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JASMINE;

THE DISCIPLINE OF LIFE.

BY COMA WILBURN.

CHAPTER XVI.L.

" The Land of the Coose and the Palm."

"The pure, open, prosperous love, That pledged below and sealed above— Grows in the world's approving eyes. In friendship's smile, and home's careas, In friendship's smue, and mount in Collecting all the heart's awest ties.

MOORE. late one knot of happiness."

"Fame was thy gift from others; but for her To whom the wide world held that only spot, She loved thee!" Mas. HEMARS.

My Tropic home !-my mountain-guarded sanctuary, close by the ever hymning sea ! Charufed was the life I led there—the monotonously blissful life of three years. There I forgot my sorrows, and steeped my heart in the sweet honey-dew of household love. Forgetting all, even the chilling prophesy of Rosita, or remembering only with a dreamy regret all save my father's happy death, I breathed in the inspiring ocean air, and reposed securely in that dream-life whose realization so far exceeded my most aspiring hopes.

Hare vistas of the heaven-life are awarded to earth's patiently awaiting ones; inspirations fraught with the glorious revealments of the immortal worlds. The inly wedded hearts, whose spirit-onion was now acknowledged to the world, enjoyed those glimpses of harmonial life attained to only by the "pure.in beart."

And those linked hands led me gently and lovingly up the spiritual heights of aspiration, along the sequestered valleys of hely contemplation to the shrines of Thought, to the beacon fance of interior illumination. Almost all of what is now termed the spiritual philosophy was known and accepted by my mother and Clarence May.

In those charmed days not a lingering shadow of eadness obscured the blissful light-heartedness of youth, except when, dwelling on the sorrows and manifold forms of suffering in the world without, I went for the homeless, the outcast and the oppressed, seeking from afar to relieve them, inasmuch as the

power was allotted me. There is a magical, recuperative power in love and happiness. My mother's delicate, sylphilke form rounded out unto a healthful symmetry; gleams of mirthfulness sped from her lustrous eyes; her lip curved with perpetual smiles; her cheeks glowed freshly fair as those of a young girls; sumshine irradiated her face: she seemed an incarnate Muse, a spirit of poesy and music; the inspired priestess of a nobler era of the world. And I, looking upon her with an admiration of affection that was intense worship, deemed this appiness lasting. It was, for them; but for we,

ales I

It was a special 'and beautiful training my spirit received beneath her ministrations of beauty and boilness. Each day I learnt more and more to reverence the soul attributes of him my heart and lips named " father." In Clarence May the childlike simplicity of heart was united to the unoscentations grandeur of a cultivated intellect; the clear, steady light of philosophy beamed from the inviolate alter of a pure religion. Love to him was the attendant guide of Wisdom, their ministry was one; benevolence, world wide patriotism, Christ-like charity dwelt in his soul. And when to the fruition of his heart-hopes was added the laurel branch of Fame, he accepted the world's meed humbly, yet with that innate dignity that received its dge. Content, in the retirement of home, to write, in-

bor, and live for the elevation of his fellow-man. That home of Eden like repose! how indelibly are its varying features of beauty impressed upon my mind and heart! Let me linger awhile amid its heavenly calm, for soon I must go hence, amid the stormwaves of life! I am dreaming sweetly, in pity disturb me not. . . .

I have seen bomes like ours in the rare glimpses allotted me of anirit-life and happiness. There, too, the san bleat earth reloices in a multiform bloom, that is never blighted by the wintry-winds. As a faint reflection of the nutranslatable glories of the upper worlds, my Tropic home stood forth, an imperishable memory, replete with brilliant hoss of beauty, with paradisean odors, and music-breathings of the ocean and the forest world. Like orlmson stars the pomegranate flowers illumined the leafy shrines of meditation; the orange-blossoms drooped above the singing stream, and reflected in its placid bosom their pure. white sweetness and their golden fruit. The pendant bananas swayed from beneath protecting fan-like leaves of emerald glossness; the kingly cocos waved its tufted crest; the royally benignant plam returned the gracious salutation of the passing winds; in close and lavish companionship the fragrant mignionette threw to the breeze its alluring invitation; mingled sploy sighings from interior forest depths blended with the bring and: welcome southwest wind. The coffee trees bent lowly beneath their wealthy burden of snowy flowers and crimson berries; the rose golden guava hung temptingly within reach; the yellow mango dropped over-ripe to the gorgeously enamelled ground; the cooling tamarind formed bowers of verdure; white eaintly lilies, with their foreign slaterhood in robes of scarlet, blue, and spangled magnifibence, decked the river banks; and mnnamed Boral treasures uplead like dotted gems before the sight. The mysterious mountain heights were prowned with. purple, velled in indefinite glory-tints of silvered, dreamy store, in sunlight that seemed showering rays of diamonds upon the sapphire-bosomed sea, whose song was forever a lullaby of peace and liberty. All life and sensation was appritualized into a sense of ecotagy, calm, musical, and filled with suggestive thought. It was no Tropical dreamblife I led; for in.

tokens from the beyond. I grew out of the narrow dom, expansion, peace 1

Within doors abode the choicest harmonies. There beauty and use walked hand in hand, garlanded by the vision: idealizing touch of poesy; there genial coloring, blended with music's entrancing spell of worship, grace, art, simplicity, smiled on the beholder. The beautifier love, ordained every fold of drapery, presided over the arrangement of each household detail; religion upreared its temple; beneficence had there its conse-

And I learnt much of the interior laws of being, of sacred marriage affinities, indissoluble as the out apoken thoughts of God, made visible in law. And there came to me with renewed assurance of a blissful certainty, a thought, a dream, a fancy, a cherished namely, that somewhere in the earthly universe, or in the lilimitable spheres of spirit-life, there lived and breathed for me my own soul's counterpart, whose inner being and visible expression was manifested to me in glimpses-whom one day I should inevitably meet. and meeting recognize. And in that love ordained of heaven's tumutable law, there would be no coldness and no wavering of purposes, no doubt, no fear, for each would recognize in the other the beart's balfavowed ideal. Instantaneous and gloriously responsive would be the full flowering of that spirit-love that wore no taint of eartbilness. This was my theory, but I went not into the world for its inifilment. I ome to me unsought, unasked—sent by that Providential hand that labors ever for humanity. And so I rested, calmly, happy, hopeful of the future, scarcely

And Ralph Faulkland?-I smiled in contemptuous self-pity for that early mistake. The bealthful growth of heart and intellect had long since banished all the pain of memory.

And so we lived, we three united hearts; and our faithful Anastasia was delighted with the lavish abandance of Nature in that summer-land. At times in her own garrulous way, she declaimed loudly against the · uncelestially hot weather, the plaguey mosquitoes, the ten thousand creeping things with their innumerable legs and wings." Bhe had a great horror of bats, and always called them "flying nightmares !"

Oh, how gladly would I linger yet swhile in my Eden home! But the voice of necessity call me, and I must go forth. Ask not of me, Indulgent readers of this life blatory, for an anthor's due attention to elaborate rules. Quickly as I can must I hasten over the details, and portray in the language of a stricken heart the renewal of bitterest grief and trial. I cannot conform to established rules of art; I cannot guide Nature and remembrance bid. . . .

As the summer departed, leaving still every sign of its continuous reign upon the ever-verdant landscape. a hectic fush, that was not her natural bloom, each gladdening sunshine, lay the pilgrim's goal, the mounthat her step was feebler, that a brightness, such as dezzled me dwelt in her Madonns-eyes. She saw and held converse with the angels, and she said they called her upward and homeward. She described with a forvid and glowing eloquence the supernal beauties of and then again I siept. the nuseen worlds.

· Prepare !"

I knew for what, and the whole future darkened to my sight, as half fainting I fell forward in the vinearbor of my silent meditations. The cool leaves touched my brow caressingly, the sweet lilies wafted before a scething cauldron; Agatha, dressed in bridal to my sense their consoling fragrance; light illumined my spirit. I felt God in that supreme hour nigh unto me, his suffering one, and I knew that death implied no separation of kindred souls. I wept and prayed, and I grew calm, resigned !

At the door leading to her chamber, I met Aussta sia, her honest face clouded with the grief that lay heavily opon her heart. She looked at me intently, her lips working, and large tear-drops in the sympathetic eyes. I took her rough hand, and said, in unfaltering tones:

"I know all: I know that we shall lose her, but it in God's will I''

"Thanks and praise to the Lord of hosts from everlasting to everlasting, amen." sobbed the good woman, pressing me fondly to her heart. " He alone can give fortitude and break the waves of trouble. You're uphold by the blessed angels, as she is, the holy saint i''

And together we ministered unto her cheerfully as of yore, manifesting no sorrow in her presence, watch. ing the gradual and painless process of a spirit's enfranchisement from the clay, with feelings akin to rev rential worship.

And Clarence May? His face was pale, but his eve shone, with the, to me, atrange lastre of undiminished hope and falth. Was he blinded to her condition, or did he feel assured of speedy reunion with the idolized wife beyond? A new terror overcame me; was I to be left desolate, utterly alone upon the earth? One day I ventured to speak to bim of her departure, of came the hollow, subterranean rumbling, muffied as my fears, my dread of the future. He answered as only could the inspired of Go i; soothed me, magnetized me late calm, and left me in the hands of the All overraling Providence.

.. The weeks sped on, and feebler grew the lovely form enshrining the immortal souls with supernatural beauly glowed the virginal face, with the melody of love, will the wisdom of the angels, she counselled me prepared me for the inevitable; exhorted me to faith and patience; predicted the coming trials; and prophe-

sled the ultimately gained peace and rest.

Bhe left me one Ootober night, when the moon was showering its full golden, beams, upon the incensibreathing world. The midnight prisons of Nature As.

those days I gathered invaluable stores of knowledge. | the seconded worship of a spirit, freel and giorious ! I lived upon the shores of intuition, and received the Her last words of affection were for me; her last look messenger-birds of spiritiand, freighted with love- of love for Clarence. A stillness, as that within a temple, reigned supreme. It was broken by the sobs boundaries of self; I gained individualization, free- of the true-hearted Anastasia, by the rapturous voice of the bereaved husband, exclaiming, as his eye dilated and his extended arms welcomed the glorious

> " All ball, my beloved, my arisen one ! Bessed angels guide her! My Mary, love, send soon the summone! I wait and pray !"

> The supplication that arose from that chamber of death, from those inspired lips, has never been surpassed by mortal eloquence. I heard and understood t all, even amid my anguish of loss. I knelt before the prophet-lover, the kingly man, and humbly and reverently invoked his blessing.

Then he who had prayed so fervently for the redemption of the human world from ignorance and sin-he who had called upon the ministering beneficent beings belief that had been mine from girlhood's dawn, of other, better realms-he who had interceded with a gracious, loving Father for the fallen and outcast of humanity-be turned to me, the orphaned and the sorely-tried, and gave to me a benediction, that, falling on my heart like benignant dews of a divine love, has blest me even to this day !

We robed her afresh to white, and crowned her placed brow with lilies; then, at his paternal com, mand, I sought my chamber. 'He kissed me fondly thrice, and said:

"Come as early in the morning as you please, Jas, mine; but now leave me here awhlie."

I obeyed, and Anastasia followed me, awe struck and silent. We shed no tears that night. Without unnever sought for its realization. I felt that it would dressing, I cast myself upon the bed, she occupying a cane-lounge near me. I heard her quick, troubled breathing from time to time. With hands folded over her breast, the faithful woman slept, while now and desiring the fruition of a heavenly feve upon this then her cyclids quivered, and her tips compressed by sorrow gave forth a mouraful sound, balf sigh, balf

1, too, slept, a strangely interrupted slumber, for I stepped forth from the guarded shelter of my dear nome out into the open sea, and I walked its atormlashed waves with fearloss tread, and breasted the savage billows, white with their created foam. I looked unshrinkingly into the tempestuous sky. The blinding lightning flashed over the wide expanse of waters. revealing drifting wrecks and wild, triumphant seabirds, that uttered loud, discordant cries. The rolling. dealening thunder reverberated from the bleak mountains' side, their inaccessible heights, localing from afar. The way was long, but at lest my feet trod land. a verdury, flowery plain, far from my Tropic homestead. There, strange volces welcomed me, and a dawning intuition possessed my soul. I saw the white dove, symboled realization of my earliest dreams. It nestled to my bosom. I held the myrtle twig of love. the olive of peace-victory. Then suddenly my spiritbird plumed restlessly its flight, the myrtle and the this pen, impelled of soul-sorrow, to move in measured olive vanished. Before me lay a tolisome ascent. cadence to the utterances of at wee profound. I can steep, thorny, wearisome. I trod the rugged cliffs speak to you only, oh once-tried, crushed hearts ! as alone. I passed over bridging chasms unsided. I sped, weeping, toward the beckening summits. With torn garments, bleeding feet, and heart that pined so longingly for rest, I wandered on and there. In the ening played upon my mother's cheek, and I saw tain's top I Azure, rose and golden clouds veiled at her step was feebler, that a brightness, such as levingly the home-shelter. From a mistly seen porch of flowers emerged the messenger-dove of heaven. Unseen the form, the voice of love said, " Welcome."

