for a European nower. No power would make much by an intervention motion. that 's certain."

Virtue is a Roman word-manhood, courage ; for courage, manhood, virtue, were one word. Words are fossil thoughts; you trace the ancient feeling in that word; you trace it, too, in the corruption of the word. Among the degenerate descendants of the Romanists eirtue no longer means manhood. Skepticism and su-perstition go hand in hand.—Beecher.

It has been asked us many times of late, "What has become of Jo Core ?" whilom one of our contributors. In answer, it pains us to say that he is " laid up " with the "rheumatics," consequently there is no music in him now. If you wish to know more of him, gentle reader, we shall be obliged to refer you to the ... Light of other days."

THE GOOD GREAT MAN.

" How soldom, friend, a good great man inherits Honor and wealth, with all his worth and pains? It seems a story from the world of spirits. When any man obtains that which he merits, Or,any merits that which he obtains." For shame, my friend—rehounce this kile strain I What would thou have a good great man obtain f Wealth, title, dignity, a goiden than botain Or heaps of corses which his aword has slain? Goodness and greatness are not means, but onds. Hath he not always treasures, always friends. The good great man ? Three treasures—love and light, And the thought console as the barether there the And calm thoughts, equable as miants' breath ; And three fast friends, more sure than day or night-Himself, his Maker, and the Angel Death.

-S. T. Coolridge.

Popkins says of a friend of his, who has fallen from his high estate and is cut by his erstwhile enteclates, that the friend is pretty well off, as regitating larder, for he gets " cold shoulder" given him Fontinually.

FREEDOM.

He is a freeman whom the truth makes free, And all are slaves beside.-Comper.

Rev. E. H. Chapin and family have returned to Paris. Mr. Chapin has been for the last few weeks in Germany, and his many friends in the United States will be gratified to learn that his health has been considerably improved since his arrival in Europe.

oharm is not yet fully wrought; but the leaves of the ma ble are already changed to the semblance of gorgeous butterflies flecked with scarlet, and pale green, and gold; the oaks are donning their coats of many colors; the swamp ash is a flush with a tint like the glow on the check of a quadroon; the dog-wood is crimsoning. and the fragrant hickory is draped in amber raiment. Spitting on a parlor carpet, or any other carpet, is Every tree is a Cinderella, arrayed for the autumn reprehensible in the highest degree. No wonder a gala-alas, that their radiant robes, like hers, should

> ENDORSEMENTS OF THE PROCLAMATION .- At a ratifi-Gov. Tod delivered a speech, in which he used this lan-

vaded. So long as slaves are allowed to remain at evil. The attention of the public, is, called to the adver-tisement of Dr. D. C. Denamore, Magnetic Physician, from Maine, who has just established an Institute in New York city. Vadeu. So long will rebellion last. Do you question tis wisdom? Was not ninety days long enough for the rebel master to make up his mind to lay down his arms or lose his slaves? The blood of Ohio has been shed like water. It must be atoned for in the death of the leaders of this rebellion'!"

The Cincinnati Catholic Telegraph says of it:

but as Commander In objef, to deal with the rebellion as to him shall appear the shortest and surest mode of putting it down, even to the extent of confiscating A poet says: "The blast of War's trumpet has silonced the lyre." Digby's opinion is, that this is exactly the reverse of the fact, as it is evident, from reading the newspapers.

Approximents.

Miss Emma Hoyston will lecture in Boston next The Rebei Tax Bill now before the Confederate Con- Sunday; Miss Emma Hardinge in Marblehead; Mrs. gress proposes to levy for one fifth the value of all the Laura DeForce Gordon in Taunton: Miss Lizzie Doten produce raised last year, and the same proportion of in Springfield; Mrs. Augusta A. Currier in Quincy; all the profits made, or the income received by any Warren Chase in Lowell; Frank L. Wadsworth in Chicopee: Mrs. M. M. Wood in Foxboro; Mrs. M. S. Townsend in West Randolph: Miss B. Anna Ryder in Milford, N. H.: H. B. Storer in Providence, R. I.; N. in Putnam, Conn.; W. K. Ripley in East Sangerville,

To Correspondents.

(We cannot engage to return rejected manuscripts.) H. S., CHICAGO, ILL .- Money received and paper sent to your address.

S. E. MICHIGAN CITY.-Send & specimen.

Spirit Portraits,

DEAR, BANNER OF LIGHT-I wish to inform those in Boston and vicinity, and New York City, who desire my services as any Artist Medium, the coming Fall and Winter, that I will, in company with my little geardian angel (wife,) visit their families, and do what we can in taking the portraits they wish, if it be their desire we should do so. We shall fill but few orders per letter at present. My health being poor, I shall take no public rooms this Winter. Those writing in regard to pictures, will please enclose two red stamps, as their letters will not be answered otherwise. The price of pictures range from \$10.00, upwards. My Post Office address is, for the present, Box 65, East Boston, Mass. Most truly thine. W. P. ANDERSON. East Boston, Mass., Oct. 2nd, 1802.

To Our Subscribera. Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i.e. the time for which you have paid. When these figures cor. respond with the number of the volume, and the number of the paper itself, then know that the time for which you subscribed is out. If you desire to continue the BANNER, we should be pleased to have you remit whenever the figures so correspond-otherwise, we shall conclude you do not wish to renew your ubscription, and shall withdraw your name accordingly. The adoption of this method saves us the expense of sending out notifications, as heretofore. and at the same time keeps each subscriber posted in the matter.

NOTICES OF MEETINGS.

LYCEUM CHURCH, LYCEUM HALL, TREMONT STREET, (opposite head of School Street.)-Meetings are held every Sunday by the Society of Spiritualists, at 2:45 and 7 1-2 p. m. -Ad-

: : : : : · 3.7 JUST FUBLISHED, ANSWERS EVER-RECURBING QUESTIONS FROM THE PEOPLE. (A BEQUEL TO THE PENETRALIA.) ANDREW JACKSON DAVIS.

ANOTHER NEW BOOK.

Beveral years ago the author of this volume wrote as fol-

"Each man is capable of rendering high service to human-ity: but whether humanity gets it from him, or the reverse, will ever remain for the world to decide..... Now here am I, acting faithfully in accordance with my personality and its boundaries. If you know how to use me, as my na-ture prescribes, I shall yield you a permanent benefit. But if, in your ignorance of yourself, (and therefore of me,) you do not put me to the best service, you will soon feel the pen-alty." "Each man is espable of rendering high service to human-

During the period which has since elapsed, a multitude of questions have been propounded to him, embracing points of neculiar interest and value connected with the Spiritual Philosophy and Practical Reform.

From this list of several hundred interrogatories, those of the most permanent interest and highest value have been carefully selected, and the result is the present volume, comprising well-considered and intelligent Replics to more than 200 IMPORTANT QUESTIONS.

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The friends of Progressive Ideas will find this work one of the most comprehensive and useful volumes they have issued. It invites the perusal not only of those vitally interested in the topics discussed, but of all persons capable of putting a question. The bock embraces a wide range of subjects. An examination of this work will reveal the clearness of siyle and vigor of method characterizing the Replics.

ANSWERS TO QUESTIONS is printed on good paper, and well bound, uniform with the "Great Harmonia" and "The Harbinger of Health."

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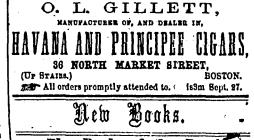
FOR SALE!

A T THIS OFFICE, A FINE OF LLANDSCAPE A PAINTING, in a bandsome oral glit frame It was sent to us to be sold for the benefit of a poor woman. The artist furnished the canvas and painted the picture gratis. Price, fil2.00. tf Oct. 25.

COME AND BE HEALED MRS. A. C. LATHAM,

CLAIRVOYANT PHYBICIAN AND MEDIUM for the HEALING POWER NO. 292 Washington corner of "ed-ford stroct Boston. Open day and orening. Magnetic Rome-dies furnished.

MR. COLCHESTER, TEST, BUSINFSS AND PROPHETIC MEDIUM, having returned from Burope, has engaged rooms at 75 Beach street, where he can be consulted as usual. Scaled letters iso answered by post. 41 Oct. 11.



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THE NEW LITTLE WORK-s sort of Pocket Companion -just published with the title of the

HONEST MAN'S BOOK OF FINANCE AND POLITICS."

is certain to make a greater commetion in men's thoughts than Tom Palues's "Urisis," or "Common Scuse" did in

Here is a work, handy for every reflective man to take up Here is a work, many nor every inection many to the ar-and study, and calculated to move the modern world. It an-alyzes the diseases and defects of society, proving that they grow out of the radical errors of our *financial system*. and of the entirely erroneous notions prevalent on the subject of What corrupt men have hitherto kept back in relation to What corrupt men have hitherto kept back in relation to pure political science, this book brings to the light. It ex-poses the bribery, corruption, tyranny, and coarse ignorance of our boasted modorn system, and shows how we may all at length emerge from it, a purce, freer, and better people. The style is in no sense rhetorical; but the writer goes to his subject with a business directness that no prejudice can resist. Ile carcs nothing for inflicting pain, if thereby the people seeking to know for themselves are really informed. In fine, this little book—which is the noble fruit of a noble minu—is destined to make a way for itself, and especially for the cause it advocates, that is permitted to but few publica-tions of any age ons of any age ions of any age For sale, price 50 cents, postage 10 cents, st the "Banner of Light "Office, 188 Wushington street, Boston, Aug. 16. ESSAYS ON VAHIOUS SUBJECTS. ENTENDED to elucidate the Causes of the Changes com-I have used and the cause of the Changes com-l ing upon all the Earth at the present time; and the ha-ture of the Calamities that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "fur-ther Communications from the World of Spirita." Price 60 cents, paper. When sent by mail 10 cents in addition for Further Communications from the World of Spirits, on subjects highly important to the human family, by Josh-un, Bolomon and others, given through a lady. Price 60 cents-10 cents addition for postage, when sent by nall Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., givon by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper. The Rights of Man, by George Fox, given through a lady, Price d cents. The above works are for sale at the BANNER OF LIGHT Bloe, No. 188 Washington street, Beston, Mass, Oct. 5 tf

in the vase, the number was one short, there being illustrations of the spiritual philosophy. Like every but nine, when all present saw the ten counted and other seedling rooted in the dark soil of matter, it placed in it. It did not seem very clear how this may be doomed to slumber in obscurity until the pellet could have been abstracted from the vase with- time of blossoming is fully ripe, and though its pub-

to read them in that shape, and placed in a pile in eternity, if not in time, EMMA HARDINGE. the centre of the table.

But we do not deem it essential to go into further mortals.

Mr. Colohester has taken rooms at 75 Beach street, where he intends to remain for the present, for the nel of truth, and a real source for the mighty rivers purpose of giving those who wish, an opportunity to of spiritual influence irrigating this material earth test his medium powers. I had would beind

10 100 Civil War.