For a short space of time, I was again within my For awhile I was biinded, bewildered, thinking of own room, looking upon the enquiet sleep of the kind no possible end to this charmed life of security. Then attendant. I was in my mother's chamber, watching one day fierce, sudden, startling as a a flat of doom, I the seraphic smile upon her lips. I was the consoler heard a voice within my soul that hade me at once to the sorrow-bowed heart of Clarence May. Then I was in England, and stood beside my father's grave awbile; then dancing, thronging, jeering shapes and mocking eyes, passed in a harried show before me. I saw Catherine Strong performing weird incentations robes, with ornaments of jet; Mark Catliffe's demon eres, and Austin's glance of malignant triumph. Then I was borne invisibly aloft, and the nortals of an unknown klogdom opened. I saw- But language falls me. I was in one of the many thousand cities of the angel-decizens of our God. There was no material pomp or splendor there, but there was an onequaled spiritual prodigality of heart and soul wealth. manifested in external forms of beauty. And amid the crowned and the bestified, the mighty humble and the truly great, I saw, respiendent with eternal youth. juminous with the spirit's beauty, my own dear mother, clad in the regal vestments of a consecrated angel-

and I knelt in prayer of deliverance and thankfulness.

" Miss Jasmine, oh Miss Jassie, for the dear Lord's aske, do waken up ! Are you alive, or in a faint? For pity-mercy's sake, get up !

I beard the familiar voice ringing distinctly through the vell of slumber. I aroused as from a deep spell, and apprang bewildered to my feet. The trembling arms of Anastatia clasped me around. There was a white slarm, a frozen terror, on her face."

What has occurred? what new calamity?" I cried. and my first thought was of him, my father, by the supreme ties of heart affining.

"Oh, my child, it's the combiar the terrible earthquake i" she cried. "Providence, Holy Saviour, angels, be with us !"

I knew it then -that fearful visitation of the Tropics, unfelt for years in that sheltered spot. From afar the distant thunder; then the floor swayed beneath our feet, and the night lamp rocked upon the table. Loud shricks leaved from the serrent's room, and trembiling, desperate voices called wildly piercing on my name, on Clarence May, on the dear departed. Into my room burnt two frightened negresses, crying. " Miserioardia ! temblar ! temblar ! " (Have meroy. Lord 1 the earthquake !)

I had but one thought, one sense remaining : It was to gain my mother's room, to feel the fiving presence of my dear and only protector. Stock succeeded upon shook; I heard the crash of falling rafters; I saw wide fisures opened in the walls; my head was disny, and my sight was dim, but, holding steadily the lemp. with Americals plinging to me, deaf to the entreaties

passed through hall and corridor, until I feached my sale records, it demands "morder for murder"; it eamother's chamber. With abricks and wild gestures Joins the continued slavery of woman: It demands the and frantic ejaculations the servants fied from the everlanting bondage of the African: it sametions legal. house. I entered to find the room shrouded in dark- ized adulteries: It amiles upon thestortmen of hallered ness, the furniture thrown around in disorder; but I maidens, on the appardonable sin of a descrating mastopped not to examine: I bent over my mother's termity - all in the name of honor, low and ensem? couch. There was the same blissful sweetness of re- . This Juemine talks plainly !" way my readers. pose upon the unchanged face; the place was filled Ay, and strongly, even as I feel. Let no faire shame with the boly perfume of Illies; not a fold of drapery deter any honest, true-hearted woman, in this age, around the still form was displaced. A smothered cry from using speech and pen in behalf of the oppressed, from Anastatia called me from the contemplation of Let us lend our influence, one and all, to speed the the serene peace before me. I turned and looked. "good time coming," when the deveming serpent of Before me lay the lifeless figure of Clarence May, with folded arms. A heavy beam, fallen from the ceiling, of conquesting woman. had stilled the noble heart-beats, had set the yearning

Without a word I knelt down and raised his bred. Very calm and beautiful was the placid face, with the eyes closed as in gentlest, sweetest slumber; there was a response to my mother's smile upon his lips. bly faithful attendant wrung ber hands and walled by by the allacements of the physical, while send is aloud, but I could neither weep nor speak. Together subservient to sense, while young girls mek for love by we removed the weight that had crushed out his life. I vain parading of their external charms, indusing pasmade no efforts to restore him. I knew he had rejoined his loved one in the land of souls, that he there reigned with her, joint monarch of a heart-realm.

the repeated earthquake shocks, the ories of alarm ron's hearthatene, and the maiden shrinks not from death for me.

parted, having fulfilled its errand of destruction in the year superior civilization, sh Europe and America ! overthrow of many buildings, in the loss of some valued lives. Yet had the earthquake's coming been di. ling souls in an enforced relation from which the spirit vested of much of its former terror, and prayers of shrinks in horror, talk not. I beseech you, of the solid thankfulness were offered in the churches that day, away of Christianity! You have made laws you deem and the image of the protecting Virgin carried in isrevocable; yet the growth of the roul in the knowl. stately procession around the town. The excitable edge of its dirive, insilenable rights makes pull and populace, vehement in their display of joy as of sorow, followed in numbers. My home remained to me. put together let no men sander." Unnecessary waste In it I sat clothed in desolation, an orphan, by the of words ! Whatever by immutable law has been cedarkened bearth.

CHAPTER XIX.

The Hand of Providence.

My childhood's terror I once again the gleam those remembered eyes—the nightmare dream That haunted me throughout the changing years, Thrills deep my beart with dim foreboding fears." Blander meets no regard from noble minds :

Thine is more a teaching then a healing ministry, oh Time ! With the concentration of an intense nature. I never was violently demonstrative of either grief or loy. In that land of extremes I passed for one cold and heartless, because I gave way to no vehement display of socrow, even when my best beloved once were carried forever from my sight. This carlous atean. gers that officiously surrounded me knew not of the religion that sustained me, the philosophy that atrongthened. They looked in pitying and contempt-nous wonder on the "heretic girl," little knowing that I had so long belonged to their own creed forms i shocked their conventional souse in many ways, and added to their religious horror. My mother's earth. form, and that of Clarence, her husband, was laid to rest in the spot she had chosen for herself-a romantio, flower enameled gien, between the nearest tower ing hills. A plala white stone, with names and date was all that marked the place. No symbol of the received religions of the earth adorned it. Catholics and Protestants were alike scandalized that I made no effort to have the bodies rest in consecrated ground. Just as if there could be one inch of earth unblest of God's ministry of life and bloom ! Wherever the grass grows and the modest wild flowers neep, wherever the life of the mineral develops into beauty in its rocky bed, there is the consecration of Almighty love; it needs no priestly mutterings, no man-made formula, to ballow our Father's earth.

Because I lived retired, world-aparted within my own realm of thought and feeling, they dubbed me cold and proud. They deemed me careloss of friendabin, because i would not accept its honeved semblance for the brave reality, because I waved back the suit ors, who, my intuitions whispered, sought me only for my youth and few physical attractions, or for the sup posed wealth I inherited. There cavilers deemed me in sensible to love. Blind moles I they could not see that I was soul-wedded to my kindred and aspiring spirit, that, shielded by that sovereign affection. brank from the veiled offerings of passion, prefer ring life-long solitude to uncongental companionship. Then, as ever, vowed unto principles, I lost thereby the world's meed of popular favor.

Blessed in the eight of judging angels is that reform er, thinker, self-golded one, who wears nobly the mantle of misconception often thrown over sacordotal garments by the authinking multitude. Better in our day is the martyr circlet than the crown of worldly liestowal. You may astonish by strange theories, bewillondest, " Crucify I" when you preach truest, or act manifold crimes it upholds.

I learnt this lesson early: that individualization of heavon's dear sight ! .

It is difficult, I grant you, to steer our life-bark safe. ly amid the turbulent sea of clerical and conventional toilect and charme of will spen the frivolone, asin at. opposition, to avoid, on the one hand, the shoals and pursuits, missassed pleasure. Women, who draw quicksands of sophistry, the boundless; seemingly in back in horror frem contact with the enteset Mande. viling further ocean of perfect freedom, that is but in len, yet dress and speak in direct appeal to the seathe present a howling waste of conflicting waters, un- sual in man. How long, sh how long, will you remain blest by one haven of true repose. On the other side, thue blinded to your highest interests? conservation looms upon us with its thousand year I shought much of this then is my Tropic home; the

that belought me to seek for safety in the open ale, I old garments and obsolete laws. Pointing to the Mo-

sensualism shall be crushed beneath the virginal foot I would have you sever an soul-leads. I would have

you, oh my sleters, live to truly, purely and and roll. glocaly that unperverted Nature should be your guble. Then would you love wisely, mate yourselves under. standingly, and become, as you are destined to be, the mothers of angels. But while men are attracted sole. sion, not pure and enduring affection, let no one hope for the Millennium! White modest worth and humbly tolling genius are disregarded in the chase for ignobly I sat and watched there till the dawn, unbeeding great names, while libertines are welcomed at the manfrom without. My faithful, brave Apastatia braved the hand-claup of the sem-nation, hope not for a secenerated earth ! While, so in Circamia or Georgia, white With the morning light the terrible visitation de. player are sold into a marriage bandage, board not of While stringent and ordelly unjust laws blad unwill. rold your perchaents! You say, " What God bath mented, atom to atom, in the immensurable fields of formation, love to love, heart to heart, spirit to its eternal connicrpast, not all the revolutions of the universe can never. But what man has joined unto bimself in ignorance of soul needs, in inexperience of physiological and apiritual law, in the blindpess of a passion heated fancy, in under the bane of change. As the indwelling majorty and power of the Divine. most manifest in love, never presided at the conjugal benedlotion, it is annulled—the mere outer form—and liberty, the aboles gift of redemytion, to the right of

But you fear the spread of immorality, if such freedom from restraint were allowed. If divorces were made easy, how few would remain together. In it eren so? Then better for the world that these upequally mated ones be set at liberty. The eternally wedded will not, convot, avail themselves of your laws. They need them not : their rest in found; they would not seek it chewhere if the kingdoms of the earth lay at their feet. But to behold the mi-erable infidelities, the daily discords, the undeveloped off-pring of such unions, in too fearful a night ! Methinks from it the angels vell their pure eyes in trembling horror, and their divine bearts overflow with immortal pity for the wrongs of earth.

naruosa, frienda.

After the death of my loved ones, I sunk into no anathetic, lite sorrow. I felt the stirrings of the woman-nature, inspired by my two guardina immurtals, innelling me forward into a course of action tending to develop my own reasoning powers, and, in a feeble menaure, lending some aid to the cause of human pro-

I went among those of all classes for over a year, and almost everywhere I found the monster of discord bealde the domestic bearth. I raw that false religious views, false training of the female mind, conventional morality and obedjence to custom, had dwarfed the intellecte and warped the hearts alike of men and women.

Among the Catholics forbidden the divorce, what tragedles of crime were enacted. Among Protestanta. what dread of the world's opinion-not of God's jastice—held supreme sway. I have seen young daugh. tern broken-hearted, despairing, pallid, walk from the marriage after with a bated spouse, while to their couls dwelt inefficeably the Image of another, loved and lost ! And the mammon worshiping parents exulted over the desecrations of a life with a ghoul-like joy.