The talented and vivacious authoress of a little book entitled " Country Living and Country Thinking," has within its covers a very thoughtful paper on " Lights among the Shadows of our Civil War, in the course of which she contrasts our present bloody and bitter experience with that of England before us, and expresses the opinion that doivil war sole article. in the Independent, by, Horace Gresley, cannot be so fatal to a nation as many have painted ion the President's Proclamation'of Freedom ; 1999 it. Oruel and bloody, indeed, must be the fight when brothers fall to blows; but England has thriven on such warfare. Her soil has been drenched again and again with the blood of her children. For thirty years-more than forty years, it would be correct to say-the white roces met the red in deadly conflict. It was eighteen years from the battle of If conflict. It was eighteen years from the battle of longer disordered finances, incompetent officers, digination of Charles the Second, and nataries whose hears are not in the national cause, to-day, is all the arts of pesce and war, England and the thousand impediments whereby heroism is de-stands toremost among the nations. When mad oppression, let us units in these to herois and for such clouds clash in the summer sky, there is hered strife the flash of death dealing lightnings and the ter--the flash of death dealing lightnings and the terrific cannonade of the thunder-but the earth looks up all the fresher, the air sweeps round it all the clearer afterwards. to we will hope that the storm to a state of grand and

"PROGRESSIVE. IDEAS." Ecolusionese smatters of

There were many very satisfactory answers given have no fear but some other country, and other in response to names written on small pellets of paper, time, will reap the harvest of my labor, and I shall twisted up in such manner as to make it impossible live to see it here or hereafter. Yours for justice in

Boston, Oct. 14. 1862. 3.0

P. S. I send you herewith a legend of the "Wilddetails. It would require too much space to print fires," and though I cannot claim for it any of the all the minutim of an evening with the spirits, but dear inspiration which guided my pen in the comwe have given sufficient to show our readers that the position of the volume of that portentous name, it spirits can do some things much more expertly than may interest those of your readers who are not progressed entirely beyond the once welcome page of myth, and who find in every old superstition a ker of ours. A sharware

The legend I now write from memory, and you can either append it to this letter, or print it at your future leisure concernance i to many e . H. sour future lessure and forthooming issue]-ED. BANNER! Subing deal ends fine anne ante <u>retra oppio</u>

The Emancipation Proclamation. We subjoin the concluding paragraph from an

. . Let us all gratefully realize that the President de. i "Let us all gratefally realize that the President de-serves our thanks for a great, wise, and happy act, whereby half the berils of our position have at once been awept away. We have still dangers to confront, disaters to bear up against, enquies to battle, saori-fices to make, and giant obsincles to overcome. We may have six months of the struggle yet before us but the stormy cape is past, the clouds disperse, and bright hopes irradiate our fature. We have yet to en-diagnitize disputations in momentant officient disputations.

Answering Scaled Lotters.

For the reason that mediums for answering scaled shall be as a savor of life unto life. The bolts must letters are continually changing their residences, fall, yet our moral attice phere shall be purged of thus subjecting these who desire in this way to com-its miasms, and our befored land bloom with a yet mulicate with their spirit triands to much trouble. unknown freshness in the light of the Sun of Right. and uncertainty, we have made arrangements with a consness?" terms are one dollar for each letter so answered. Solfishness. Bpiritualists, of all man should not be letters. Whenever the conditions are such that a including three red postage stamps, to prepay return thoursed with any such drugs; yet we an sorry to say spirit addressed can hot respond, the money and fet-

"Josh, does the Sun ever rise in the West?" Never." "Never? You do n't say? Well, you wont catch me to emigrate to the West if it's always night there. I've a cousin who is ever boasting how pleasant it is in that region; but it must be all moonshine." . 18.11

The average number of suicides in France is nearly three thousand a year. Official statistics show that in the thirty-two years, from 1827 to 1858 inclusive, upward of ninety two thousand persons killed themselves. When the French people become Spiritualists, and they are rapidly gaining a knowledge of the great truths it teaches-there will be no spicides in that his time, and will remain an unhappy spirit for an indefinite period. All these things are governed by law. The same law that controls the physical man controls the spiritual.

The flash of lightning is nothing compared to the force of the moveless stars. The meeting of cloud with cloud, from which the thunder springs, is a trival incident contrasted with the noiseless marriage of the earth with the sun, from which there comes forth life and all that gladdens it .--- Henry Giles,

Good .-- Who will say that the Investigator is not liberal and just, after reading the subjoined from that print of Oct. 15th?

"Many and great are the evils of inaccuracy. Often are we deceived, not so much by the fallibility of our reason, as by the inaccuracy of our observation; oftener still by neglecting to test the accuracy of the observations and reflections and assertions of others."

" Come, Bob, get up," said an indulgent father to his hopeful son, the other morning. "Remember, the early bird catches the worm." "What do I care for worms?" replied the young hopeful, "mother won't let me go a fishing."

"Then I'll bring a suit for my bill !" said an enraged tailor to a dandy, who refused to pay him. Do, my dear fellow," replied the imperturbable awell, pointing to his threadbare clothes, " that's just what I want."

BOBBBBD OFF.-Rev. Dr. Tillany, (Methodist.) of Chicago, suspended from the ministry for intemperance, has been fully restored by the Book River Conference, in session at Joliet, says the New Covenant.

It was the opinion of Dr. Rush, that singing by young ladies, whom the customs of society debar from many other kinds of salubrious exercise, ought to be cul. tivated; not only as an accomplishment, but as the means of preserving healthes that the survey is a with

"One real evil will' sometimes amelidiate our condition by putting to flight a host of imaginary calamities, and by inducing that exertion which makes any aituation tolerable. and and daily differ to the to the

inclured with any such drugs; yst we are sorry to say many are., The principles they includes are saybread, cast as the universe—they should therefore avoid, the crocked pain of exclusiveness, or they avoid, the ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all ter sent to us will be returned within two weeks all the glow of the all the sent of the sent of the sent of the ter is receipt. Address " Bannan by I have, " the glow of the sent of the the pigments of the pallette can no inarios torits spi-van blasonry. The first breath of the early frost, that meases the fences with evanescent silver and powders and for sale by BELA MARSHI LEFT BUILD WITH Strongly Diston.

mission Free.], Lecturers enganed: -- Miss Emma Hou-ton, October 26; K. L. Wadsworth, Nov. 2 and 9; Miss Lizzle Duten, Nov. 25 and 80; J. S. Loveland, Dec. 7 and 14; Mrs. Fannie Davis Smith, Dec. 21 and 25.

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON .-The Spiritual Conference meets every Tucsday ev-ning, at 71-9 o'clock.

CHARLESTOWN .- The Spiritualists of Charlestown hold meetings every Sunday morning vi 10 1.9 o'clock, and 7 in the evening, in Seminary Hall, Uniou street, cornor of Law-rence. Every arrangement is made to have these meetings interesting and instructive. Spiritualists and all others in-terusted ato cordially invited. Conference in the morning-lecture in the evening. Seats free.

MARBLEREAD .- Meetings are held in Bassett's new Hall. Speakers engaged :--Miss Emms Hardinge, Oct. 26; Miss Lizzle D.ten, Nov. 8, 9 and 16; N. Brank White, Dec. 7 and 14; Mrs. M S. Townsend, Dec. 81 and 28.

TAUNTON .- Meetings are held in the Town Hall, every Sabcountry, or at least a very few. When a man leaves bath afternoon sud dyaning. The following speakers are en-bis body by suicide, he enters the spirit-world before worth, Nov. 16, 23 and 30; Hou. Warren Chate, in Dec.

FOXBORO'. - Meetings in the Town Hall, Speakers engaged: Mrs Mary Macumber Wood, Oct. 26.

LowsLL—The Spiritualists of this city hold regular meet-ings on Bundays, forencon and siternoon, in Welle's Hall, Speaker engaged:-Hon. Warren Chase, during October. OHICOPEE, MASS.-Music Hall has been hired by the Spirit-

ualists. Meetings will be held Sundays, afternoon and en ning. Speaker engaged :--F. L Wadsworth, during Oct. PROVIDENCE.-Buckers engaged:-H. B. Storer, Oct. 26;

Mrs. M. S. Townsend during Nov.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our torms are 10 cents per line for the first and 8 cents per line for each subsequent insertion.

ANNOUNCEMENT.

New York Home of Health, No. 1944 Broadway, Fourth Door Above

31st Street. C. DENSMORE, MAGNETIC PHYSICIAN, (from D. C. DENSMORE, MAGNETIC FRIDERAM, Washes, Maine, M above, is propared to demonstrate his remarkable healing powers in the cure of AOUTE AND CHRONIC DISEASES. particularly Weak Spines, Falling of the Womb, Bronchitis, Nervous Debility, Rhoumatic Gout, and especially Cancers and

Paralysis; the two lattor yielding readily to his influence. In the cure of the above named diseases, he has had the most eminent and gratifying success. Dr. Donsmore's phenominal powers are of a most remarkable character, as nothing is left to doubt, or experiment, for on entering the aphere of the patients, he is enabled to tell whether he can benefit them without expense or experiment.

Dr. D. claims that all diseases ere curable when there is an adaptability of magnetic, influence or rapport between, phy-

Office hours from 9 A. M. to S r. M. Dr. Densmore will devote from 5 to 6 r. M. each day, to the treatment of those unable to pay.

'N. B. Invalids desiring to avail themselves of the above mode of treatment, can be accommodated with Rooms and Board at the Instrutra. Those coming from a distance should suply for rooms a few days in advance. Oct 25.

ANDREW JACKSON DAVIS'S LATEST WORK.

EVER-RECURBING QUESTIONS PROM THE PROPLE.

FIFTH EDITION.

EVERY ONE'S BOOK. JUST WHAT IS NEEDED IN THESE TIMES!

New Book by Andrew Jackson Davis HARBINGER OF HEALTH 111

YONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

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Disease. Buch a mass of information, coming through such a source. makes this book one of Indescribable Value for. Family Reference, and it ought to be found in every ousshold in the land.

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Those who have known the former volumes of the author. will be rejoleed to know that in the latest one MR. DAVIE AMAONES THE WEALE BACK, and is freely lending himself to a work of the largest value to the human family.

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A handsome 19min., of 488 pages. Price only \$1. A. P. Port Bingle copies malled free on receipt of price. For sale at the BARMAN OF LIGHT OFFICE, Boston, Mais. . Nov. 58.

THE SALE NOW LANSWERS TO

sician and patient.

S. 4.

BANNER OF LIGHT.

Invocation.

Questions and Answers.

The questions presented for this afternoon's con-

consideration have floated upon the great ocean of

mentality from the beginning of time. We can

trace them as far back as it is possible for us to ex-

tend our researches into the history of the past, yet

they remain problems unsolved, still mysteries that

ANS .- As mysterious and unfathomable as they

nay seem to be, nevertheless they are the very soul

f simplicity, and the little child has the better

faculties for knowing God than the grown person. The child in childhood dwells, as it were, in the at-

mosphere of God, intuitively knows God, and when

the little child inquires concerning God of its parents, how often is it repulsed and driven away

with the words ; " When you are older I will tell you

that about God which you could not now under-

stand." Finally, the child grows into manhood, and

what is God? where is God? is still the inquiry

that is sent out on the ocean of time, and still it re-

Nuture is God 'externalized, and the vast variety

of forms that are presented to your gaze through

nature are only those of Deity that are thus revealed

to you. The principle or internal of this God of Na-

ture we conceive to be God; not the God of heathen

mythology, but the God of Nature, the Supreme In-

telligence, who holds all worlds in their places, and

hath given unto man the crowning gift of oreation-

We believe that the varied manifestations of Nature.

such as are presented to your gaze, may be called

the limbs of God's body, and through those things

you are to learn of the spirit's rise and progress-

for matter is eternal, quite as eternal as is mind,

and as dependent upon fixed and immutable laws

Our Father, the Unknown, yet author of all life,

s constantly presenting himself to his creatures,

through a vast variety of communications. He

knocks at this door and at that, and still the hu-

man mind fails to recognize him as the True God.