Then, thoughtless, inexperienced boydens, all antaught in spirit, uncollured by aught of discipline, have rushed into marriage with a handsome face, a speaking pair of eyes, a splendid mountache, and a harming voice. A few years of close companionable sufficed for entire dimnchantment; the chains, once of roses, were turned to galling from. Both yearned for freedom, but the voices of public opinion said harably: "No I you have chosen for life; ablde by lt !" as if the poor bables knew about of Me, of real affecder by brilliant sophistries, attract by artfully veiled tion, then. Bo, for fear of the world, that most immacappeals to favorite weaknesses and conceniment of be- plate worth, forsooth, they mutually gnawed their fetsetting sins, and thereby win the orator's and the ters, until the seal of degradation was set upon the writer's meed of ungradged fame, and its attendant young wife's brow; or the brand of dishoner upon the golden compensations. But oh, teacher, commissioned husband's name. She fied with one she loved, or be. of sorrow and experience, inspired of uncompromising unable to regain bis freedom hwfully. In desperation truth, prepare for the envenomed dart of calumny, the took it, and sought home and affection in another storm of opposition, the howlings not alone of outside clime. Adultery, bigamy, elepements—all grew out bigotry, but of thine own household, who will cry of unjust restrictions; applety is accountable for the

Broken besithe and broken bearte, who can number them? Victime of last and Hammon ! Desecrated character and independence of action were spiritual homes, where the bridge chamber is not the spiritual aids to holiness, but that in striving for them we must temple of a chaste and reverential leve, but the inquieacrifice all, save the approval of our God and our aition framed by legal semenality for direct torments i conscience. These sweetest consolations remain to us. Babes with the marks of als, and antenntal sufficience yet how few are strong enough to live with impugned on your facts, with the masp of fell diseases on your motives, branded of the world, yet inviolately pure in delicate frames, how pittful a sight yes are in the eyes of philanthropic angels ! Men. wanting your God-atr. ing energies, your brilliant powers, your force of in-

I had been taught the things by my augol molber and my wise teacher, Clarence; May .. Unitive most of my ago. I was by Nature thoughtful, given to mveetlgation of the things around me; endowed with getch intuitions: finding no comfort in the queteriory nect. ary, in the stiff etiquette, or meaningless chatter of the fashionable. The court love-making was my abberrence; its stereotyped phrases fell unmeaningly on my ear. Un the fope, and religiously, or conventionally. cloaked sensualists. I looked with undisguised contempt. Do you wonder I was called "hucer," and ..odd" and .utrong minded," even "exclusive." them?

Then I did so uncoremoniously break through Dame Pashlene omnipotent bebeste. I were just what [pleased, said what I thought, and broke through the sluggish calm of conventional life so often. My bleesed mother had exected of me the promise that I would not wear mourning; therefore no sable folds of legubriess wor fell around me. I continued wearing my own simple mustin dresses of softest blue and palest rose; of becoming ball, and snowy white. That horrided the neighborn. .. Such an undutiful child! What a sad time the dear lady must have had with her!" Some natural tears I shed, but I persovered in my cho-

You the dear saint I claimed by the boly name of mother, had been universally respected and beloved. And so was Clarence May. Not yet fully disciplined. not having assained to their heights. I falled in my power of influence. But for interior communion with my loved ones, I was slone ladeed.

I discharged some of the servants, contenting myself with a smaller bousehold. That movement brought down on m: load cries of "parsimony," "penuriousness !" Thus judges the world.

"Miss Jassie, my dearest, best child," said Anastaala, one day. "You wont be offended at an old woman's speaking her mind right out, now, will you? I know you're as good as can be about the right sort of religion, and the best philosophy; and if we lived in the blessed spirit land. I'd give you leave to govern a principality. You 've got the right spirit, dear! But we're on earth, a place where meat and potatoes. and corn and vegetables has to be eaten, and first paid for. Now honey, as that dear yellow mulattress used to say, I do n't want to burt your feelings; wo all have our gifts. The good Lord has given you a fine mind, and a good, loving beart, and insight into boly things; but my dear mistress's child, you are as ignorant as a baby of sublunary matters and things in general and particular. You do n't know honey from treacle, nor cream from skim milk, till you taste it. nor a bu-hel from a pint, dear; nor hope from beans, nor tomatoes from pine apples, while they 're growing-" "Oh. oh. Anastasia, you do exaggerate !" I cx-

.. Well, may be I do. in the particular enumeration: but I'm right on essentials, bliss Jamie. You ought to learn about all those things; life is a changing all the time, and I may be called away some time, and as you do n't seem inclined to change your condition. why it's best to know a little of everything. Its uncelestially hot in this cookstore of a climate! but for all that, you'd better learn to make bread and paddings, bolt a kettle, and know a potator from a tornip. Miss Jamie 1"

I promised a smiling assent, and the dear old woman continued.

"And while I have n't a word to cay against your books, do n't get to living so much in them as to forget the every day concerns of life. The best thing I ever knew you to do. Miss Jasmine, after compiling the dear master's poems and aketches, was to take the pen youngelf. You may be a famous authoress, yet. Wont that be grand ! But it is no diminution of a lady's dignity to know when water bolls, and when an egg to done. Of course, I would n't let you do drudgery, but I'm proud of you, my darling.,and I went to see you a complete woman, useful in every way. They sba'n't cult you a blue stocking to my bearing. But one word. Miss Jamie, to your old servent and best friend. Are you ever going to marry ?"

I was free from the conventional trammels imposed upon my sex, speech and actions. I answered without besitation:

"I hope I shall, but not until I met my own, my kindred spirit." The eyes of the old woman glistened tenderly. She kissed me and said:

"That 's right, and God bless you, dear !" There was an intuitive teet and delicacy about her.

totally wanting to most of my fashionable acquaint-

Bo I went through an apprenticeship of domestic training, acquicting myself pretty well; cansing at first many a laugh at my awkwardness and queer mistakes to the good, true-hearted woman.

I sometimes thought of selling my home, and going to the United States, whither an irresistible attraction impelled me. But the sight of the place, ballowed by my mother's presence, by her departure: by my spiritfather's counsel, was too ballowed and dear to admit of the thought. It remained for circumstances to change the tenor of life, and foreibly eject me thence.

I was in moderately wealthy circumstances, thanks to my departed friend. From the sale of his narratives and poems, he had derived a comfortable income. Portune smiled upon him since our departure from our native shores.

"Miss Jasmine." said my good companion. one day. a year and a balf after the visible departure of my true parents from earth. "I've got a grand piece of news from the old Major-Domo, of the big house opposite. I gabble my Spanish just as it is to him, and he rewards me for attempting his mother tongue, by telling me every piece of scandal within twenty miles of this. But what I have to tell you is n't gossip, but newsbona fide news, my dear. The hig house is taken by a family from abroad; mother, daughter, and retinuebig buge, as they say in some places in America. And there is to be a wedding. The lady daughter is to marry some aristocrat fellow with a long sounding name; I can't for the life of me remember their Done Donnes; seems to me they have as many long stringed names as the foots of the royal family everywhere. But, bless me, what is the matter? I thought to enliven you, and here you are glum as a sentry on duty ! Are you getting sorrowful, again, Miss Jamie?"

"Oh, no. dear Ausstanie," I replied; "bet some. how, I did not like your mention of those strangers. I have felt a cold chill run over me, and cannot put saide a disagreeable feeling connected with the idea of their coming."

Most unaccountably I had shuddered, and felt my heart best violently. Anastasia looked at me with CONCLETE.

"You know, doar, I telleve in impressions and presentiments as much as any hody," she continued; "but I can't ree what the new folks coming over there have to do with a chill down your back. They are strangers to you and every body clee in town. I de hope you are not getting experatitious or nerveus, Miss Janmine. Its a dreadful thing for ladies, especially young once, to get nervous. They are a perpetsal worry and a torment to thomselves and everybody cise. I'm afraid you bethe too much in the reat so much salt pickling can't be good for anything but on cambers. Hed n't you better leave offsee bathing for a week or two ?"

I laughed, shook my bead, and promised to think

no more of the coming strangers. Met when they had serived, and I saw their figures fifting behind the curtains, or occasionally walking in the garden, half concealed by the flowering bushes, the same feeling of oppression returned, and an insatists surjustry possessed me to look upon their faces. As yet, I had seen no male inmate; but soon there

seem builti of preparation about the bouspiered Amas unia told me the wedding was to take place in a

That lived to a part of peaceful dream life since the calling bome of my leved' parents; for boulde the interior communion with them, the place had been halowed by their earthly presence; and there were days and weeks when I could not realize their absonces: when methancht I get 4t the feet of Clerence May. learning wiedom, and felt the touch of his hand, hild in fatherly blessing upon my head. I seemed to feel my mother's arms around mo, to hear clear and distinet, her masic-volce.

Then at times, my spirit, calmed and strengthened, rese above the human sorrow and the unavailing regret; and uplifted to the life of realization I saw in ransient glimpses of hewildering beauty, the Sammer land of Eternity; beheld the massions "not made with hands," wherein abode my blessed ones. These visone, always well remembered, served as my greatest consolation. It is no great a boom to know and feet our mmortality.

"I am so anxious to see the ladies over the way." [wid. .. I am not assaily in the habit of being so interested in strangers, but I absolutely long to know these, and yet I shrink from meeting them face to face."

"Nonsense, Miss Jamle: you know it is the custom of the country for residents to call on strangers. Put on your scarf and bonnet: or, let me tix your veil over your head, a to Creole, and go and call on the ladies. like a nice, good little housekeeper. You live too mewed up, any how. A change will do you good,"

I demorred and resisted her pleadings and my own desires for several days. At last, I yielded: and at the nanal hour for moraling calls, bent my footstens toward the imposing mansion opposite.

I traversed a spacious garden, and walked through a bady avenue of limes. I went in the hospitably open door, and in the entry, met a smiling. French waltingwoman, who, in her own language, and with many compliments, nahered me into a sumptuously furnish-

A lavish taste presided there; tables inisid with mossic and pearl; pictures in claborately gilded frames, veiled by soft folds of ganze; curiously carved and sliken covered chairs and ottomans; vanes of rare porcelain filled with flowers that exhaled the most pungent odors. Contrary to the custom of the country which admits of no curtains to the wicker work of the windows, folds of white muslin fell from the celling to the Goor, which was covered with softest matting; the open doors leading to interior apartments were screened by a sea-green drapery of finest lustrous silk. I looked upon the magnificent display in pity for the disappointments awaiting its owners; for the destructive auts of that region, would, I knew, all too soon. destroy those handsome frames, and eat their way through the valuable paintings. I seemed to behold the beautiful microre, falling from their festonings, undermined by the silent advances of these insidious foes. I admired all I gazed upon, as I over did the attractive, the gergeous even; but there was an unwent ed agitation in my beart. My face, I felt, was pale, and my very lips trembled.

.. Do you wish to see the Madame mother, or the young lady Seportta?" asked the French woman in her native tongue. I replied in the same language, to her great joy, telling her that I was a neighbor; that I would see either of the ladies, or both, if they were disen-

She leanched into a history of her trials with the native ladies who had called upon ber mistreeses, who could not understand a word of French, though they were so well dressed and duringur in appearance. She was so rejoiced to have met with a young lady, who, by her superior polish of manners, and gracious affabillity, reminded her of her own dear country. With many renewed fatteries, seasoned with the sweetest emiles, and asked what name she should take to ber ladies.

I went by the name my mother had taken on her marriage. To all intents and purposes, . I was the daughter of Clarence May. I gave to all my name, as

"Mademoiselfe Hay." she repeated, and smiling and ourtseying, she left the room.

I waited long, my beart throbbing impatiently. At last, I took up a book and became absorbed in its pages; occasionally I glanced at my watch. An hour elapsed; probably the lady was making a complete toilet I mentally set her down for a piece of fashtopable inelpidity and ill breeding. I turned again to my book, and was not aware of the presence of any one, paul a voice that sent the blood in a surging torrent to my face, said low, and drawlingly, in French:

"Mademoiselle will have the goodness to pardon my long delay. I was occupied with ---She passed, as I arose and turned toward her. One rlance-I saw before me, smiling, appareled with xireme clegance, the tormentor of my childbood-the widow of Herbert Northrap. I stood face to face with

Agatha Strong She threw back her arms with a pieroing shrick. Surprise and indignation held me speechiess. As she feel fainting opon a chair, in stalked her grenadier. mother, followed by all the servants of the house.

[TO BE CONTINUED.]

Written for the Banter of Light. SUFFER ON.

FROM A SPIRIT-FATUES TO HIS ORILD.

BY LOUISE T. WHITTIBE.

Butter on, then poor, tired soul, suffer on; Each throb of angulab brings thee nearer rest, That caim and quiet rest that speaks of growth, And eage thou heat not lived in vain. Think not that life 's no joys for thee, For joy to bern of corrow, and thou must feel The ageny of woe before then respect The golden grain of joy. Long days and nights must intervene Between the seed-time and the hervest; But the wise bushaudman doubts not, For well he knows the time will come In which to garner up the golden grain Shall be his greatest joy. 'T is so with eastering mortals—those who pray To scap that happiness which alone can come

From auffering. B.ar well thy days of darkness, and sure as the Angel Justice lives, then shalt not ander All these tedious boars of agony in rain. Obece up, my unffering child-night does not Always last—the morn shall sarely come, And thy tired sent shall soon find rest. Yes, doughter, I am still thy father. And from the summer-land Will watch thy every thought and wish.

The cold, dark world has never known thee, Nor ever will: 't were rain to ask it; You, worse than value; but seek to know throck, And no relate thy every not to these around then, As to make the most of life, and I will ever he Thy own true guardian father.

Whitespiler, Wis., 1808.

Boratch the green rind of a sapling, or wantonly wist it in the soil, and a scarred and crooked oak will tall of thee for centuries to come. How foreibly does this deputiful figure teach the lemon of giving right instead of wrong tendencies to the mind.

LINES,

to the minority out, blind friends, who was MILLED AT THE SATTLE OF DESKROSTELLE OF

BY PELLS SUSE.

The night-winds sigh smid the pince That o'er Fart Miller wave, And answering voices from their shrines Sing round a warrior's grave-A graye that freath their friendly shade By loving hands was lately made For one who gave Bis life to save The Wherty he worshiped more

The wild waves oob sleeg the beach, And sing a sed forewell To one who know their mellow speech, And loved its music well. He slumbers by the river's side. Where Hudson's waters softly glide. And wind and wave Woave e'er his grave A regulem meet for those who die

A hore's death for Liberty !

Than wealth or fame or lofty lorg.

The night down fall—the evening star Benda down its brightening ray. And where he sleeps no signs of war Great the dear eye of day; . But Nature, that he loved so well. Weaves round him there her mild, sweet spell; And o'er his tomb The wild-flowers bloom. Bright emblems of the hero's deede,

Friends linger there with pensive tread. And love, that lives through years, Oft stays to count beside his bed Her rosary of tears; There friendship's aigh, and love's deep moan, To fond hearts now familiar grow, In mournful speech The world might teach

That live in hearts, as flowers in seeds.

The song-birds know his place of rest, And oft with sweeping wing They come to build their cunning nest Above his grave, and slog. And echo volces lingering there Bend back their anthems on the air,

What sacrifics they make who die

For God's dear gift of Liberty!

Till every wire Of Nature's lyre Throbs quick with strains that seem to bear In every note the Hero's Prayer.

The bero's prayer |-the bero's prayer ! Oh I who its depths can reach? What Scotling forms of thought or air Give its deep meaning speech? It both a volce on field and fleed. 'T in written there in fire and blood-

Ita words are deeds That spring like stode From the heart's soil, with strength to brave The threatening terrors of the grave.

Thus prayed the warrior, slumbering now Beneath the pine-tree's shade. And thus where blood-stained rivers flow This secrifice was made. In youth, the wayward, wincome art Of Preedom won his wealth of heart-- And where her ray filamined his way He followed till she crossed the strand

He saw the towers of Vilseck fade. He left the Rhine's green shore, And tracked her otill, yet attil she stayed O'er ocean's pearly floor: Till is our land, our lovely land. Re saw her smiling vision stand-Then peace and rest At her beheat Beguiled the lears that filled his breast.

They call the .. German's Father Land."

He reared for her a suppy rest. She cheered his heart the while. And while by her his heart was blest. Her amphine was his smile; Then, winged with joy, the years went by, Till Freedom waked her battle-ory,

When o'er our land-Our lovely land-War's dread and awful whirlwind broke ! Then from his rest the hero woke.

Forth to the tented field be went, With hope and purpose high, Eager to fight, and yet content In Freedom's cause to die: All arts he loved, all lofty lore, Yet Liberty he loved still more, And when her foes Deflant rose,

He followed where her glorious star Shone o'er the blood stained fields of war. " Stand firm !" " stand firm !" his watchword here.

.In each dread conflict hopr. Rang with a voice of hope and cheer. Through ranks that felt his power. Thrilled with the words the here spoke, His comrades balled the battle smoke:

They stemmed the flood... Of fire and blood, Nor feared to rath where perile lay, 1 ? While one so dawn tless led the way.

Amid the thickest of the fight He fell, with face to foes, While gleaning on his failing sight Our starry banner rosp. He died, died bravely, nebly died For Liberty, his youth's bright guide, Where Wincome ark

Still in his heart . Walted hopes and dreams of more command Than friends, or home, princtive land. -

He died ! he died ! and " dust to dust," In grief and tours we may, Till life's pale flowers of hope and trust Bpring from the mouldering clay, Then upward, where an augel walts His coming at the crystal gates,

We track in Mgat His opicie's Mght. To where the heaventy vistes ope, And Hope and Paith have wider scope.

The priestly rites, the gilded shrine, :

The lights that gleam before, .. ': Though symbols of the life divine, His spirit needs no more. On earth our faith, though e'er so bright, Beems but a taper in the night:

But there, up there, the street and In beaven's pare ale, in the It borns and glows, till in its light and the The freed soul sings, "There is no night." . . 1.

Thus thought expend in her to the form of the party of th It fives, it brightens uit below-"I fe me a planet in its glow;

With steady ray It polets the wey To where the " boly child" is born-Where Preedom growes her marriage morn-

To Justice when on earth she 's wed, And holy Love is born. Then will she bless our noble dead, Who helped to bring the more. Till then, with trusting hearts, we'll been Whete'er is sent of tem or care, And still theck God, . That from the sod "Beld and track a'ored a re'ered", This glorious prophery is read :

There yet shall come the "Golden Age," By prical and post sung. When Trath shall every heart engage. And Love thrill every tongue. Then Justice every work shall scan, And men will own no tribe or clan, But hand in hand With Freedom stand,

And, joined in one fraternal hand.

Find everywhere their "Father Land."

The deceased was a German, born at Vilscek, a small town in Bavaria. He came to this country early in life, impelled hither by his ardent love of Liberty. At the commoncement of the present war, he complete an honorable position as Professer of the German Language and Lilterture at Union Gollege, Scheneckedy, M. I, but urged on by a deep sense of duty, he feetgoed his professorable, and took command of a volunteer company in the service of our beloved country. He soon after scaled his devotion to Freedem by his death; but his memory still lives embalaned in the hearts of a grateful people.

The Recture Boom.

EXISTENCE AFTER DEATH.

A Discourse by Mrs. Cora L. V. Hatch, Delivered in Oliston Hall, New York, Sunday Evening, November 8, 1863.

[Reported for the Banner of Light.]

According to announcement, a Committee, appointed by the audience, selected the subject of Mrs. Hatch's discourse this evening. It was as follows: " Are there evidences of the continued existence and manifestations of the human spirit after the death of the

INVOCATION

body !"

Induite Spirit, Power and Life, Being and Intelifgence of the universe! before whom we can only prostrate ourselves in adoration and praise, blessing and low. ing thee for thine Infinite Windom-thon Spirit, whose name we call God-because we know no other same which applies to thise eternal attributes—we know of thine existence, yet thy presence is not revealed to us: we know of thine infinite intelligence, yet its work. ings, cannot be understood by us; we know of thy power, which regulates the orbs of beaven, yet we know not whence or where is thine existence. We know thy life is over active, yet we know not, nor can we understand, bow thou orderest the universe; we only know thou art a being whose power and wiedem pervade all creation. The mind of man totters and falls before the consciousness of that power, and the higher his finite intelligence ascends, the greater the extent of his knowledge, the more he wonders at the infinite. Oh God, we acknowledge in our inmost souls the voice of thy being; and the glad throubings of intelligence, kindling the eye of the human mind. prove that something higher than the mere physical structure of Nature exists. We adore thee for the wondrous perfection of this outward frame of things; for the majestic barmony of deelgn .in the entire not verse: we glory in the power which is manifest in the world around us, which kindles countless systems with their suns. Yet still we know that far above all these are conscious thoughts and intelligent ideas, the Mind, then, must exist, and being superior to ever vital pulsations of immortal being existent in the form of matter, it must act upon matter, in every stage mind. We praise thee not alone for earthly blessings, and condition of its being. True, it is difficult for m for sunshine and barvest, the joyous promises of new to discover where matter leaves off and mind con spring, the rich bloom of summer, the wealth of bonn. mences, but none the less is it certain that the later, teous automu-time; not alone for these outworkings in its own absolute easence, is stronger and more perof Nature in the unnumbered blessings of the material feet than the material universe. Mind itself is that world-not for these alone, but more than all for the structure which, being indestructible and unchangable, powers of understanding, the capacities of wisdom, with which thou heat so bountifully endowed the human mind-we praise thee for the glad recognition with which the soul looks out upon the wonders of the universe, for its lofty thought, its holy aspirations, the divine outpourings of its being unto thee, unknown though thou art. Oh Spirit of God, let the atterances of our souls, like the melody of thousands of volces. rise in one grand chorus to the infinite heights where thou sittest in eternal majesty. Be thou in us and we in thee, and the echoes of thine endless praise shall finds the beginning. The beginning of exhibes he be repeated through all the ranks of conscious beings mind-matter is its end; the beginning is power-matforever and ever. Amen.

"The evidences of the continued existence and manifestation of spirit after it leaves the human

The Committee have releated the old and well-wors subject of immertality-a question which has been agitated over and ever again, and probably will contime to be discussed entil the sad of time, and when that will come we do not protend to know. The longingo and aspirations of the human mind render this question the most interesting that can be propounded, The revealments of religion and the investigations of arganic nature that controls the universe has designed science have left it obsoure as when they found it, and It to exist. The use and purpose of indicidual existent yet the question in itself is one which is easily an- ja, that mind, through matter, may manifest list " swered by every midd of ordinary intelligence and individual forms; it then pences away, and make perception. If left to the free exercise of its native goes back to its original inert conditions but in faculties.

"Does the human spirit live independent of the to exist, and is only rendered more perfect, not in body, and if it does so live, does it possess the power soil, but in its manifestations. It exists 448414 of manifesting itself?" We do not intend to treat absolutely, so that one individual soul one mant in this subject in the usual-way. We consider that a another soul, no matter what form or sphere it and little variety will be better then the worn-ent argu. seenme, any more than one primitive atom cas is ments and illustrations. We shall not preach to you morged into another—such primitive atoms being on revealed religion, nor deat in controverted points of basis of all forms of matter, and being precisely sites theology. We shall not endeavor to oppose those in all, whether in rock, water or gas. thousand and one arguments which only serve to prove The soul is an atom of intelligent, conscious park, what they are address to everibrow, although such which is connected for a time with a form of maintain exercises may be sometimes very useful to the mind. We will only say of these, that such negative orguments must exist in the case of any truth founded on absointe leaves the form cold, silent and motionless, as posses. human consciousness. Just as the giorious light of The soul, however, still remains a conscious power day might remain nurseognized, were it not for the which note open matter wherever matter can be loud. recurrence of contrasting darkness. Bo it is with this it must find a way to manifest itself, for there is question of immeriality. We do not believe that a power in intelligence except when in contact and sincere denier of immortality exists—we would almost matter; nor can we tell whether matter may not all eay that there never was one in the world. We repeat throughout the whole realm of existence, for we that our certainty on this question is only disturbed beware of calling only that material substance was by the counterbalance of negative arguments, which, properly looked at, do not tend to overthrow the doctrine, but to sustain it. All the reasoning of so called indicate of the German school are but the present might of so many negative proofs of immortality.

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of our material powers. The letter to be by the associated consciousness of very ladiela by cody life avil and diligate. Independent to the source of the ladiela source of the the dariety of his powers or purposes, whatever the form of its conception, whatever its beginning or in the first institution to positively known to saint Realt one of the knows and acknowledges that the great general world of humanity is made up of what what they do to regulated and determined by what they think—what they not upon the surface of the globs, shaoging its physical aspect, is but the resuit of the aggregate thought of manking continue even from infernoy to eid ego. There is no such thing as action without spirit. Thought forms the position of every act. This being to, how could the botton of our bodily senses and fantions be called forth and regulated without the metry newer of the mind within? How could the are see, the ear hear, the tongue speak, the hand execute, without that guide and prompter? There would be no sciousness of outward things, no intelligence is a word, humanity could not exist. If this is time at single department of Nature, how much more of all those mighty forces which move and play upon the surface of the earth, far beyond man's petty sphere of control? The very earth itself must be controlled be something higher than anght that it contains, its motion must be well regulated and governed by atries law. We admit that the forms and changes of matter are the wondrous results of natural law, but every acquainted with Nature is well aware that there must also be a law-maker, and that nothing is governed by law without such an origin. This all-pervading and controlling presences, call it by what name you will-God. Nature, Being, Power, Will, Bpirit, Emenceatili resolves itself into Intelligence, that thinking absolute consciousness which lives, breathes and manifests its existence in all the various forms of ture. Now as the realm of matter is unbounded, as the universe must always have existed, as the proofs of absolute being are everywhere around you, and death and change themselves are only manifestations of life. all the feets and occurrences of Mature go to south our proposition.