What is it that, binds together the particles of

vegetable life that form this piece of furniture? What is it that attracts particles of matter to

each other, and keeps them firmly bound to-

gether, as in the case of the table before us? The

same principle that reigns supreme in man, the

and earth. This principle of life that binds together these particles of frood in the table before us, is the

same Jehovah, Almighty God, Father and Mother,

We have always taught you to believe that God was a Universal God, not a Personal Deity, and yet

that controls spirit as well as matter.

seem to float in the atmosphere of. Deity.

QUES .- What is nature ? What is God ?

foctoBER 25, 1862

Message Department.

also.

6

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Man. J. H. Cowarr, while in a condition called the Trance. They are not published on account of literary merit, but as cats of spirit communion to those friends who may recognize

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

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

Our Senuces .- The Beances at which these communi-cations are given are held at the Bannas or Liour Orrios. No. 158 WABILINGTON BTREET, Room No. 3. (up stalrs.) every MONDAY, TUESDAY and THURBDAY sftornoon, and ar ecisely at three o'cluck, the public. The doors are closed precis and none are admitted after that time.

MESSAGES TO BE PUBLISHED.

Thursday, Oct. 2.—Invocation; Questions and Answers; Fidelia Weliman, to her mothor, in Now York city; Lieut, Athert Bragg, of Raleigh, N. O.; Henry A. Kingsbury, of the Joth Ohio Regiment, to his mother and sister, an Dayton, Ohio; -Dr. Andrew N. Godrey, of Porismouth, Ya. to Sam-uel T. Godfrey, of Momphis. Tenn. Monday Oct. 6.—Invocation; Questions and Answers; Bamuel H. Frice, to J. Matikia Price, of Monigomery, Ala.; Maivina Davis, to her father, Orlando Davis, of St. Louis, Mo; Philip Guinon, inte am mber of Co. I, 16th Mass. Reg., to his wife and children in Boston.

Mo.; Philip Guinon, late a m mber to his wife and children in Boston.

Tweeday, Oct. 7.-Invocation: Questions and Answers; Dr. Luther V. Hell, late Superintendent of the Somerville Insane Asylum; Philip of Narragausett; Gen. Lander, of Sa-

Jom, Mass. Thursday, Oct 9.—Invocation; Questions and Answers; General Reno; Liout. Jacob Buckingham, of Charleaton, South Caroling, to his friends; Adele Delauoy. of Chicago, to her father, Licot. George Delaney; John H. Garrick, private in the luta Wiscomain Regiment, Company I, to his friends in Rockville, Wis. Monday, Oct 12.—Invocation; Questions and Answers; Col Alexander Harris, of Kentucky, to Austin Conrad. of

Monday, Oct 12.--Invocation; Questions and Answers; Col. Alexander Harris, of Kentucky, to Anstin Conrad, of Enterprise, Ky.; Sarah Ellen Bennett, of Concinnati, Ohio, to her brother, Bichald Bennett, of Memphis, Tenn; Emily E. Faulwasser, of West Needham, Mass, to her relatives. Tuesday, Oct 14.-Invocation; John C. Caihoun of South Carolina; Benjamin Frazer, of the 10th Maine Regiment, Killed in the battle of Bouth Mountain; Sarah Elizabeth Vaughan, of Ecston, Mass, to her mother in Now Hamp-shire, and brothers in this city; Theodoro II. Price, of Nims's Battery, who died in New Orleans; Minnie Jarvis, to her mother. mother.

Invocation.

Oh thou who hath decked the earth with beauty and bath given man dominion over all, and hath said unto him come up higher and higher; oh thou spirit with whom we deal at all times, thou who hath watched over us through all the dark labyrinths of human life, and who doth watch our progress from day to day, to thee we come. Our Father, we sojourn for the hour in darkness, and the mantle of darkness is folded around us. There are tears and groans settling upon the earth, yet notwithstanding all the sorrow that dwells in the hearts of thy children, and temporarily hides thy face from view, yet we know that thou art behind the cloud. In the tempest we hear thy voice calling unto us to look heavenward for help and to fear not. Oh, Most Holy One, this hour we would send unto thee not only our own song of praise, but that of humanity generally. Our Father, in behalf of all who mourn at this hour, we would send up a song of thanksgiving, for the hand that chastens them hath also power to dissi-pate their grief, and make glad again the hearts so long darkened by sorrow. Oh, Most Holy Spirit, we will not ask thee to receive our thanks, for we know they will go anto thee over, as thou hast implanted this germ of prayer in our being. Amen. Sept. 16.

Sin against the Holy Ghost.

QUES .- Will Dr. Kittredge, or some other spirit, please enlighten us by explaining the nature of the sin against the Holy Ghost?

ANS .- What is the Holy Ghost? To us it is the holy principle of life-life everywhere pervading all forms, all conditions, all circumstances. The unpardonable sin, what is it? We consider it to be the twin-brother to total depravity, and the two were conceived in superstition and ignorance of God's holy laws. You are told by a certain class of theologians that man is capable of sinning against God to such an extent as to be doomed by him to eternal damnation. You are told that the sin against the Holy Ghost cannot be forgiven, and here you fre told right, for every sin committed by God's oreatures, whether out of, or in the flesh, must be atoned

out some way by which they may improve theirs, lungs, but of the blood. [What is your father's age ?] He's over sixty years, I cannot tell you how much

Ob, say to him that his child came to you, and that Seven months ago I left my business, family, friends, and joined the Confederate Army. I then I go to him. Tell him there's a beautiful home be-believed, as I do now, that we had lived under what seemed a yoke of bondage long enough, and that it earth, mother and I will welcome him here. And was my daty to help remove the yoke which had so tell him little George is often with him too. He long oppressed us as a people. I entered the Con- passed on years ago. My nume was Mary, and I was nine years old at the time of my death. federate Army under conscientious motives, and de-

Sept. 18.

mains upanswered.

intellect.

as your spirit.

Sept. 16. sired to benefit humanity. I do not see that I have ommitted an error, although it has cost me my life, and I may say ten or twelve more. I obeyed the Oh thou Spirit of Truth, in whose hands are the dictates of my conscience, and am not sorry I obeyed balances of Eternal Justice, thou who art our Father

that voice within me which was constantly urging me on to do my duty. and Mother, unto thee we would commend the utter-Near three years ago I was on business in Cincinances of this hour. Ob, Spirit of Eternal Justice, we nati. While there your paper was put into my would cast these gems of truth into the balances, hands. I read it. I thought some of its contents assured that then wilt weigh them carefully before strongly marked with mystery, took the paper home returnin; them to thine earthly children for their and gave it to my father, who was rather a deep thinker. The contents of your paper pleased him exceedingly. I thought it food for his peculiar mind continual keeping. Oh thou who hast formed us, and unto whom we look for help and strength, we would send unto thee at this time a song of thanksto study and reflect upon, and gave myself no uneagiving and continued praise. Oh thoa Spirit of the our, we need not ask thee to look down upon us at iness as to the result of his study and inquiry upon the subject. After investigating it awhile, he sud-this moment with fatherly affection, for thy loving denly met with reverses, which caused him to over-arm is forever around us, to sustain and uphold us throw the opinions he had formed in favor of Spirituas we tread the pathway of life. Accept the desires

and petitions of thy children who are gathered here alism. I do not this hour propose to open any door by for better knowledge of thee and thy divine laws. which he may enter into any new temple of thought, Oh, may the ministering angels of thy kingdom visit but come simply because impelled by a power I caneach one of them, and so open the recesses of their not overcome to visit this place to day. The desire souls as to enable thy Divine Spirit to find an abidwas intense, and I am here. ing place among thine earthly children. And unto thee, now and forever, we will ascribe eternal praises.

My father and family are not aware of my death, to my knowledge. I have been informed that they think of me as wounded and a prisoner in your hands, but not as one dead. I would here ask my father to open the letter I gave him on the day of my departure from home. I speak of it as a test of my power to return to earth, as a spirit. In that letter was written something like this: "Some mysterious intelligence seems to impress me with the idea that I shall never return home again, and in case I should not, you will do thus and so with what I have left." I will here say that since I have been here in the spirit-world I have been told that that intelligence same from a brother of mine, who had gone to the spirit world some years previous to my death. I would further desire that my father remain

henceforth strictly neutral in politics. I have good reasons for advising that course, reasons that I could not make plain to him at the present time. One thing more weighs heavily upon my spirit, which is that I have a daughter upon the earth, who is without a father's care and without the protection of those who should be her friends. I ask that my father will cast aside all former prejudices, receive that child into his family, and, in so doing, silence bis conscience and quiet my spirit. My name was William H. Guild ; my father's, Theodore T. Guild. I am done. sir. Sept. 16.

Martha L. Yates.

Lwas born in Yarmouth, Nova Scotla. My name was Martha L. Yates. 1 was fourteen years old when I left my mother, and that was eighteen My father was drowned some three months since. months before I died, and my mother was left with myself and brother. It was with fever I died, and when my mother watched over me, I told her that my father came to me and said all would be well. and I should soon be with him; and she thought when I spoke of seeing my father, that my mind was wandering. I was not insane. My father did come to me, and he helps me return to-day. My mother is suffering from cancer; 't is in the

arm, and we are told, here, that she will soon come to us. I do n't want her to come without some knowledge of the world she is so soon to enter. There are people in her violnity who know about this thing which you call Spiritualism, and I would ask them to go to my mother and tell her of my return here, to day, that I may talk with her. She is lick, poor, and feels alone in the world. My brother, too, is not well, and is not able to do much for her same principle of life to whom you bow down to and worship, the same Almighty God who rules heaven

They say we have power to touch the bearts of our friends, and if it be so. I hope I may have power to tough the heart of my uncle, who is rich, and has often seen my mother suffer without making any effort to relieve her. I would tell him that his con dition will be hard when he comes here, unless he turns and lives a more truthful and Godlike life up:n earth.

called Cantain Vates . many ather

Q .- Is then the gift of life the greatest blessing and comfortable, and was more than glad to get which man can enjoy fit to she gift of Divinity, and to

be an immortal being is to be a Bod. Q-And all the functions of life, whether natural

soul of " light ?". A .-- It is most cortainly, and the only idea of God the internal. htur hu

Q.-Is matter the clothing of the Spirit, or, in [oral Bervice Louis

acting upon each other, and producing creation. The world of mind could not exist without the world of matter; the two are inseparably bound fogether, sire to return and commune with friends; and it Sept. 18. and both are eternal.