There is no need of a special revelation to cently this truth, nor of any sophistical arguments to ste. port it. You conceive at once, where there is a build ing there must have been an architect. You know that things do not exist of themselves-that matter in its primitive condition was void and motionless to give it life there must have been semething che, some superior added to that facrt substance. We know, therefore, that the universe is alive, that it is filed with intelligence, and that intelligence is called God. or Great Spirit, or by whatever other mans. How concerning the human mind we have this to my, that it possesses the power not only to understand its eva existence, but also the existence of other objects...te reason from that which it sees, to that which it deca not see—to understand from that which is brought be fore the senses, that which the senses cannot directe apprehend: to discover, from the character of the work, the qualities of the worker; to judge, from the ballding, of the powers and perfections of the architest: from the work of art of the endowments of the artist. The sculptor chisele spon the merble his our thoughts, and we are able to judge by his production what those thoughts must have been.

Even so the universe is a temple, stored with innumerable evidences of design, teeming with form of radiant beauty, and alive with a thousand meledious voices. For all this, too, there must have been a worker, a objet artist, perrading and guiding the operations of creative energy. The mind intuitively knows this, and knowing it of the world of matter it also knows that the mind of man, which, in a subordioate degree, also guides and controls material forces, cannot be the product of the matter which it controls. The intellect of the srebitect does not reside in the iron or marble of which its structure is composed; the painter does not derive his ideas from the oils, the paints, canvas or brushes, by means of which they are embodied. No, it is his mind which discovers in the broad landscape, or in groups and faces, that which is fitted for his purpose.

Thus we know, as stated, that mind cannot be the result of matter-for nothing can be the result of that which it is superior to and possesses power to control. can permente, control and guide all other substances; in one word, it is the life of all matter, and this. although it manifests itself only through matter. Mind. therefore, is superior to matter, but manifests itself through matter for its own purposes, and exists independently. There can be no doubting these cosciesions. The materialist may say that there is needdence of independent mind, since it can only mealest itself through matter; but he commences at the end. tostead of the beginning, and the result is, he never tor is the product. True, mind cannot menifest itselfalequately through an imperfect organization, any men then can music through an imperfect instrument, he the same raling qualities and powers axist in the mist of the composer, even though they may find so expension at all. Bo with the thoughts of the homes spill. the soul-imperfect as the organization is semetime almost altogether ineffectual-etill the latest power it

Our next position is, mind employs matter for some purpose; that purpose completed, it cannot pass stay. The homan mind must exist, because the great law of mind, which existed in the beginning, atill coatle

organisation, by which it grasps the world of miles, and when it has performed that stage of its best

in visible or palpable to our bodily senses. Obemistry and philosophy have discovered res forms of matter which are only appreciable through their effects. The aft we breathe is such a cabonad We cannot see it, although without it we should come The subject, properly regarded, doth his addited to live, and we only perceive it when in richel doubt; but it is one of those questions which incomes that it is one of those questions which incomes that it is one of these questions which incomes that it is one of the case of the rich incomes that it is one of the rich incomes that it is one of the rich incomes in the imperiation and willful perver the which he life were possible. rive its nourishment from those gross substances which biter of all destinies, physical and mental. nastain the body? Is the life of the spirit sustained by the same force which causes the blood to flow in of language? our veine? 'Is it clothed withouthe same garment? Does it require protection from hunger, cold, thirst and fire?

reys itself in robes like unto itself-the garment of its hend mind without the interposition of material orhigh and holy aspirations! You cannot doubt this, gaulgation. and yet you question whether the mind can continue The existence of mind is not proved by the existto manifest itself after the death of the body. Most ence of matter, but by its organization, and there is sasuredly it can i And all mind, all spirit, all power, nothing in the latter to prove that man has not always is the result of their constant manifestations. You existed. Matter must always have existed. derive life and activity from the invisible world around you. Deprive human life of that tear away from the perception of mortals that which the spirit alone un. to theology. As viewed by theology, our opinion is, derstands—the consciousness of communion with sa. that the sin in question consists in nothing; it is pureperfor power and purpose, and you deprive humanity by imaginary; but as the Holy Chest may be taken to of its spiritual food, you har the entrances of the spir. mean the influence of the consciousness of any boly itual temple, and the mind shrinks into nothinguess, presence upon the individual, the sin against the Holy Mental sustenance is as necessary to human existence Spirit must be a sin against man's highest perceptions as bodily aliment. Doubt this, if you will, but de- of what is holy and true, and it can never be forgiven. prive yourselves in emagination of these resources, because the stuner must resp all its consequences. and then ask, where would be the mind? If you admit it, then you admit the mind is dependent upon other minds for its natural nourishment, strength and stead of the ordinary process, it is the gift of resvitalizing aimosphere. And now do you doubt that soning tapidly and consecutively without conscious mind can communicate with mind? The atmosphere effort; of approaching what is not reached through the of mind is like that of the earth, which is invisible, senses; of relying upon experience, which, perhaps, impalpable, except when in violent motion How then can you expect mind to have cognizance of mind, by the invisible agency of mind. except when some palpable thought, some powerful purpose, from that spiritual sphere sweeps across your soul, meets some kindred thought already there, and nerves it to the accomplishment of some holy or heroic purpose? Is there, then, any doubt of your communion with some source of intelligence outside of your self? And yet the skeptic, glorying in the consciousness of material knowledge, heaping science on science, theory on theory, persists in looking into the is the consequence of persistent sin. world of matter for what does not exist there. He through the intervention of mind? The materialist tries to find the soul in its sepulchre

he say that the clothes you put on and off are your | be conscious of its preëxistence. selves. Thus do men erect fantasies, and call them theories, which may be blown down by the next breeze knowledge came to us only through the senses. from the ocean of thought and mind. As we have Men may argue as they please, present this and that and absolute, like itself, and thus it possesses the what circumstances that power is actually exercised. have the mind exist which could not manifest itself? Are there not any quantity of souls around you always. and are not their voices constantly transmitted to you through the atmosphere of spiritual sense? Do you implies the preëxistence of the soul not, ever and anon, listen with intense longing to the vibrations of those heavenly tones, and have you not felt the gentle, guiding touch of a hand which was not mertal? Have you not felt another mind than yours. averting your steps from a wrong direction? Are you not conscious, every day and every hour, of being actuated by some thought not yours, to a course corre-

land to land, from shore to shore, culminates at last in some grand achievement. What but this unseen power moves the hand of the hero, quickens the brain of the statesman, and informs the imagination of the poet, teeming with a thousand images thus revealed to the unconscious mind? Is not all this evidence of unseen existence? And, desper still, is not this material life of ours, in its highest significance, but the expression of impainable mind? Yes. Form is but the grave which encloses the apirit for awhile; it is seeing ships of all nations gathering there. He has, but an external mold through which we scarcely trace the feebly portrayed lineaments of the immortal ten ant. "The natural man," it has been well said, "can not understand the things which belong to the spirit;" but, as sometimes a gleam of annahine visits a man confined in a dungeon, so bursts in the light of eterulty through the crevices of our earthly prison-house. What wonder that the dazzled eyes of reason scarcely comprehends its meaning, or that, in many cases, the gate to breathe the fresh air, and read sermons in transient glimpse is perverted and overshadowed? Were our whole pathway always thus lighted from above, we should soon cease to appreciate, or even to observe the radiance; just as if it were always un clouded daylight, we should never think or speak of day at all.

Remember, then, spirit lives wherever it manifests itself to you, and it manifests itself in every form of life, of thought, of aspiration, which you know the spirit capable of. In what you fail to comprehend, it is only your senses, not the 'capacitles' of the spirit." which are at fault; it is only your eye which cannot see, not that immortal radiance which, is overcast; it is only your physical brain which is obtuse and slug- Christianity murderers, missionaries, clowns and gieb; it is only your earth bound faculties which are unconscious of the world of thought. You shut out the light, you grope about in the darkness of your dungeon, and you complain that there is no sunshins. because you see it not. in Cherral

At the conclusion of the discourse, the audience were invited by the speaker to propound miscellaneous questions:', Among the answers elicited were the following, several of which, by their aptness and readiness, called forth loud applause:

Ques .- Why is Infidelity so prevalent in Germany, the land of great thinkers?

Ans .- Perhaps it is so-perhaps the gentleman is not aware how much or how little Infidelity really exists there; and, perhaps, sometimes, the land of great thinkers is not the land of great thought. The greatest master of thought, perhaps, remain unknown. The German school of philosophy is the subtlest, but

we doubt very much if it is the greatest." Q -Does the lenging for immortality prove the fact of immortality, any more than the longing for happi ness proves that we are all happy?

A .- Immortality to a trath Entebedent to, and independent of man's efforts—bappiness a condition within every one would attain to: If he hid his own way, 🧦

A .- Are war and bloodshed designed by Providence ?. . ') ha a ditt i out que guintra et la grade A ... The workings of the misterial universe are evi- thanks.

suppose, then, that mind can ever be without means dences of design, because of the harmony observable for manifestation? May there not be other and yet in all its parts. Humanity possesses in some degree: more refined forms of matter, besides those which are the same advantage. Yet even Nature seems to be at here manifest to our senses, and may not the former war in all its parts -one portion lives by consuming wrist to the mind as plainly as the latter? Is there another, and yet we see, above all that conflict, a great not a mental atmosphere, separate and independent of pervading harmony of purpose. War immediately rethe material? Are your thoughts, even now, depend- sults from the stupidity and ignorance of mankind. ent on that material atmosphere? Does the mind de- and its ultimate issues are only known to the great ar-

Q.—Dospiritacommunicate with each other by means

A .- Mortal language is a, more physical, arbitrary condition of material form-but a necessity of external organization. It often falls to express thought. No! Thought' feeds upon all other thought. It ar- The language of spirit is different. Mind can compre-

Q .- What is the sin against the Holy Chost? A .- The gentleman has branched from metaphysics Q .- What is intuition?

A .- Intuition is another name for reason; but inreason does not possess, but which is brought to him

Q .- Is the soul preëxistent?

A .- That which has no beginning has no end; that which has no end has no beginning.

Q .- What is hell? A .- Hell-fire was used to signify a mode of punishment among the Jews, burning in a certain place outside of Jerusalem. Hence it was applied also to the darkness of mind; the state of moral isolation-which

The spirits being cognizent of a fact, and your physcomplains he cannot find mind here nor there. Why, ical organization being cognizant of it, are two differman! do you expect to see mind, to touch mind, to ent things. The spirit may be aware, in fact, it abfind it in what is external, visible? Do you suppose solutely is, of many things which cannot be transmitthat mind can come in contact with mind, except ted to or through the external organization. Why? Because that organization was not with the spirit when it so existed. This organization will be laid to identify the spirit with its mere temporary gar- aside, and then the spirit, in its absolute conscioueness, ments. Man, in his view, is man only because of his | will remember all things. It is only because the spirit outward organizations and lineaments. As well might is encumbered with the material form, that it fails to

A gentleman in the audience objected that all our

How do you know that? Can you prove it to be so? said, the world at large is not skeptical-there is in You might take all the component parts of the human fact no such thing as infidelity-as really believing organism, and combine them in exact proportions, and that there is no immortality, no absolute thought. yet you could not make the man of your creation think. Now, it is the same independent intelligence that form of negative proof, as if it were a refutation of the makes you a thinking being, which makes you capaidea, yet still in the lumost consciousness there is bis, through the senses, not of possessing knowledge, something which says, in tones which cannot be si- but of receiving impressions which the intelligence lenced, .. I am not dependent upon matter for my ex- converts into knowledge. If you really know nothing istence; I live and move in it, for a time, but I am not except through your senses, then you cannot know of it." The immortal soul possesses a garment of anything except what has come within the sphere of thought and a vehicle of action, which is immortal your actual observation, which you have personally experienced. You do not know that the planets repower of manifesting; but where, when and under voive, or that there is such a city as London, nuless you have been there. Now upon the same ground that remains for you to judge. Where, pray, would you philosophers know absolutely that the matter of the earth must have existed before the earth was made, so do you know that the substance of which thought is composed, must have existed before thought, and this

Correspondence.

Pinces and Persons.-No. 9. NEW YORK.

I learned, when a school-girl, that New York was a sponding to no definite purpose of your own, but busy, burstling litte town, builded upon Manhattan which has terminated in a palpable act—an expression laland. If I remember correctly, it was the home of of some unseen, absolute force of intelligence walking the red man, and regarded by him as a poor huntingbeside you, guiding your, footsteps through the very ground. The Dutch saw in the surrounding waters capital fishing grounds, so they stole the island and The voice of Nature herself is but the utterance of went into the fishing and fur business. Subsequently this invisible spiritual agency, which, speeding from a few wealthy Dutchmen purchased the whole island, for twenty four dollars ! They, no doubt, would have made a fine speculation in the trade, had not King James seen fit to annex the island to his kingdom.

At length Young America came along, and after counting loss and profit, concluded there was mon y to be made out of this fourteen thousand acres of sand and cley, so turning out the British, he went into business on a grand scale. He has builded seven miles of wharves and docks, and now has the satisfaction of very wisely, left a few vacant lots for parks. Central Park contains eight hundred acres. The primitive beauty, the untive grandeur of these grounds render the place a fitting temple-a shrine of beauty-where the lovers of Nature may come and worship. To me the ground seemed holy, because it was free for the poor as for the rich. Here those who have no church, no gardens, no homes, no priests of creeds, may congrestones, and

· Your voiceless lips, oh flowers, are living preachers. h cop a pulpit, every leaf a book. Bupplying to my fancy numerous teachers,
From loneliest nook."

Young America has pulled down the slave market and erected upon its ruine a banking house. Better sell rag notes then human bones and breaking hearts. He has builded school houses, churches, theatres, jails, gambling-houses; he has paved the way to heaven by his libraries, anylums and hospitals; he has built fine palaces, paupers' deus, steamboats, war-ships, theological seminaries, and strewn Blackwell Island with prisons. He has sent from these schools of orime and kings: Vice in saintly robes, and Virtue in rage: Dives doling out scanty charities, and Lazarus waiting for the crumbs the doge may not eat. But while the prince and pearant, the demon and angel walk the world side by side, it is safe to conclude the Father cares alike for all.

I passed but little time in New York, and saw butfew of our people. Sunday morning I went to Dodworth's Hall to hear Mr. Davis speak. His subject, "War of Blood, Brain and Spirit," was listened to by an appreciative audience. Mr. Davis is a fine speak. er and a good orator, yet makes no attempt at oratory. He does not stray away into the bewildering mountains of the sun, leaving his bearers gazing and sondering at the import of his strang; words; but he talks to the people as friend to friend. They comprehend him, carry his sermons home, and put them to service.

In the afternoon Mr. Davis called together the children of the Progressive Lyceum. I have seldom seen so many sweet, happy faces together; never heard so many glad voices overflowing with music and song.; Mr. W. B. Barton, the musical director of the Lycoum, deserves great credit for his effects to develop the musical talent in these excet singers,

I sometimes give God thanks; but for this Lycoumfor the gathering together of these precions souls-for the love-teachings-I gave to the " guardiana" hearty.

vorth's Hall. MRS. MARY F. DAVIS la niot only the " Angel of the House," but the presiding spirit at Dodworth's Hall. She opens the meetings by reading, and is the ministering spirit in the Children's Ly. ceum. Mrs. Davis is a medium sixed woman. Sho has a compact figure, brown bair, eyes of a blueberry blue. A stranger would say. "In that face there is frankness, honesty, unprotending generchity, and good will to all the world." As a speaker, Mrs. Davis has none of the rhapsodical element—none of the "spread. eagleism." She does not imitate; her style is here; the thoughts here; her words are fitly chosen. Her voice is clear and melodious; her enunciation and pronunciation good.

I met P. L. Wansworm at the Rall-every one knows him as one of the early pioneers in reform—he has a clear head, a strong heart and willing hands. His long fliness has given him a shadowy look, but in spirit he is still strong and hopeful.

"C. M. P.," one of the attaches of the Herald office, is a young man of fine outture and good literary attainments. He was educated in an Orthodox school, probably with the hope that the pulpit would be his destination; but somebow he has managed to break theological bonds, and to establish a self-thinking institution. He may have kept inviolate the statute code-may have been ever mindful of the "Sermon on the Mount "-he may have dealt justly by children, women and angels-but with all these buman virtues he has done some atrange things. He has torn to fragments the creed of Calvin, and demolished the gods of Moses. He has unmasked souls whose hideous deformity sought the covering of fig leaves. It is not safe to pray in his presence, or to have a good orthodox prayer put into type. He is sure to give the petitions a new rendering—to give them a few extra ant home of Mr. Edwards, where a cheerful fire and touches, and so present them that the original proprietors wish the abominable things back in their brains. Cleveland, O. H. F. M. BROWN.

A Voice from among the Mountains.

On the 18th day of Oct., I found myself surrounded by many noble souls, in that little romantic spot called Eden. Though our house of worship was unfinished, yet the impiration came to us in just as lofty strains as in the most costly edifice. A brave band to bear the Banner of Truth will hereafter be found in Eden, and with their heroic Captain Scott, and the many lieutenants, with all the privates, form a regiment that will defy the attacks of the enemies of our race: Ignorance and Superatition.

The 25th of October I met with another regiment of brave, patriotic spirits in Troy, but there were rather more enemies in their camp But I found that some of the noblest and most influential minds there have enlisted in this our glorious cause. They have not much to fear from the weak, undeveloped ones. From thence I went to Hyde Park. Here curlosity called forth some, while a few earnest souls, with our Ed n band, filled our hall nearly full. Bro. Crane, with his leep, searching mind, has beautifully laid before the people of Hyde Park this harmonial Philosophy; and though they have not listened to public lectures, yet are better prepared to receive the truth when it comes. What an influence one well developed individual may exert upon a community! God bless Bro. Crane for his efforts. Mrs. C. P. Wongs.

Proctoreville, Vt.

FROM USRALOOSA. IOWA .- I discover that my sub. scription expires with the next number of the BANKER. and I hasten to renew it. I cannot do without the BANNER. Its perusal is one of my great sources of enjoyment. Skeptical from a child upon many of the abourd dogmas of the Orthodox religion. I was amongst the first to greep at the excitent spiritual phenomena in our country, and most earnestly and anxiously have watched its advancement up to the present time. J have been a subscriber to the BANNER for several years, and while noting the progress of the beautiful trathe it disseminates, and the increase of lecturers all over the country, and especially in many parts of the West. I have waited and hoped that ere this we should be visited here in Iowa. We feel too weak in this place to send for lecturers, but were they to visit us. I feel sure that a good work might be done amongst u-. Very many bereaved ones, whose hearts and homes have been made desolate by the ravages of war, would gladly hall the messengers who would assure them that their loved ones not only still live, but can yet

sommunicate with them.

My Bannars serve a threefold purpose. When read, I send them to my husband in the army, who in list of new subscribers; but the people here want their interest excited, and some of their prejudices removed, by listening to a good spiritual lecture before they are ready to subscribe for the Banner.

P. A. JONES. Yours for Truth.

Written for the Banner of Light. TO 8. 8.

BY R. A KINGSBURY.

Well, may we love them, the beautiful flowers. ' Scattered through wildwood and blooming in bowers; Flinging their fragrance from window and tree, Gently they whisper of Heaven to thee. In the still night, and in the morn's clear light, Sweetly they whisper of Heaven to thee.

Tremble their leaves with a deeper delight, As the song-birds sour in the azure bright. And in rich melodies, liquid and free, Carol of Heaven, dear Hoaven, to thes. in quavering notes from a thousand throats. Sofily they carol of Heaven to thee.

But sweeter than whisper of beautiful flowers. Voices of angels fill all the glad hours. Richer than carol of bright bird can be, Loved once are talking of Heaven to thee. Thy being they fill with a rapturous thrill. These spirits that whisper of Beaven to thee. Philadelphia, Pa., 1863.

Passed to Spirit Life: From Milton, Vt., Oct. 28th, Mr. John Huey, aged

He leaves a devoted companion and three levely hildren. He was ardently attached to his home and friends, yet when the summons come from beyond the river, saying. "You must go over." he bowed his head in sweet submission (though suffering from that head in sweet submission (though supering from that dreaded disease, diptheria); no grown escaped his lips, for he was upheld by his strong faith in Spiritualism—which robs death of its slips, and giveth marriy-like endurance to the spirit—and so he passed on without a struggle, and was permitted to see the bright angel hoats that were to lead him heavenward. He will be missed in the neighboring circle as a healing medium, a road efficient and an honest man.

good offizen, and an honest man. will here relate an incident illustrative of his re-rkable healing power. While his little son was markable healing power. While his little son was sick and ruffering, he left him for a moment to attend to other cares, and while thus engaged, a power came over him, impressing him that bisson would be healed. At the same moment the child sprang upon his feet, saying, "I am well—I am well Bee the angels, father! I see they have cured his." The mother of the boy thought her obild insanh, and went in search her husband, who met her on the way, saying, Our boy is well "

Who can doubt the power of Christ after the living proofs we have to day? Some might say of such an individual, ... Physician heat threalf;" but why did individual. "Physician heat toyson; but way not christ say. "I will be delivered from the hende of mine animies?" Oh. Constancy! precious jewel, find a place in the soul of humanity.

C. P. Works,

Get your enemies to read your works in order to nend them: for your friend is m much like yourself that he will judge very much as you do.

The few friends I met in New York were at Dod- Yearly Meeting of Friends of Progress, AT BIOGHOND, INDIANA.

> SPECCHES BY MES. LAURA CUPPT. GHORGE MATES, DR. JAMES COOPER AND OTHERS.

[Reported for the Banner of Light.]

Tuesday morning, Oct. 23d. a delegation, respectable in members, left Dayton, Ohio, for the Richmond Convention. A more happy and harmonious company seldom travel together; and as we sped over the track. and left behind us the croed-bound City of Steeples, we were presented with a free ticket to the magnificent panorama that greeted our view on either side. Mother Nature, ever indulgent and fond of change. had dressed the grand old forests with artisticakill for a fanoy ball; while the glad, joyous foliage danced to the merry music of the autumn breeze. But her wayward son, Jack Prost, always bent on mischlef, had nipped the ripening corn and crowned it with grey old age. While the wheat fields lay calmly in the distance, olad in tender green, like a "bow of promise." inspiring us with confidence and trust, and as an earnest that the seed we were going forth to sow would apring up, and in due time yield an abundant harvest. The rugged rocks, with high arched brows and keen perceptives, looked gravely on, as if trying to divine the cause of all this frenk and frolie; but the modest brooklet, teeming with Truth's pure emblem, rourmared a kind approval, and sang the anxious elements into pesceful stumber.

At the Richmond depot we met with responsive hearts and sonny faces from Cincinnati, whose memory will bless us through the long night of our earthly pligrimage. Thence we were conducted to the pleas. an atmosphere of welcome awaited us.

At 3 o'clock P. M., the Yearly Meeting of Progressive Friends convened in "Starr Hall," and organized by the appointment of Dr. Hill, of Knightstown, President, and Louiss M. Patterson, of Dayton, Uhio, Scoretary. The speakers present were Laura Cuppy. Mary Thomas, Dr. Cooper and George Kates.

The President stated in brief the objects and sime of the meeting.
Mr. Samuel Blaxwell, of Richmond, moved the ap-

pointment of business committees, which suggestion was carried into effect. Mr. Maxwell then read a beau-tiful extract of a letter from Henry C. Wright. After a short conference the meeting adjourned.

Friday evening, 7 o'clock, the session opened with music by Harris and Park. Dr. Cooper read a poem, entitled "Old Opinions."