William Keite.

King. Some two weeks prior to my coming here, I field as a surgeon, with the view of recovering it, sat to an artist that my likeness might be painted. But if I am rightly informed, it has not been found, mansion, and on the time-scoled margin of that pro-ture I myself wrote, some three months sloce, and attached the date of your time. This was considered a mystery by my kindred, in whose possession the able them to recognize you, and which the world portrait is at present. They afterwards consulted a generally could not be cognizant of.] nedium, with a view to ascertain whether any suupon the margin of the picture, and I feebly manicommunicate at some place distant from home.

lef in the minds of my kindred at present living non the earth.

My remains repose not far from this place. Your edestrians walk over them every day. Though years have passed, there is still a power left by which I recognize material forms of life, and that power will be mine so long as God exists.

Say I visited you and communed with you. And I ay again as a spirit, that I wrote those lines, and have power to come back to earth, speaking with love to those I've left behind. Sept. 18.

Marian Douglass.

I would speak with my mother, who resides in Chicago. My name' was Marian Douglass. I was sixteen years of age, and left the carth seven years ago: I've tried many times recently at night, to resent myself to my mother; but she does not be lieve in these things, and insists upon it that her nerves are diseased, and she fancies she sees my fa ther and myself at times, nights. I believe that I shall yet be able to prove to her the reality of my presence as a spirit. I've come here to day to be eech of her to give me the privilege of communing with her at home, and if she will grant me the fe vor, I think I can do something toward . lightening

her sorrow and restoring quiet to her mind. My disease, I believe, was called fever, and I am told it terminated upon the brain. I am told also that I was apparently unconscious some days before my death. I would correct that mistake, for I was conscious up to the moment of my death, though I was unable to speak. [Will, you give us your fa ther's name ?] I would rather not. Please say the message is from Marian Douglass to her mother Catharine, living in Chicago, Illinois. Sept. 18.

Benjamin Barnes.

Stranger, I've two boys in Uncle Sam's service and I want to talk with them, or I want to get word to them in some way or other. 1 lived in Whakehan, Missouri. I have been away from my poor body about four months. I died of cancer on the right side

away, I suffered to much. Sept. 18. The Part al a 24 + 11

Biohard Aldrich. Marine I have a father, who is a physician in Montgomery, G-And all the functions of Leity. Is this Alabama. Can I ask what are your conditionations of Beity. Is this Alabama. Can I ask what are your conditionation is the true idea of God, that he is the grand bentrefor what is expected of me? [Simply to identify your soul of "light ?". was deprived of the use of my body. I was a prieral service from a similar sense of duty, do they

other words, the covering of God? A.--It is, and matter is as essential to his exist ence as mind is to yours. The two are constantly have them know that I died without suffering. 11 H. A. 1963 Many of us who have been suddenly out off from our experiences in the earth-life, have a strong dematters not, whether we may come upon the ene-my's grounds, or not, if we only accomplish our object. My parents may test me as much as they 'In the year 1772 I left my home in Northampton, please, if they'll only let me come nearer home and England, and came to New England, for the purose of subjugating the rebellious subjects of our father sought for my body, and even went on to the that I might leave it with my family. That por- but that's of very little consequence. I deem it of trait hangs in the Northeast chamber of our family far greater importance' that they should identify nansion, and on the time-solled margin of that pio- me as a spirit. Are there any other little incidents

Perhaps it may be well for me to here speak of a pernatural agency had produced the lines written letter which I wrote to my mother, and in which I said, "I cannot but feel that I am fated ; and should ested through that subject then and there given I return no more, you will consider that I. lost my ne, and sought to impress upon their minds the life in a good cause, and so not regret me." In that truth of my return. But I succeeded only in ex- letter, I requested my father to take care of some citing their wonder, their curiosity, and in their ex. little affairs that belonged to me domestically. I acting a wish that I might return if able to, and told him I might not be in season to care, for them, if I did at all. I believe this was the last letter I My name was William Keite. I traced those let- wrote to my mother, for I received an answer, and ters with the date of your day upon the margin in that reply my mother spoke very encouragingly of my own portrait, by the power and mediumistic to me, and said, "Let me know if there are any aid of one of the servants in the family, and through articles of comfort that you need, and I will endeavwhom I desire to communicate, that I may give that or to forward them to you." The whole tenor of her proof that is necessary to produce the birth of be- letter seemed to be to encourage me. Perhaps she thought my letter was rather desponding in its character, and so wished to encourage me. I have every reason to believe that these things are not known to you here. [They certainly are not known to any oneg

here present.] I was the son of Richard Aldrich, of Montgomery, Alabama. As I said before, my father was a physi-cian. [What was your name 2]—Richard, sir; and I was sixteen years of age. [Have you any broth ers or sisters?] No; sir, I have not-at least there are none on earth. I suppose that was what you desired to know? [It was.] I foll at Bun Run, during the last battle. I am under obligation for your attention to me. Sept. 18.

Written for the Banner of Light. "BEAR YE ONE ANOTHER'S BURDENS."

> BY S. A. KINGSBURY. 114 410 As the dew at twilight hour. Falls upon the stricken flower, Causing it to raise its head Gladly, from its dusty bed, And a grateful incense pour From its chalics-parched before, So do thou, my brother, bless Him thou findest in distress.

As the morning sun ascends From his rosy bed, and blends, With a sweet and magic power, Light and Beauty in the flower. So do thou, my sister, bless, With thy loving tenderness-With thy Light and Beauty. go -To the stricken Child of Woe.

Brother, sister, be ye strong I Live the Right, subdue the Wrong ! With a cheerful courage, bear One another's load of care. Seek the fallen-take him in; Bear with him his weight of sin. an dear Saviours of the Race, ye will Thus the law of Christ fulfill. the third can Philadelphia, 1862.

for, if not on earth, hereafter in the world of spirit. It were impossible for even Deity to forgive your sin: it were impossible for him to turn from his own fixed law, which is as immutable as him elf.

If you commit any error through your physical being you suffer, and wisdom is given you by experience, and thus you atone for it; and thus it is through all conditions of life, whether natural, physical or spiritual. The unpardonable sin i You are also told by the same class of theologians that nothing is impossible to God ; that his power is supreme that he can say to the elements, "Peace, be still !" and yet you think that this same God is capable of eternally condemning any of his children who may sin against his holy laws.

Again we say, these two elements-the unpardonable sin and total depravity-were conceived in superstition. They have come down from heathen mythology, and yet many cling to them with a strong degree of tenacity, and why ? Because they have looked for God only in outer life. From the first dawn of creation, every atom is controllable by God, and the two, God and man, are in perfect har-

mony. To sin against the Holy Ghost is simply to sin against the highest light you are in possession of, and yet this sin, or darkness, or condition of igno. rance, will in time be swept away from the earth, and the present generation may perhaps preach ite funeral sermon. The inhabitants of the augel-world, who come to teach you truth and wisdom by sorrow, may fold around you that mantle of holiness and purity which shall keep you from temptation and sin in the future. But think you that all sins are to be stoned for by Jesus of Nazareth? Never. He cannot save you, nor can you hope to be saved by the intercession of millions who have gone before you to the spirit-world.

If you are saved, it must be through sorrow and suffering; which shall redeem you, shall cleanse you, shall teach you that there is no sin, that the Almighty cannot give you a balm for wounds which you have inflicted upon yourselves."

Oh, ye benighted children, we beseech you to come out into the light and know that there is no sin which you cannot stone for, and that our Heav enly Father will never condemn to eternal punishment any one of his children. The brain of a John Calvin, when scientifically considered, was well capable of originating such a theory as eternal condemnation. The conditions surrounding his birth and attending his mundane life, enabled him to proclaim to his followers that a certain class were elected to eternal condemnation, and that no power could save them. Now if you were to look at the physical surroundings of that man, the vel, would be torn asunder, and you would cease to wonder at the erroneous ideas of the great Reformer.

All Nature, as she comes blooming to you through the medium of this beautiful earth, should teach you that there is no such thing as eternal sin, but eternal joy. As you came into the world free from sin. so must return to God-leave the finite and enter the infinite, to enjoy forever the smiles of your Sept. 16. Father.

William H. Guild.

I am aware that I am among strangers, to say the least, and it may be I am with enemies; but I shall try to overlook all those feelings that were mine while on earth, and believe I am with friends. 1. have a father in Richmond, Virginia, who will doubtless be suprised to hear from me in this way, and will doubtless be surprised to hear that I lost my body. But I am extremely anxious to come into communica with my father and family, not that I may assist them in any worldly schemes, but that I he was taken down with fever. Now he has, they say, in man's nature, by which he is to fise opfritually may inform them of my own condition and point. consumption, but my teachers tell me it's not of the and progress continually. The first shift and

know him in Yarmouth; many felt sorry when they learned of his death. My father says, Tell my nother to sell the quadrant. She will know what t when the sale of it will bring her at least some of Sept. 16. brother. Y

Henry Dunbridge.

What are your terms, sir? [Nothing but good will.] I have a father doing business in Oxford of all law, is as much subject to progression as you street, London. I propose to send a message to him. Can I do so? [Yes, sir.] My father's name is William Dunbridge; my own name, Henry. I saw twenty-four years upon earth, and ended my pilgrimage by suicide. A variety of circumstadces led to the act, which I do not care to speak of here. I am told that by coming here we can come to our friends at home. Is it so.? [Yes.] It's little over two years since I left my body. I committed suicide in Manchester. I suppose the direct cause of my death much, and of being insane at certain times, I am But no matter. I desire to talk with my to do so, I wish you to tell me; and if not, say so.'

[i think you will be able to do so.] Well, sir, but he thinks me in hell. [You must tell him you are It's all very well for me to tell him that I'm not in hell, but for him to believe me is quite another thing.

Well. I will ask him to give me the privilege of talking with him, and alone, since there are many has not yet arrived. things I should like to say to him that I should not care to speak of in public. That I am unhappy and illy contented here I won't deny; that I've found very hard luck since I came here I'll not dény ; but that I'm in such a hell as my father believes in, I will deny. [What sort of a merchant is your father?] A linen draper, and his place of business is in Oxford street, Lendon. Shall I return sgain ? Sout 16. if you please.] Sept. 16.

Mary Carney.

My father is a poor old man, living on Fleet street, n Boston. Mother and me have tried so many times to come to him and help him. He used to sail out of New Bedford, and when he was in health he could do very well. - But now he's sick, and he is left all alone, and last night I was with him, and he prayed to God that he might die; and when he woke up this morning he felt disappointed, and thought that God had not heard his prayer.