Our sister, Laura Cuppy, then took the restrum—we regret that we cannot give her admirable lecture in full—and after stating her subject. "The Truths that Spiritualists believe, but do not teach," she proceeded as follows: As the Spiritual Philosophy comprehends all reforms, rejecting nothing as insignificant, or devoid of interest, that can by any possibility benefit the human race, we desire in this, the opening address of the Convention, to impress upon you who compose it, the necessity of action with regard to the many human wrongs that wait to be redressed. At those Conventions, the Inborers in many fields of reform most together, to impart and receive attength.
Your mission is to comfort the afflicted, sustain the weak, strongthen the wavering, lift up the erring, and inspire with fresh courage your oo laborers in the great work of epiritualizing the world. Let this meeting be characterized by the utterance of thoughts so noble, exportation to lives so sublime, exholic, and compreexhortation to lives so sublime, catholic, and compre-

exhortation to lives so sublime, callolic, and compre-bensive of all that your divinest aspirations reach out after, that every great soul throughout the world will involuntarily respond to their published expression. But there are truths that Spiritualists believe, but four to teach, lest their advocacy should bring them in-to distripute. They have taken one great step, in throwing off their bondage to old Theology. But, alsa I appear to deem this all sufficient. Reformers have ever been too ready to zeet satisfied after taking bare ever been too ready to rest satisfied after taking one step in advance, waiting, as it were, for the popu-lar current to glide in their direction, and then follow in its tide, instead of still advancing their motto,
- Onward and Upward;" their watchward, - Excel-And this is too much the case with Seiritual sior." And this is too much the onse with Spiritualists of to day. Their beautiful Philosophy, or rather phenomena, has ceased to call down persecution upon its advocates, to any great extent, and they dread taking others steps in the march of progress, lest the mayiv-gained tolerance of the world-should, "take to itself wings and fly away." And as they receive, through their intuitions, new light, and begin to persuits the necessity of referring mean legalized sells. crive the necessity of reforming many legalized evils, that are eating, like great scree, into the very heart of the social body politic, they either smother these new-ly born convictions, or confine their discussion to a series few, who, like themselves, find a panacen for their awakened conscience, in the assurance "that the world is not ready for these things." or the more wretched and senseleds assertion that the Come would wretched and senseless assertion that the Came would suffer by the promulgation of these unpopular ideas, if the Cause can be injured by the propagation or the utterance of a divine idea, let it be injured, let it full, and God speed its decay. But, on I men and women read. I send them to my nusuand in the army, who is turn distributes them amongst the soldlers, thus seat uttennee of a divine idea, let it be injured, let it full, and God speed its decay. But, oh! men and women—pecuniary aid to your excellent paper by sending you a Reformers, so called—of the nineteenth century. It is not the Cause, but your own standing in public e-feem for which you tremble. And with regard to the filmsy argument that the world is not ready for these, things we ask you. Has the world ever been ready for any great reform? Was the world rendy for Calvin, Luther, and the reforms they introduced? Was the American world ready for the abolition of Slavery, when its advocates first agitated the great question? Has the world ever had anything save hisses, contempt, and persecution for the world's savidurs, from Jesus to Theodoro Párker? If you wait for the world to be ready for your truth, you will wait till you have passed through the lower schools of earth, and graduated from the universities of the higher life. If you would live out your noblest conceptions of truth, right and justice, you must be willing to continue in the road the martyrs tred; you must wrestle in the Gethac-manes of Missperchension, and be nailed to the cross of Censure and Criticism white you remain an earth. Like Alexander, you must not rest satisfied with your victories, but press onward in seach of new conquests,

> destroy.
> We need not particularize the truths you believe. but fear to teach: you know only too well what we mean. Fanatics (for these are found clinging to every organization in the world) misrepresent you every day: they do not possess your cowardice, and are destitute of your wisdom and discretion. They selze, therefore, your reformatory ideas, as they are imperfectly expressed by yourselves, and expose what is really good in germ, to be evil spoken of through their blundering rendition of the same. Dare to be true to yourselves, to live out purely and bravely the truth as you perceive it, and leave the leave to Eternal Justice, remem bering that the agitation and discussion of great que

brave soldlers in the great progressive army, recogniz-ing no such word as fail, knowing no desire for rest.

while there remains one wrong uncrushed, one evil to

bering that the agitation and discussion of great questions must ever precede all reformatory action and the dawn of wisdom.

After being favored with some of Mesers. Harris and Park's finest music, Mr. Kates, by invitation, proceeded to say: I feel a delicacy in prosenting a subject before this Convention, against which the processing a subject the world has hitherto been paramount to reason—a subject that has hereitofore been considered contraband. With my little an avalentatic truth that those the world. With me it is an axiomatic truth that those who would labor efficiently for the emancipation of mankind, must first elevate themselves to the sublime estate of free first elevate themselves to the shollime entate of free men and free women—free to accept of any and every truth that comes to them well attested by their highest conceptions of truth and right. "Free Love" has come to be a stench in the nostrile of this hypocritically sanctimonious world, and this for want of a proper under treating of the true significance. Were I be stand standing of its true significance. Were I'te stand here and declare myself a "Free Lover," you would most likely hiss me from this platform; but when I tell you that I am free to love every man and every woman that stands upright, having received the limpress of Deity, you acquiesce. When I toll you that I am free to exercise all the loves that have been implanted in my nature, to the extent of their several planted in my nature, to the extent of their several capacities, you will agree with me; and when I further say to you that I am free to bestow upon every individual, man or woman, all the love which he or she may he able to call out, you will accord to me the right to do so. But were I to avow myself an adveate of "freelust," I should justly incur your disapprobation. Nature condemns it, therefore I condemn it. It is eminently safe to consult the experiences of manhind in laying down rules for human conduct. That experiences

"What flod has joined together, let no man put asun what too has joined together, or no same put oran-der," say the churches. But I hold that neither legal onactments nor priestly nummery can sanctify that which Nature has declared to be unholy. What God has joined together, no man one put asunder, say I. For I hold that true marriage is inviolable, for the reahas joined together, no man con put asunder, say I. For I hold that true marriage is inviolable, for the reason that perfect satisfaction accrues to each of the parties. Consequently there is no void seeking to be filled from other sources. More than approximate personal purity is impossible to men and women who live in wrong relations to each other. The purest and divinest relationship known to mortals is true marriage. True marriage is consummated when all the loves, escances and forces responsively meet and lovingly blend. The benefits according therefrom are commercial in their character, and unitually advantageous in their character, and unitually advantageous in their case the second of the governing principle. These who would enjoy the divinest rejection-hip possible to mortals, must learn to distinguish between the clamors of the blood and the wants of the spirit. The most degrading slavery to which humanity is subject, is slavery to the passions. All marriages which are not true are temporary. Marriages may be divided into three general classes, viz: the true, the approximate, and the false. The benefits accruing from approximate marriages are more or less mutual, but never entirely so, perfect reciprocity being wanting to constitute the marriage a true one. The mineric arising entired to constitute the marriage as true one. The mineric arising entired to constitute the marriage as true one. entirely so, perfect reciprocity being wanting to constitute the marriage a true one. The mireres arising from false marriages condemn them as wrong, and therafore they ought to cesse. Off-pring have claims upon parents, which may not be disregarded, even though in rendering obedience thereto, great personal sacrifices should be involved. When the good of off-spring demands that parents should continue to reside together, it is righteens for them to do so assuming the only relationship that Nature has established between them, viz: that of brother and stater. By abandoning the conjugal relation when Nature does not anction it, much discord will be driven from the

The meeting then adjourned.

Saturday morning. 9 o'clock. -- Conference. -- Dr. copper read a moon, after which a Resolution on the parriage question was offered, which was discussed by Mr. Knies, Mrs. Cook, Dr. Hill, and others, and laid on the table.

Mrs. Rosa Ward, of Cincinnati; gave a beautiful exportation to kindness and charity, and urged us to ex-

horistion to kindness and charity, and urged us to ex-tend a helping hand to the erring.

Mrs. Knight, of Payton, raild she considered that the Orthodox hell and the marriage law both grew out of the Bible, and stand side by side; and as Shirtual-ista have disposed of the one, they will in due time dispose of the other. In other words, it will right is-

Mary Thomas also spoke on this question Measrs. Harris and Park then gave us the sublime dece of music, "Friends meet with lost ones above."

Adjourned to meet at 2 o'clock r. M. We regret not being able to report in full Dr. Cooper's excellent lecture on the wrongs and false position of women, and the effect that inharmonious marriages of women, and the effect that inharmonious marriages and forced maternity have upon offspring. He said: How many hear's cry in agony to day. If the pursuit of happiness is the main object of life, we must study to flud out what is the cause of mineral than the pence, glouting over it, finds happiness. The child finds its happiness in the direction that suits its turn of mind on does every indiction. that ails its turn of mind, as does every individual that is fee to act. ? ? The Christian Church has a Saviour; but I say that the world will never be redeemed until redeemed by woman. She must arise in her majesty and might, and free herself from the thraildon and bondage under which she is now groaning. The slave in the South is free leside her. My profession has brought me to the bedside of the suffering, and my heartfelt sympathy has gone out for wo-man, whom I shall always love and respect. The Doc-tor then brought up in vivid contrast the purity and consideration of the so called barbarons ages. The women of Sparta were free, and loved their children. women of Spatia were free, and loved their children, because maiernity was never forced upon them. What is to be done? Must we see a pany, insignificant race come into the world, and be silent! Not I, though I be the only man in the world to raise my roice against such gross injustice. Women has no chance as to the choice of a partner; she must mary for a home, for money or position. A true woman, compelled to endore the embrace of a man she loathes, suffers the torments of the damned. Mothers are cursed with chil. ments of the damned. Mothers are cursed with chil-dren, in whose breasts is implanted the germ of love, and who reach out their finy arms for affection and tenderness, only to find themselves repulsed, and have no real mothers, because forced upon them, while the wretched mothers cannot respond to their demands. The memory of their wrongs, the bitter waters of life, come welling up and polson their domestic peace. And maybap the periods of gestation have been with them a round of toil, misery and want.

Equality would benefit both men and women latter are more susceptible and inspirational in their natures, and consequently need more tenderness and love. Let man try the hot kitchen, the washtub and the dyndgery that she performs, and see how he likes We want agitation on this subject to go on until it. We want agreet our our street that them are the common make it effective. I grant that them are the common who are willing to allow each other the rights they will be to the common of the control of the common of the commo claim, of exercising their individuality. 2 0 0 During the period of gentation, the mother should be surrounded with flowers and beauty, and love; she bould be required to do nothing, but should follow her own inclinations, in order that she may bless the world with happy, harmonious and heautiful children. Public opinion is down upon those that are dito make the mai

as it is tied, will do much good in this day, though Spiritualists are not in favor of dissolving the marriage tie on trivial occasions. In my own marriage experience, I have been most happy, as no unkind word or act has ever ruffled the waters on my ocean of life then read a poem entitled "Happy Love."

Adjourned to To'clock Saturday evening, I o'clock .- After the opening

Laura Cuppy gave a beautiful invocation, and then

addressed the meeting on the subject of "Spirit-Inter-course, or the condition of the spirit beyond the grave." She compared the Ortholox views of a future state, with those of the Spiritualistic teachings, and drew a very bappy contrast in favor of the latter. The Convention then adjourned until 10 o'clock.

Sonday morning. Morning Conference opened with music-"There's o such thing as Death.

Mr. Von Vleck was introduced to the audience, and defined his position in regard to Spiritualism. Said he did not deny its truth, but had detected fraud in he did not deny its tritti, but had detected traug in some mediums, and mentioned II. Melville l'ay, as an instance. Several persons present gave their testimony in reference to that individual, and said that they knew he possessed excellent mediumistic qualities, but had detected fraud in him; for what purpose ie practiced it they were unable to discover.

Mary Thomas then proceeded to bring lorward evi-dence of the truth of Spiritualism, and also of the benfits arising therefrom. Sunday afternoon, 2 o'clock .- After realing a poem.

Dr. Cooper, by appointment, spoke to a very large au-dience on "Bpiritualism, Ancient and Modern." arguing that so far back as we have any history, we find Spiritualism. That it has existed in all ages of the world. The Brahmins, instead of worshiping hundreds of gods, are worshiping the spirits of great and good men and women, who have lived in different ages of the world, whom they believe at certain times of the moon are permitted to return to earth. believe there is one God and none other. Their aya-tens of religion is founded on that of the Hindoos and Persians. The Hindoos believed that the spirits of Persians. The filliagua come from God, and that when all men and women come from God, and that when a person dies prematurely, the spirit passes into some flower, and has a chance to enter into some child being nower, and has a change with the cooping same only horn, and live out its life and tolsion. There is also a class of persons called Ascetles, who live in the open air, and in time become clairvoyant and clairandient, and talk with spirite, and hear music in the flowers. and talk with spirits, and hear music in the flowers. The Egyptians also believe in Spiritualism. Persians-believe that a class of spirits that they call genii, control the destinies of the human race. The liebrew religion is founded on thiritualism. Jews first got the ides of the immortality of the soul from the Persians. Jesus was an inspirational, sympathetic, healing, speaking, and clairvoyant medium. Conditions were necessary then, as well as now. Though there is not a word, or line, in the Old Testament that teaches or demonstrates the immortality of their soul, though a word, or line, in the Old Testament that teaches or demonstrates the immortality of their soul, though the stories recorded therein, however unreasonable, are readily accepted as truth by its votaries of to-day. While the phenomena of table and chair demonstrations are denounced as the works of the Devil—though Spiritualism has done more for the Bible than all the preachers of the day. Mediator means simply mediam, Spiritualists alone can be down on the bed of death without a fear. Death to us is the greatest boon that can be conferred upon the human family. To us it is only change. The quantum is often asked. What has Spiritualism done? It has convinced thousands of the immortality of the soul, amongst whom are Bobert inently safe to consult the experiences of mankind in laying down roles for human conduct. That experience, if duly consulted, will abundantly prove that promisenous intercourse of the sexes corrupts the body, polintes the soul and dulars the print.

Personal purity is one of the first essential conditions of human progress. But does the present system of marriage favor personal purity? The world has had a large and painful experience in this direction.

The second second

It takes the sling from death, and robs the grave of its victory. Spiritualists have no organization. When they numbered three, they had no corporal; when they numbered fifty, they had no columnel; when they numbered thousands, they had no captain; when they were brigades, they had no brigadier; and now, when they are in regiments, they have no general.