I come here, to day, to see if I can send some word to him. He goes down to the place where so many sailors go to read. There's so many papers there, I thought perhaps yours might be there, too. He sleeps in Fleet street, and gets his food where he can. [What is his name ?] Thomas Carney. I want you to tell him I came here, and that my mother is often with him, and tell him we try so hard to let him know of our presence; and say to him that he of the followers of that peculiar faith only become must not murmur too much, for God will relieve warped by coming in contact with materialism. him from his sufferings, and call him to the spirit- Thus we are not to judge of the Hindoo by his obworld in His own good time.

came to me and kissed me and blessed me, and told religion. me to be a good girl until he came back, and when ford, where we lived, and my father went out in the the life hereafter? whale ship Orient. I believe his sickhess was caused A. Most assuredly. And this state of godiliness

a Personal Delty; a God Iashioned after all the forms of life, even the little grain of sand. Learn to comprehend your God in the little leaf, as in yonder sun, whose mysterious workings have excited the he means. Because it was his she must not keep | wonder and admiration of man since the world's formation, and then you will begin to turn within with the com forts of life. [Will you give us your uncle's holy reverence to the God of your own being. What name?] Thomas Perry. He lives in Halifax. He is Nature? What is God? Nature is the external is a merchant there. He's my mother's oldest of that life which you all recognize in some form or of that life which you all recognize in some form or other. The internal of that spirit to whom your thoughts are constantly ascending in prayer is God.

Q .-- Has God sensation, and does he progress ? A .-- We believe that our Father, the Infinite Spirit are. The fact is demonstrated through his own oreations, the highest of which is man.

Q .- Is he a God of sensation ?

A .-- Most truly he is.

Q .- If so, what is the character of that sensation ? A .- It is personified and demonstrated through your own organs. Such as you experience, God experiences. Buch as the Monarch of the Forest experiences. God also experiences : for the same law and all the points of that law are as applicable to was intemperance. I was in the babit of taking too Deity as to his works. Mind progresses and Deity progresses. The principle and the material must told. But no matter. I desire to talk with my be in harmony. As the material progresses, so father, and if there is any prospect of my being able must the principle, or God of the material, also progress.

Q .- To there existing, at present, orude worlds, which are as yet unknown to man?

A .- There is, most certainly. There are millions and millons of worlds existing in embryo at the present time, that are as yet unknown to man, be. cause the time for their unfolding or development

Q -Are comets incipient worlds?

A .- They are. Q .- Do spirits impart their power and assistance

in the formation of new worlds?

A .- The vast family of spirits, or of disembodied spirits, all lend their aid in the formation of all new

Q .- Do human beings ever attain to such a degree of refinement as to lose their own identity, and become a part of God ?

A .- In a spiritual sense they do, and become, as it rere, lost in God.

Q .-- Is the mind subject to new constituent powers as we progress toward eternity ?

A .- It is, most certainly. The mind undergoes a continual series of unfoldings, of which you are un. conscious, because they are not to be comprehended by you in your present conditions of life.

Q-Does the progress of God consist in the development of new worlds, solar systems, and in the peopling of those worlds ?

A .--- It does, most certainly."

Q .- Is that the demonstration of it which we see in Buddhism? A .--- It is.

Q.-Is there then some truth in the Hindoo Faith ? A.-There is much of truth underlying that form of religion which you call Buddhism, and the minds servance of certain forms and customs peculiar to The last time I saw my father was when he went his mode of worship, but rather by that internal away, just before I died, and I was n't well, and he principle of truth which constitutes the basis of his

0.-Will the consummation of human existence he came back I was gone. That was in New Bed. consist in man's arriving at a state of perfection in

by shipwreck and hardships, and when he came ashore ban be arrived at only through the religious element

of my face, or brain, they said. I. was they left, but was n't dead.

Now, stranger, they do n't know anything about that I 've come back. If you should tell them so, they 'd think you were insane. But.I want them to know I have power to return and watch over them and to do something toward taking care of them now. I do n't expect to reach their mother in this way. My sons are both in the 10th Indiana Regiment. I can't, for my soul, tell you the company, Well, stranger, is there any possibility of my getting a chance to talk with them as I do with you ? [You [You may be able to do so at some future time.] Well, stranger, I don't want to come in vain. You can' pint out any more direct way, can you? [Can't you think of some friend in Missouri, who would send the paper containing your message to them ?] 1 can't, stranger. You see they do n't know that I combining retrospective, present and prospective can come back. [All you 'll have to do then, will be to follow the message yourself.] Yes, I see : but it seems to be a long road. Well, can't I give you some little things by which they 'll know me? [Tell stranger, there are so many things I can give that I do n't know how to select from them. [Give one. at any rate.

Well, my oldest son was burnt when he was a little one, and all across the chest are the scare, and and purer feeling. Our brief interview thus ended, he always insisted that he remembered the acci- and we hurried on our way. dent, and he would tell the circumstances just as they occurred, but I always thought that he must have heard some one relate the affair. How 'll that Owego. Our stay here was very short ; a hasty that.] My youngest boy somehow got it instilled in. to his head about three years ago, that the world was coming to an end this last spring. It was at the time when Millerism first broke out in our town, and it was surprising to see how the whole population of the village became carried away with it. Now, 1 don't believe the world's ever going to be

destroyed by fire, and I told my son so, who tried hard to convert me to his views upon that subject. He could n't get round me any way, and at last said, Well, father, I hope you 'll see the wrong if you 're in it, and turn into the right way." Well, the world did n't come to an end as he expected ; but when he same to go away to war, he said :

"Father, I do n't know but what the prophesies spoken of in Daniel, had reference to this, war that s now cutting off so many people from the earth. From that I judged that his views upon the subject of religion were somewhat altered. But I want to get those ideas out of his mind, if I can. More than all that, I want them 'to know that I'm gone, that I'm happy, and can come back; and some little things about their mother I'd like to speak of, but I do n't want to give it here, stranger. I was hard on to seventy years, stranger, when I died, I was trying to think of something for the boys to tell I would like to talk with my wife. Why, stranger, Penn Yar. Stated circles are kept, up there such her ideas of religion will be all exploded when the omes here to the spirit-world. I could n't pin'my. self to any kind of religion when on earth. I tried or three interesting meetings with the dirale, and

that broke out on my neck. Well, stranger is i can de asything to help you We should have no strattion to any out strang along, I'll be glad to. Tell the boys I died happy good in any way whatever. It is only for each in-

More Notes of Travel in New York.

Our onward march from Greene took us to Blugs hamton, Owego, Elmira, Centreville, Pa., Bennetsburg, Penn Yan, Waterloo, Junius, thence back to Elmira and Centreville. Met some of our numerous friends of Binghamton in a select circle, where, through Mrs. M., several satisfactory essays and communications were given, applicable to each case, views of the development and progress of each one. before her. And not only in this, but in many instances, have her spirit-guides seemed to reach down your sons some incidents of their own lives.] Well, to our friends, (and to those, too; sometimes, who would be our foes,) such salutary influences as to "lift their very beings up to greater purity," and waft them away upon the wings of higher thought

/ Sister Kingsbury had done the cause good in [You could n't give anything better than greeting, an abrupt good by, and we were again going on. The cause is not "dying out", here by any means, yet the friends may be doing more for themselves than for others, at present.

Elmira has not yet fairly taken the position of a field for public labors. We have given a number of public lectures and performed more or less, in leot meetings, to good acceptance; yet the believers have not combined, sufficiently, for greater sotion; now. We hope to be able to report more favorable of that thriving town before many months roll away. Centreville is taking the lead, in reform matters,

of any town in that section of country. The work has begun well, and if judiciously. managed, will continue to widen and deepen its influence. It is in the hands of able workers who look forward to great, good results. May they fully realize all they antioipate. All of our visits here have been characterised with promising effects. We are engaged there. now, for one fourth of the time during the year be-

fore us, Next, at Watking and Bennettaburg, found a few Next, at Watking and Bennettaburg, found a few struggling hard against a heavy current of opposiweek, by which no small work, is being done ; two to, but I could n't. My oldes boy is like me, and it, then away, to visit them for public labors, if con-used to give his mother is great deal of concern venient, in the future. There, as also in Biogham-about him. She was n't so happy with him as with my ydangest boy, Benjamin, and it is anonly acting infuences of cheling grieved by the counter About ten years before 1 died. I had a welling acting infuences of one of the infuture with all who use come here on the right side of the meet. I was to the the the same of Spiritualism only as a close to cover some person who gave me something to rab it with, up their iniquitious works of imposition. These, and it disappeared. But I never was so well after that, and I always thought if was this same trouble wield a great infinance in a different direction.

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OCTOBER 25, 1862]

BANNER OF LIGHT

dividual to ese that no price by imposition or otherdoes not belong to them. Let us all do right and allow others to do the same; then there will be no clash-ing or jaugling.

At Waterloo we had a grand visit with the staunch friends who are, though few, diffusing light, by their good words and works. 1 11

Spent two Sabbaths at Junius, Quaker Meeting House. The bellevers there are Reformers, in more than one sense of the term. Were glad we visited them; they are on ward and upward in their tendencies, asking to know the right that they may practice it. They have an annual Convention, which is the oldest of the Progressive order in the country, Thins for light and advancement, ever thine,

H. M. MILLER.

Columbus, Pa., Sept. 80, 1862.

LIST OF LEOTURERS.

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

, MIRS, EMMA. HOUSTON, will speak in Boston, Oct. SO. Ad-drebs, East Stoughton, Mass.

drebs, East Stoughton, Maes. Mrss EMMA BARDINGR will lecture in Marblehead Oct. 26; in Philadelphila in Nov.; in Springfield, Mass., in Janu-ary. Address, care of Bela Marsh, 14 Bromfield streut, Bos-ton, Mass. Letters will be forwarded.

H. B. STORES, inspirational speaker, will locture in Provi-dence, R. I., Oct. 26; in Taunton, Nov. 2 and 9. His service may be secured for other Sundays in this vicinity, by addressing him at 75 Beach street, Boston.

MISS LIZZIE DOTEN will lecture in Springfield through Opt; 1: in Marbiehead, Nov. 2, 9 and 16; in Boston; Nov. 23 aud 80; in Philadelphia through Dec. Address, care of Banner of Light.

F. L. WADSWOETH will lecture in Chicopee, during Octo-ber; in Boston, Nov. 2 and 9; in Taunton, Nov. 16, 23 and 30, Address accordingly. He will answer calls to lecture in the east.

MES. M. S. TOWNSEND will speak in West Randolph, Oct. 26; in Prayidence, R. I., during Nov.; in Marblehead; Dec. 21 and 28; in Philadelphia, Pa., in May. MRS. SARAH A. BYRENE will lecture in East Princeton. Ms.

Oct. 26. Andrees, 87 Spring st. E. Cambridge, Mass. MES. AUGUSTA A. CURBIER, will lecture in Quincy, on Sun-day, Oct. 28. Address, box 815, Lowell, Mass.

Chaptes OHARLES A. HAYDER WIII Speak in Dover, Mc., Oct. 28 end first Sunday in Nov.; in Troy, the second Sunday in Nov.; in South Newburgh the third Sunday in Nov.; in Stockton, Bey, Dec. 7 and 14. Address as above or Livermore Falls, Mc Noders, for the present, care of Bela Marsh, 14 Bromfield street, Boston.

W. K. RIPLET will speak in East Sangerville, Me., Oct. 26. Address, Box 505, Bangor, Ale.

Muses, Box 303, bangor, Mc. Mas. M. M. Woon (formerly Mrs. Macumber,) will lecture in Foxboro, Oct. 26; Lowell, in November. Address, West Killingly, Conn. Mas. E. S. KINGSBYNY Will erministic Somers, Conn., the first four Hundays in Nov; in Providence, R. I., during Dec.

MISS B. ANNA RYDEE will lecture in Milford, N. H., Oct. 20. She will answer colls to speak in that vicinity. Ad-dress as above, or Plymouth. Mass.

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MES, LAURA DEFORCE GOBDON will lecture in Taunton, October 28; in Portland, Me., during Nov. Will receive calls to lecture in Now England until February. Please ad-dress immediately, as above. J. M. ALLEN, N. W. Bridgewater, Mass., Inspirational

Hillsdale Co.



CAREFULLY REVISED AND CORRECTED BY THE AUTHOR.

Contentat 14999-1413 A.S.

Contenses; pART I, Ohsptor I. A general Survey of Matter. Obsptor 2. The Origin of Worlds. Nebular Theory of the Oresilon of the Universe; Geological Testimony; Increase of Temperature; The Contral Ocean of Fire; Volcances sympathetically related; Earthquakes; Torridity of Olimate of the Anoient Erns; Figure of the Karth and Planets; Geo-graphy of the Moon; Lunar Volcances; Physical Constitu-tion of the Sun; Rings of Saturn; The Asteroids; Intimate Relation between the Members of the Flanetary Bystem; Size; Distancet Denily; Direction of Revolution and Rota-tion; Eccentricity and Obliquity of Orbit; Planetary Laws; Oomto's Calculations; Nebula; Herschel's Conclusions; Re-futsion, of the Proveniling. Theory; Nebulas of Andromida,

Comité's Calculations; Nebulæ; Herschei's Conclusions; Re-tatslion, of the provailing Theory; Nebulæ of Andromeda, Argo, and Orion—change, of Form in—distance (of—consti-tution of; Magellanic Clouds, Constitution of A Review of the Heavens, and conclusions. Chapter 8. The Theory and Origin of Worlds. Comstary vapot; Primodial Nature of Nebulous vapor; Origin of Comets; Production of Planetary Zones; Experiment; Gause of Revolution and Rotation; Form and Size of a Stellar Sys-tem—Centre of—Motions of; Special Designs, &c. Chapter 4. History of the Earth, from the Gazeous Ocean to the Cambrian. It becomes liquid; Law of cooling Bodies; Creation of Water: Denoation of the Medals; Scenery, &c.

Creation of Water; Deposition of the Medals; Scenery, &c.

PART II.

Chapter 5. Life and Organization. Relations of Life to the physical World; Impenetrability and Extension; Elas-ticity; Gravity; Electricity; Heat; Light; Affinity; Ab-sorption; Capillary Attraction; Endosmosis; Catalysis; Osues of, the Ascension of Bap; Of the circulation of Blood; Secretion; Bespiration; Nervous Power; Digestion; Crea-tion of Life by Electric Currents; Author's Experiments; Conclusion.

Conclusion. Onputer 6. Plan of Organic Beings. Blonding of all or-ganic Beings in the Cell; Vegetable and animal Lines of Ad-vance; Embryonic Growth; Nour Archetypes of Orestion; Four Types of the Vertebrata; The Plan of Living Beings. Chapter 7. Influence of Conditions. Definition of Species; Hybridization; In the Horse; Ox; Bheep; Deer; Dog; In Plants; Influence of Conditions; Of Domestic; Of Natural; Design and Structure.

Oct. 26. Andress 87 Spring st. & Cambridge, Mass. Mis. Avorst A. Ornarzs, will lecture in Quincy, on Sun-day, Oct. 26. Address, box 816, Lowell, Mass. N. Fasir Wirtze will speak in Somers, Ot., October 85. Springheld, Mass., the five Sundays of Nov.; in Marblehead, Dec. 7 and 14; in Quincy, Dec. 21 and 28; in Taunton, Jan. and 11; Puntam, Coun., through Yeb.; Philadelphis in March. N. Masser Grass speaks at Hillsboro Bridge, N. H.; Oct. 29. Stand 24; in Lowell, Mass, four Sundays in Nov.; in Taunton, Jan. days in Dec. 1 m Forvidence, R. L., during January. He will receive subscriptions for the Banner of Light. D. Jaizs Coriss, of Bellefontaine, Ohio, will visit Kan-sas, by the way of Hannibal and 8t. Josephe Hillarde and date to Rudis, Andereson County, Kansas. OHARLES, A. HATDER WILL Beek in Dover, Me., Oct. 28. and first Sunday in Nov.; in Troy, the second Sunday in Nov. in Bouth Newburgh the third Sunday in Nov.; in Biotekino, Othe Newburgh the Nin Troy, the second Sunday in Nov. Scent Forna Sunday in Nov.; in Troy, the second Sunday in Nov. Ne Bouth Newburgh the third Sunday in Nov.; in Biotekino, Othe Newburgh the Sunday in Nov.; in Biotekino, Othe Newburgh the Stind Sunday in Nov.; in Biotekino, Der Jainse A. Harddress as above or Livermore Walle, Me. J. B. LoveLAAD, will speak in Boston, Dec. 7, and 14; Address for the Uncent, The Boston, Dec. 7, and 14; Republes: Date 19, Contakard, will speak in Boston, Dec. 7, and 14; Republes: Date 19, Contakard, Changea (Con-

Obapter 12. Permian and Trias Periods. Changes of Conditions; Permian Flora; Magnesian Limestone; Fishes; Reptillan Bishes; Plants; The Soa; Grand Convulsions, and Ohange of Level; Inference and Proof; Confirmed by the Trias; Ideas of Perfection; Mollusks, Sauroids; Petrified Sea Beaches; Office of the Ocean ; Sand Rock of the Con

Bea Beaches; Office of the Ocean; Sand Rock of the Connecticut Valley; Nature ever the same; Chelonians; Birds;
Ornithorhynchus; Labyrinthodon; Saurians; Rhinochesauras; Extinction of the Coal Wora; Distribution of Plants and Animals; Convulsions the Exception; Gypseous Deposits; Salt Bods; Scenery of the Trias.
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BANNER OF LIGHT

Bearls:

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

ASPIRATION.

Alas ! there is no rest for one whose heart Time with the changeful pulse of nature keepeth; Who hath in every blossom's life a part, And for each leaf that autumn seareth, weepeth; C No rest for that wild soul that fits its tone To every harmony that nature maketh-That saddens at her winter evening's moan, And like her at the voice of thunder quaketh; Nor may the spirit rest, while yet remain

Unknown the mysteries that none attain In this dim world. Another state of being Shall make us, like to Him who made, all seeing, And then may rest the soul, when its calm eye At one view comprehends eternity .- [M. A. Browne.

Faith is a star that shines brightest in the nighttime of trial, desertion and tribulation.

DESPOTISM

But bitterest of the ills beneath. Whose load man totters down to death, is that which plucks the regal crown Of freedom from his forehead down, And snatches from his powerless hand The sceptered sign of self command, Effacing, with the chain and rod, The image and the seal of God .- [Whittier.

When pride and poverty marry together, their children are want and orime.

VIRTUR'S GIPTS. To purchase Heaven, has gold the power? Can gold remove the mortal hour? In life can love be bought with gold? No! All that's worth a wish or thought Fair Virtue gives unbribed, unbought.

Friends and photographs never flatter.

SIGNS OF THE TIMES IN SPIRIT.

A Lecture by Miss Emma Hardinge, before the Lycoum Church, in Lycoum Hall, Boston, Sunday Evening, October 12, 1862.

[Reported for the Banner of Light.]

This was the closing lectore of her course. The hall was literally crammed, afternoon and evening, to listen to the able discourses by this favorite speaker. In the afternoon, after the performance of seleo: music by the choir, Miss Hardinge read passages from a German work, by Joseph Ennemoser. (translated by William Howett.) entitled, " Mysteries of Magic," giving an account of some of the wonderful cures performed by the mediums of former times.

She then read as her text : "God said let there be light, and there was light," and proceeded to give a very interestive and eloquent discourse on The Signs of the Times in Science; going back to a period of time of which the world has now no record; and tracing all along down through the Medieval Ages the discoveries made in arts, sciences, agriculture and religion, to the present age of light, life and revelation; rolling back the curtain of darkness and superstition which enveloped the past, and vividly contrasting that with the present age, in which we are reveling in the glories of the promised " Light ;" delving into the invisible world, the world of the unknown, and bringing forth, by the aid of the spirits, the Immortal Truths upon which Spiritualism is based. She closed with a beautiful apostrophe to our country-beholding it rise triumphantly glori. ous from this struggle against despotic Slavery to an era of spiritual unfoldment, when Truth and Justice shall prevail.

there was no evidence of Spiritualism for a long the other by a shuffling policy, which hinders your period of time, yet the indications of the present day success, and unfits you to contend in this warfare. incited the inquiry of the spiritual watchman, what | But the people are honest; they are suffering noiselessly ; they are freely giving of their wealth, and are the signs of the times?

In the investigation of the new page of nature pouring out their lives, uncomplainingly. But the which had been turned over, the dual existence of man | signs of the times are favorable. You were forced into the war, when you had kept back your hand, was considered. The soul itself had a dual existence-Plutarch and others were quoted on this point. The and had your sword sheathed. God is in the midst great triumphs of modern science, in steam and of you, and however you may be thwarted and hinelectricity, and the knowledge of the laws of at- dered, you should remember that you represent the traction and repulsion were evidenced to sustain the signs of the times, in a contest against injustice, position. In every portion of God's universe were to suffering and ignorance. Listen not to the voice of be found the same dual existence, of attraction and soorn, as it may come from other lands. Since the repulsion. Magnetism and psychology were the beast is at your doors, call out your three hundred thousand and double it, and double it again, if the great pillars of knowledge.

strong, that to restrain the use of talents is the

miserable underground spirit of politics.

universal tie of one common brotherhood.

religion in their midst.

The effects of these two elements, attraction and sacrifice is needed, to wipe out the fatal stain that repulsion, were considered. At a single blow the is upon our land. Meet it like men, and like gentletwo were separated, and in that was seen the phe- men. Be not ashamed for the slack-rein that has nomena of death. To use the language of one in the | been held, nor the advantages that have been gained Scriptures, if in this life only we have hope, we are in mere brute force. If it is a part of God's law to of all men most miserable. But it is not so. Here educate the race from matter up to mind, his plans steps in Spiritualism, and assures us that we have a | will not be thwarted. Do thou continue to follow in scientific foundation for our hope, and upon this we the course of mercy and compassion, though it may prepose to grow and build until we find ourselves in be necessary to use the whip of small cords, and scourge the evil-doers from thy Father's house. a new heaven and a new earth.

The signs of the times are for you, bringing to As before assumed, man lives two lives. In outward appetites men's proclivities are equal, and the the surface every wrong in Church and in State : entire race are held in equality and mutual depend. in Church, causing the dry bones to rattle, and in ence upon each other in common brotherhood. The the State, bringing to light every hidden iniquity Infinite Creator has distributed his gifts in such nice and abuse. In Solence, also, you may read for your proportions, that whatever the soul demands it must self the globe's future bistory for God and the truth. seek for in the wealth of some brother mind ; and Shall there not be, then, a new heaven and a new the desire to confer benefits upon those in need is so | earth, wherein dwelleth righteousness ?

A Voice from the Army.

hardest captivity which the soul knows To deny MR. EDITOR-I am back again from the quiet music to the musician, or the portrayal of beauty scenes of country life, amid the distant hills of to the painter, is to hlight the blossom of hope which putteth forth in each of them. In the diversity of gifts Ohio, and along the shores of Lake Rrie; back again by which the talents of one may supply the want in amid the turmoll of the camps, and the turnalt of another, man is drawn to man, and spirit to spirit the armies of the Republic. I have come back from is linked to each other. But alas I the bone of con. my rest to buckle on once more the harness of toil. tention pervades the world. Climate, soil, the sur- and go forward in the service of this the land of my roundings of each, have given a tendency to adoption. I feel strong and hopeful for the future : selfishness, and the growth of these untoward influ. I feel as though the great result, which is the natuences have widened the breach, so that the family ral effect of this war, would at length be accomof nations who should be friends, have come to be pilshed. The President has spoken, of and the heart but a family of enemies. Ye are groups in the soci- the American people-the great national heartety of selfsh beings, preying upon each other, and which has long been waiting for words of pure devohave called in to the aid of your government the tedness to the cause of humanity, to cause it to spring up in gladness, and rejoice with exceeding

A vivid picture was here drawn of the selfishness great joy, beats with a quickened motion. We have now a line of policy, and we know that nd conflicts in the Old World, and in our own land, and that which should be a brotherhood proved to be strong arms and resolute hearts are but waiting in but a surging sea of discord and conflict. Still a new the camps on the Potomac to make the words of our page was to be turned. Man's spiritual nature must President words of truth for us all, and words of be regulated and disciplined, and made to feel the good cheer and deliverance to the millions who sit injunction, " Peace, be still." " Let the Lord enter in bondage, down yonder, in this worse than land of into his holy place, and let all the earth keep silence." Egypt. Ah ! I felt a grim satisfaction yesterday, as In slokness, suffering, distress, the oraving soul goes I walked beneath the cliffs at Harper's Ferry, and out to seek sympathy and that consolation which it from the heights around contemplated the scene of needs, and it finds a response in the recognition of a John Brown's bold dash against the bulwarks of common humanity. The desolate mother never Slavery. I felt as though the hand of the Almighty looks into the face of a desolate mother without be. was in this thing; as though John Brown, with the ing drawn into sympathy with her. Bo the wistful rope of tyranny oboking, the life from his aged frame face of any human being in distress at once draws -standing there on the gallows at Charlestown, with the sympathies of all others to it. These are all the coward hosts of terrified Virginia drawn up in emblems of spiritual brotherhood. Little children battle array around him-the purest, bravest, best. most Christ-like man of all that throng, died not in love each other so well, that their simple relationvain. Three short years have elapsed-years more ships are formed by a single glance of a blue eye. In these acts we see our kindred to men, and God's crowded with interest than any others in the history spirit speaks to us the holiest lesson-speaks the of the American people-since John Brown, with barely twenty men, all told, seizing the town of Har-In the spirit-world man's great desire is for the per's Ferry, made Slavery tremble, and slaveholders

elevation of the entire race. The first effort of the cower, to the remotest hamlet of the "Old Dominsinner in the spiritual circle, is to come back and ion," and showed to the world the degrading, demorask forgiveness for the wrong which he has done to alizing, and destructive influences of this accursed others, and such has come to be the charity Boir. Institution. The North, for years a vassal to the itualists, that it is grown into abuse by the univer. Southern Slavocrats, and eager to humble themselves sality of this feeling of brotherhood. Each spirit in before their masters, disowned the "old man," and his place, however low, becomes the guardian angel were glad that he was hung. It was as if Italy

can utter long orations, and breaths many prayers of great swelling words to the Supreme Being. We feel that action is the true prayer of the times. One charge with fixed bayonsts availeth more than many provers of words.

Still, we would not discourage from praying in words, those who feel like it. "They can't do any harm with their prayers, though the good be not perceptible. But enough ; I will not weary you further. Yours always, WILFEED WYLLEYS. Washington, D. C., Oct. 12, 1862.1

Mrs. Cora L. V. Hatch in Chicago. MR. EDITOR-Mrs. Hatch commenced a joourse of lectures in this city on last Sunday, at Kingsbury Hall. The subjects announced for the course were "Spiritual Gifts." beginning with that of "Prophesy," and continuing through the list. On last Sunday morning the discourse on " Prophesy" was most excellent, and so plain that a child might understand it, while, at the same time, it presented Spiritualism in its true relation to the world, in a manner that could not be misunderstood. The evening lecture on the "Origin and Destiny of Man," was one of great interest, and was received with profound attention by the audience. The subject for next Sunday morning is " The Gift of Healing."

There is a gradual increase of interest manifested in the subject of Spiritualism in Chicago, and the course of lectures to be given by Mrs. Hatch will oreate a greater interest than ever, from the fact that at the close of each lecture the audience have the privilege of asking questions and obtaining answers from the controlling spirits. That much good will result from these lectures to the people of Chicago, there cannot be the least doubt.

Truly yours, HENEY STRONG. Chicago, Ill., Oct. 18, 1862.

There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged ?-Thoreau.

Obituary Notice.

On the 22d of September, Sister CAROLINE W. STYLES, wife of John Murray Styles, passed on to the home of souls, from her residence in Lebanon, Conn. Her transit was instantaneous. No sickness had warned her and her friends that the "golden gate" would open so soon. But she needed not time for would open so soon. But she needed not time for preparation. For years she had held communion with the loved " behind the vall." Long ago, when Hume first commenced his mediumship, she, with a few oth-ers, saw, believed and rejoiced. Nor has she faltered since, but resolutely held her onward way, despite all obstacles and reproach from bigoted supersti tion. Her house has been the place where angels have been welcomed in their efforts to bless and cheer the struggling ones of earth. We know that she will be one of the number to speak words and breathe thoughts of joy and hope to the lone husband, the sorher on the other shore. The remembrance of her life by these near friends is a flower of sweetest fragrance. by these hear friends is a nower of sweetest fragmance. Bo pass our friends. Within the last two years I have attended over twenty funerals in this vicinity. J. S. LOVELAND. Willimantic, Conn., Oct. 10, 1862.

GONE HOME TO THE ANGELS. Sept. 26, 1862, PHEBE A. OSTRANDER, aged 18 years, 6 month and 17 days with consumption.

She was well versed in the spiritual philosophy, and saw groups of angels in waiting to bear her hence. She promised to return again to earth and comfort her monrning friends, which promise has been fulfilled. To mourning friends, which promise has been furthed. As one friends, who would gaze intently upon her plotma, she said, "Look not upon that, you must look higher for my picture now." She longed for the time to come, and at the last breath, shook her head for her friends not to weep for her. God bless her, and permit her often to hold sweet communion with her loving friends. SANUEL EDDY. friends Michigan City, Oct. 7, 1862.

Passed to the higher life, October 8, 1862, MRS. CHARLOTTE BUCKMINSTER, of Georgetown, Mass., aged 67 years.

THE BANNER OF LIGHT,

Tilliss Hardinge's Book. THE WILDFIRE CLUB, BY der thatthe

EMMA HABDINGE.

Some internet " That the dead are seen no more, I will not undertake to maintain, against the concurrent testimuny of all ages, and all nations. There is no people rude of unlearned, among whom apparitions of the dead are not related a.d. believed. This oplion which prevails as far as human nature is all, fused could become universal only by its 'truth."-[Vids Rasselas," Dr. Johnson. H Hitt

Ant Spirit is like the thread whereon are strung ite this beads or worlds of life. It may be here It may be there that I shall live again ; But live again I shall where'er I be.-[Festus, Cylene:

CONTENTS:

The Princess: A Vision of Boyalty in the Spheres. The Monomaniac, or the Spirit Bride. The Haunted Grange, or The Last Tenant : Being an Ace count of the Life and Times of Mrs. Hannah' Morrison, sometimes sigled the Witch of Rookwood. Life: A Fragment

Margares Infoliz, or a Marrative concerning a Haunied Man.

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Haunted Houses. No. 1: The Picture Spotters. Haunted Houses. No. 2 : The Banford Ghost. Ohristmas Stories. No. 1: The Stranger Guest-An Inci dent founded on Fact. Christmas Stories. No. 2: Faith; or, Mary Macdonald. The Wildfire Olub: A Tale founded on Fact.

Note, "Children and fools speak the Truth."

EXTRACTS FROM THE BOOK.

The following extracts are taken from the different storie

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

"O that I could awake from this dreadful dream!" I cried; 'this is too horrible! Let me awake! O, let me awake!" "Thou art not dreaming, my child,' answered the sad

"Thou art not dreaming, my ohild,' answered the sad volce; 'and to prove to thes the trath of this most momen-tous hour, know that by this time to-morrow night, a fresh partner will lead out the Princess A. in her midnight "brawl." You know bim as a man, Genaldine; behold him now as a spirit!" • • • "That night, at one o'clock, I sat by his cold corpse, pondering on the fusiful revelation of the preceding night; the fatally fulfilled prediction, and the pos-sible condition of the spirit of the duellist, killed by the hus-hand of a woman whom he had seduced."—The Princess.

Just then a sweet, soft, unusual air seemed to spring up-not sround or away from him, but just upon his oheek; it seemed, as he often described it, "like as if a bird, with sweetly perfumed wings, were gently fanning him, or as if fragrant flowers were waved in his face," There was a sound, too-one to which he used to asy all description was inadequate. It was most like a long chord of music, con-taining an infinite write; of hermonics but all of a instaindequate. It was most like a long chord of music, con-taining au infinite variety of harmoules, but all of a ringing, taining an infinite variety of harmonies, but all of a ringing, glassy sound, struck in the air, but so far off-O, so far-that, although seeming plain to him, it must be an echo from thou-sands of leagues away in space, and ever from above? • • What followed, he often used to say, was indeed the moment • when bis soul was born." He knew he had lived. before ; but it was only as a body; his spirit was born on that memo-rable night—in that hour of bitter agony and ioneliness, He heard distinctly the chord of music I have mentioned sounding in the air, and then came a sweet, low, female voice, asying. "Tom-dear Tom I'—The Spirit Bride.

voice, saying, "Tom-dear Tom I'-The Spirit Bride, That drear night it was tenanted alone by the one ghostly, dead form of the hapless William Rookwood. Alone and uu-watched, he lay on his bloody bler, while a hand or a had owy but gigantic proportions seemed to fill the empty space around with huge letters, which, seen by the untilaking children of life and revely, might read, "Those fool, that night thy soul shall be required of thes." • • • • The un-happy isannah had, throughout the triat, conducted herself in a manner which rather tenued to confirm than dispel the supposition of her guilt. • • • The proceedings of this remarkable trial, were characterized, we are told, by divers singular noises, emanating, as it would seem, from stationary remarkable trial, were characterized, we are told, by divers singular noises, emanating, as it would seem, from stationary benches and inalimate articles, where no human contact could account for the mystery of their sound. Sometimes the tables and chairs used by the learned gentlemen of the law would be violently shaken, and if unoccupied, quite over-turned; yet all this without any visible agency to account for the same, except the weird reputation which the famile prisoner was known to possess. "The gentleman of the long much is a more represented to the source of the long were much perplexed, and it was even thought some what startled, by these mystic signs of an unaccountable in-telligence; for intelligence it certainly was, since the noises (resembling in sound and force the heavy drumming of a sitck) would seem to emphasize various sentences spoken, and especially any in favor of the priveners, when a most indecorous number of loud knocks, in the form of applause, would invariably startle the astoniabed listeners from their propriety, and curdle their blood with very terror.-T "Take all-take everything-the hand of a peeress-the wealth of a millionaire-houses, lands, rank, station-only save our lives!" shricked the despiring passengers, while the sullen and disgusted crew turned away to make their peace with God and prepare for entrance into that kingdom where rank and wealth have petither name nor place. $\bullet \circ \circ$ A low strain of music, at first so distant that it sounded like an echo from another world, but growing nearer until is filled the whole chamber with delicious melody, crept over the listening ear, and stilled the mourners into silent trans-port. And now revolving mists floated around, first dimly shadowing every object to their view, then forming into a gauzy medium, in which they saw reflected a diorama of a scene more fair than mortal eyes had ever beheld before; 9, 9, 9, 5 Moving firs and there were forms of light and joy-ous faces seen, whom each remembered to have perished in the storm.—Life. A low strain of music, at first so distant that it sounded like "And do you mean to say that you, in calm possession of your senses, will deny that you saw her to-day—saw her in the very centre of the aisle, standing the whole time, as it has ever been her oustom to do, dressed as she has been acoustomed to dress for the last eight month, in shining white silk, with a black instead of a white vell, and that for the first time since her dreadful persecution began its port of a life My God, why do I ask this? You must have seen it; you ask close by; you might almost have heard her speak. Every one sees and hears us whonever we appear. All must have seen it-seen me, too, as I returned as answer to her."-The Haunted Man.

EVENING DISCOURSE. BIONS OF THE TIMES IN SPIRIT.

Miss Hardinge, as a portion of the introductory exercises, again read selections from the "History of Magio." She gave as her text :

" For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come in-to mind."-[Isaiah, 65 : 17.

The lecturer assumed that man has two livesthe visible and material, and the spiritual. The character of these different lives was indicated. Of the one wikknow not whence it came, and few have traced its pathway among the stars, yet by it we have all the attributes and power of investigation ; of the other, it has the perfect machinery, the joint, lever, hinge, everything in its place ; but separated from the spirit, how impotent to accomplish anything. After enumerating many of the attributes peculiar to the spirit, in the expansion of thought, the tone of the voice, the expression of the emotions of hate, love, &c., affecting everything stupendous and sublime, the question was asked, Who can doubt that the spirit is the real man? .

The infidel had raised an objection to the future life, and it was contended that the solution could be obtained only through Modern Spiritualism. After examining the testimony of religion, and especially of that popular system which teaches a deep sleep of ages, and a judgment day in the dim distance. which shall pronounce sentence of infinite judgment on finite sins countless ages back, it was said faily ure, failure was written on all the various theories and systems. There was no more to say in answer to the infidel, than that these systems were not in harmony with God. Thus much for Religion.

How do Spiritualists have tangible evidence that there is no death for the spirit? was shown in the hovering of angels around us, echoing the promise that we are going home; and in the various acts and deeds, through writing and the telegraph of the soul, which demonstrates to a mathematical certain-· ty the truth which is communicated, and to every mind there is the most conclusive evidence that there is no collusion.

In looking upon the faces and seeing the costacy with which those who believe in Spiritualism bore the reproach and sufferings, which they were called upon to endure, it was asked, can we wonder that the world regards them as enthusiasts, or favored beyond the reach of ordinary mortals with fervid 'imaginations? Buch epidemics sometimes came npon the world with startling effect, under special times and conditions. In the disorganization of the general politics which prevails to-day, as in other periods of the world, there have been volcanic eruptions, not only in spiritual matters, but in science. How many times the question is heard, Is not Spiritualism dead 'yet?' and the ecoffers point to the de struction of Jerusalem as the closing up of the doors and the particular the second s

some one who is still lower than himself. Thus should stand with smiles, and cheer at the falon the chain binds suffering humanity to God, in long, death of wounded Garibaldi, hung by the minions of connecting links. This spiritual world is now in tyranny.

Here the doctrine of secession was distinctly anyour midst. It has already begun to work in the lump of humanity-to unlock the inner and outer nounced, when Virginia claimed the right to try senses of the people, and it is your duty to plant this John Brown for treason, as if, forsooth, treason against a State could be committed, while the Union

and the Constitution were above State rights. Here The great discoveries in art and science were bere alluded to, and the effects which they produce were the plainest principles of justice violated, in upon the world, especially steam, electricity and the that they -- the Virginians-refused the necessary printing press, in shortening space, enlarging the postponement of trial, that witnesses might be sumarea of enterprise, advancing intelligence, and exmoned, and proper council called for the old man's panding thought. No obstacles were too great to be defence. And to cap the climax of indecent haste, versome in the physical world, and ignorance and and to show to the world the feverish thirst which preludices were giving way before the warm heart actuated them to demand the old man's blood, which of humanity. The obligations of those who had at | could scarcely be content to await the action of the tained this new elevation in spiritual things, through counts, the verdict was brought in with all the counts great struggling, was urged and enforced-as the (three in number,) lumped. The indictment specivicegerents of God, in common with spirits, they fied three counts, and, by all the rules of civilized were to make known the beneficence of Heaven to lands, the verdict should have contained specificathe race. Magnetism and psychology were the all- tions as to which counts he had been found guilty pervading forces in the accomplishment of the de- on, or if on one, or all three.

sired results. In every stage and aspect, and act, of the whole The effect of climates in the different degrees of drama, were the plainest principles of humanity, the energy and electrical power, was discussed, with the most manifest teachings of human feeling violated inquiry into the belief in fascination and sorcery, and set aside. Brutality marked the conduct of and the nature of the power of fascination. The every one who, in the name of endangered slavery, depeople of the Orient were the most marked in their | manded the life of John Brown and his brave combelief in fascination or power of enchantment. peers, from those who brutally murdered Thompson Whether the effect was produced by sounds, or the on the bridge, and fired upon and stabbed John eye, or otherwise-we know something of the effect Brown after he had surrendered, to the lady (?) who of sounds. The difference between lies and music shielded Thompson to save "her carpet from being was defined, and as bydrogen and oxygen had the stained with his blood," as she said in court, and the strongest affinity for each other, so music and not | " high sould " students of Winohester Medical Colnoise had an affinity with barmony, the principle lege, who skinned John Brown's son, and stuffed the

skin, labelled it with a sentence intended to be which pervaded the universe. It remained, then, to apply this great principle- very severe on all abolitionists, and exhibited it to this discovery of the age-to the condition of affairs the "highly refined" chivalry of Virginia, in their in our country. In coming to the consideration of college cabinet. But to-day, the American armythe causes of the troubles, it should be observed that the American people-catching a dim vision of the it was not politics, but a want of harmony in the accursed interior of Slavery, have resurrected John great principles of humanity CoOne of the most fatal Brown, and now stand like hounds straining in the mistakes which the South made, was in keeping leash, to worry down the hunted fiend of the world. their weaker brother in ignorance. Their strength Verliy, John Brown's death has been, and is being,

was in the ignorance of their captives. Their wealth, avenged. their lands, silks, luxuries, everything is purchased We are beginning to do, from a dire and palpable by the thews and sinews of their black brother, necessity, and as a measure of national salvation. He works without wages, and dies without sympa- what John Brown would have us do, because right, thy. Take this power and support from the South, justlee, humanity demand it. Very well. We acand they are all paupers. You who are self-made cept the fact, and leave the motive for higher tribumen, in your own dignity and strength, have not | nals. We pass over the fearful waste of human life. calculated what paupers will do, when apprehen- over the sacrifices of blood and treasure, and dropsive of being deprived of their means of support. ping but a silent tear over the follies and mistakes They represent the introversion of God's Providence and blunders of the past, still turn our eyes toward in the ages of the world." At the moment of antago. the east, for the rising of the sun of liberty. Our nism, you were unprepared to contend with them, hearts are full of hope for the future. We have either in means or in purpose. They are a unity in been watchers on the outer castles of our city now this struggle. You are your own leaders, and are these many years. We have prayed amid the glooms unfit for war. . You had been for years educating of the bitter night, that the morning might come. yourselves in a better and brighter lesson than in Our prayers were word prayers. We come now to the slaughtering your fellowimen. Your leaders on the soors stroke, which, after all, is the truest prayer man of spiritual visions. It was not to be denied that | one side are governed by & head-strong bias, and on can offer. We pity men, who, in these sharp times, . M. R. A Antil Line in Sale & Manuel Merel 13 .1351

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

"Good God I" he cried, "it is that fatal girl! She is a witch-these spectres her companions- these sounds their dreadfol Sabbath rites performed within our hearing night-

dreadfol Sabbath rites performed within our hearing night-ly."-The Witch of Lowenthal. "One ray of light alone second to penetrate the thick gloom of my self created hell-1 might yet return to earth, and warn my children-the neglected human scule commit-ted to my charge-tell them that, not in the chorch, in the pulpit, in another's merit, or upgracifical faith, but in their own, acts and deeds, in every footprint they make, in every word they speak, in every step, they take, or law undone-do they create the heaven or hell to which their spirits are as infallibly tonding, as is their mortal frame to the clod of the earth if "--The Phanton Moher.

No one asked the stranger guest her name; but she sat in their midst like the bright, caim moon illuminating the blue vault of the midnight sky, and an unknown, silent jor per-vaded that happy circle, such as they had never known in their life's experience before. - Christmas Storitz

Ere I left the stope T and sure I cannot be misisten —I and the aldernica himself come out, pass me swiftly, and beckening me to follow, wed toot in the stope drift, Oould is really have been he? Of was it a spirit 7- Faith.

"She comes I she comes I 'Boom for the wretched dove, with broken pinion, ruffed riumes, and solled I Behold her dragged slong by rassal hands, to play her pari, enforced in this, woll becaue I O God, why beats my hearit? My feeble knews, why do they bend and kotter ineath my weight? My eyebalis are on first. O, how they burn I I'm blind again I'm blind i, 'Ah me! all's dark! O God I, in metry, one shors moment more suspend the doom, and let me see, her need to for the fourteen drowsing mortals' offed I. They sink they sink I O, save them if you can' Thrises most guilty souls are periahing to this poer maid like these theirs well ave I on another her from the directed for the store most guilty souls are periahing to this poer maid like incluse the form ave I O, enatch her from the directed for the store the yours all are still ". The Widfer Glub." "Bhe comes I she comes I Boom for the wretched dove, with broken pision, ruffed plumes, and solled I. Behold her

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