... Uver the River. Adjourned to Bunday evening. I o'clock. Mrs. Cappy spoke to a crowded and attentive an-ience, of "The Condition of the Spirit in the other

Mary Thomas followed, and met some objections, or rather answered a question asked by a minister. If Spiritualists discard the Bible, how are they able to

urive at any definite conclusion in regard to the fu-The Secretary reported the following resolution.

which was adopted:

Resolved. That the sincere thanks of the Convention

be tendered to the citizens of Hichmond, who have so hospitally entertained the strangers in attendance. Miss Jordan, of Muncie, attended the meeting, and gave several very satisfactory scances.

Mrs. Dicks, of Cincinnati, gave many private communications, which secured for her the good wishes and kind remembrance of newly made friends.

As manifelians. Manage Heads of the control of the contr

As muricians, Messra, Harris and l'ark have few su-

periors; and the Convention is greatly indebted to them, as well as to the energy and perseverance of Mr. Bannel Maxwell, of Richmond, for its decided success. Thus closed a very interesting annual meeting, which as it swept speedily by, as on the wings of the morning." left its impress upon the records of Time, and its blessing upon the many friends that met then. like ships at sea." that hall and answer and are gone.

May it so tell upon generations that succeed us, that they will be wiser and happier that we have lived and occupied a place on the stage of Life.

Louisa M. Patterson. stuge of existence, and acted

New Publications.

Tax ATLANTIC MONTHLY for December is out with the following list of contents:-The Man without a Country: The Birds of Killingworth; Literary Life in Paris: The Great Air Engine: A Loyal Woman's No; Eugene Delacrotx: Sympathetic Lying: Something about Bridges; Internal Structure and Progression of the Glacier; In an Attic; Longfellow; Letter to a Peace Democrat. Reviews and Literary Notices:-Kirk's History of Charles the Bold; Fuller's Good Thoughts in Bad Times; Wendell Phillip's Speeches. Lectures, and Letters; Cullum's Systems of Military Bridges, etc.

The next number of this popular monthly will commence a new volume, which the publishers say will be in no wise inferior to the previous one, for their aim is to advance the high standard aiready estab-Hebed for it.

HARPER'S MONTHLY for December has the following list of contents: Baint Christopher, with an Illustration; Tallight on Sumter, with an Hustration; Scenes in the War of 1812, with illustrations: l'ictures of the Japanese, with Illustrations; Cap-and-Bells-a Novel in ten chapters; William H. Prescott: The Telling Treasure: Light Through Darkness: An Experiment; Overland from St. Paul to Lake Lake Superior: The Small house at Allington; The Gull; What's in a Name? My Friend Crackthorpe Again; The Ethics of Love: The Rev. Mr. Allonby: Job Warner's Christmas; A Woman's Complaint; Monthly Record of Current Events; Editor's Easy Chair; Editor's Drawer; Fusbions for December, with Illustrations.

THE CONTINENTAL MONTHLY FOR DECEMBER -Our renders will find the following table of contents of sufncient interest to merit their attention: The Nation: Buckle, Draper, and a Science of History; Diary of Frances Krasinska: The Sleeping Soldier; My Mission; Letter Writing; The Year; The Great American Crisie; Was He Buccessful? Dead; Reconstruction: Virginia; She Defines her Position; Whiffs from my Meerschnum ; Literary Notices ; Editor's Table. Next month this favorite and ably conducted magazine will enter upon its fifth volume. As It is devoted to literature and national policy, it seems almost indispensable to the political, as well as the literary reading

THE RUSSIAN BALL; or. The Adventures of Miss Clomentina Shoddy, a humorous description in verse. by a New York editor, is a capital satire on Shoddy ism, just insued by Carleton, New York.

The Organization of the Freedmen. Be large has become the collection of freed slaves in what was but recently the military department of Gen. Grant, and so pressing are their needs to-day, meetings being held in our large cities for their relief, it has been proposed to organize them for the purposes of labor, thereby offering them what they never enjoyed as a class before, a chance to earn their own living by working for regular wages. On the banks of the Mississippi there are thousands and thousands of black women and children, scattered about in rough camps, under pobody's care or authority, suffering from sickness, exposure, and hunger, and dying in numbers to make one who reads about them start in surprise. Something must yet be done with them, and for them. The nation itself, too, is held responsible for their life and care. Everthing has hitherto devolved on the War Department; but they are now becoming so numerous as to make it impracticable for the Department to do anything more. Various plans are proposed respecting these unfortunates, but nothing is yet determined on. The subject is engrossing many of the advanced minds of the nation, and will be an interesting one for some time in the future for us all.

Correspondence in Brief.

A correspondent at the West says: " All appreciate the noble course of the BANNER. You have ever been on the side of right and justice."

A Western friend, on renewing his subscription.

" The good time is coming; the Spiritual Philosophy

is being eagerly sought for in Wisconsin."

Miss lottle Small; of Portland, Me., writes that she will enter the Government service as nurse, provided her services are needed and she can go with ladies (volunteers) who are about to start on such a mission

Charles A. Hayden, of Maine, in a postscript, says: "The cause is flourishing in this State; the interest felt in regard to the Spiritual Philosophy was never better than at the present time. Meetings are being held in new places, and speakers have all they can do to answer the calla made upon them for lectures. I am speaking from three to five evenings every week, besides Bundays, and could do more if I were able

Phornest. I have seen, Mr. Editor, at various times in the Banner and Herald, since this rebellion commenced, prophesies given through mediums, from the spirit world, concerning this rebellion. Some were given long before the rebellion commenced, and of this class I will transmit you an extract frem a prophesy given through the medium powers of Joseph Smith, of the Mormon notoriety, which was published in a little pamphlet called "Pearl of Great Price." by a publisher in Liverpool, England, in 1851. The publisher's name is P. D. Richards, 15 Wilton

The publisher's name is P. D. Richards, 15 Wilton street. The prophesy was given through Smith in December 25th, 1852. The following is the extract:

"Concerning the wars that will shortly come to pass, segianing at the rebellion of South Carolina, which will eventually terminate in the dearh and misery of many souts. The days will come that war will be poured upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call for hehold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other na-tions, is order to defend themselves, and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, and shall be marshaled and dis-minimed for war.

N. S. Boren, M. D. Yours. Lo Barye, Heart Co., M., Hor. 11, 1868.

This Paper is larged every Monday, for th wook suding at dute.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 28, 1863

OFFICE, 158 WASHINGTON STREET, ROOM No. 8, UP STAIRS.

WILLIAM WHITE & CO..

POBLIBURES AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE. LOTHER COLEY, BDITOR.

the first time where he is also had a second The freque.

"I cannot believe that civilization in its journey with the sun will sink into endies night to gracify the ambition of the leaders of this revolt, who seek to Wade through slaughter to a throne

And shut the gates of mercy on mankind'; but I have a far other and far brighter vision before my gaze it may be but a vision, but I still cherish it. I see one vas Confederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild billows f the Atlantic westward to the calmer waters of the Pacific of the Atlantic westward to the calmer water of the facine; and i see one people, and one law, and one labytuge, and one it is, and, over all that vast Continent, the home of freedom and reluge for the oppressed of every race and of every citims."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

The Threshold of our Future.

We have many times said that a new order of things is to be established in this country, and that, too, at no distant day: that the State, the Church, and the body of Society was to be thoroughly renovated, and the machinery set going again upon higher and better principles, and by the bands of a purer class of public men than we have had in the past. Much of this has. no doubt, looked dreamy and, indistinct to many who would really like to believe it, while others have poobed at the very announcement of such a change, as if it were altogether impossible. Yet they do somehow feel that we have come to the threshold of different and better things in this country, which are to extend until the new influence is spread abroad over the world.

Now, on the least reflection, it is obvious enough to almost any intelligent and penetrating mind, that all this movement and progress is to be produced after the most natural methods, and in a perfectly clear order of events. In the first place, a new class of topics of larger, broader and profounder import to humanity-is to be brought forward for public discussion: and, in the second place, nothing is plainer than that the introduction of such discussion is to call for a class of minds such as have not hisherto taken any part in pub lie questions. Here is the whole matter in a nutshell. The exigencies of the time naturally push up to the surface a class of questions which could not be reached before, and the very need of meeting and treating them will press so strongly that only men competent to the task will duly make their appearance.

Who supposes, however his wits may happen to be bemuddled with old fashioned partizanship just now. that we are to be overridden with the same style of structors, to put upon the ocean with very little delay party leaders for the next twenty years with those a first class fleet, in case she should go to war with the from whom we have suffered for the last two decades of our history? Who professes such a perfect lack of front us, when he sees how very efficient we might befaith in all progress, even under the stimulus of the come in helping his greatest enemy. On account of strongest motives and the most preent circumstances. that he thinks the Old is never to be born into the New, that there is no result from experience, that years bring no wisdom, and that life is but an empty repetition of customs and habits, generation after generation? It is our beilef that very few of the people of this nation would be found willing to prosecute the war for the Union, even for another day, if they thought that the same men, or like minded men, who have fashlened its politice and governed its movements for the greater portion of the last generation, were to be invited to share in either the deliberative or the executive departments of the Government. And why? Northern Bear for coming to the rescue at so oppor-What is clearly to be inferred from this? Nothing, of tune a time. course, but the one fact at which we are aiming, and to which we would direct the attention of our readers +that the people have an instinctive faith that these present troubles are but the herald of better things.

violence - because short-sighted and ignorant men combine to resist the operations of growth - and some times by more slow, patient, slient and natural procosses. However it comes, we are on the watch-towers to welcome its coming. The confusion and temporary chaos has nothing to do with growth itself, nor with progress; that is the result alone of the violent resistance of men, whose passions take them off their feet at times, and render them blind to the proper methods of personal and national advancement.

One by one the new class of public men are making their appearance. The President is a great deal more accessible to higher influences than Presidents have been in these modern days. He is not at the head of a and suffering would have been avoided. There has noisy party organization merely, clamorous for spoils been talk of retaliating for the sufferings of our prisalone; but he confesses to the people his dependence upon the Power which rules above, his head, and thus juspires the country with a profounder faith both in himself and the source of all his wisdom. When, until now, was a mind like that of Robert Dale Owen at all influential in our politics?-a man who is not afraid to give forth his belief to the world, content to do the good which it is allotted him to perform, in his own way? And we could name a score more of proressive. Hberal, and always receptive minds, that are as certainly to mold the future of this nation, and catablish for it a new name with posterity, as they are permitted to live. Some are writers, some are talkers. ome are men of thought and silence chiefly; but all are wanted, and all will be felt in the future which is opening at our door.

Why will we not, every one, prepare himself to perform his part in the great work that stretches before us, without delay or the further urging of circumstances? He who can do even a little is of as great consequence in the sight of heaven as he who does the most, if he performs willingly, and with the unabated force of his faculties. It is no work for men to be petty and jealous about. The more heart and soul there is put into it, the better it will speed. The day has dawned already: let us be up and doing.

Children's Department.

With pleasure we announce to our thousands of readors that we have completed arrangements with Mas. LOVE M. WILLIS-whose stories for children we pub lished several years ago were so well appreciated—to edit a CHILDREN'S DEPARTMENT. Bhe will enter on her duties in this department next week, with an Introductory to the children who read the BANNER or Ligar;" to be followed by a beautiful story entitled. " MARY AMES; or, The Broken Promise."

" Peculiar."

Epes Sargent's new novel, which we fully noticed last week, was unexpectedly delayed in the hands of binders, so that dealers were unable to obtain their supply as soon as was expected. It will undoubtedly Spiritualists cannot live in barmony together, with the be on sale by Monday, 23d inst. . when we hope to be able to supply all our friends who may desire this ex | can? ceedingly interesting work. Price, (cloth bound.) In God's name we sak Spiritualists everywhere to \$1,50. Copies sent by mail free on receipt of price. Bead in your orders. "

The Sewing Girls.

A leading New York journal comments on the contrast between the acene to be witnessed at the manelon of Secretary Chase, in Washington, on the evening of his daughter's marriage with Gov. Sprague, and another scene in New York, on the same evening, in a public hall where several hundred sowing girls were met to discuss their forlors condition and petition for an increase of wages. It was a very striking, if not startling contrast, to say no more; and raises 'reflections of a painful character in every mind. The poor girls who expend the best energies of their lives in sowing at a rate of not more than two dollars a week, need to have justice done them before all others. They are patient under their heavy burdens, generally carrying burdens, too, of which few of our readers have any idea. They are deserving not merely of the pity of the community, but of their aid. That they should be crowded down to starvation prices, when all around looks so plentiful and promising, is a grim sattre on our system of social life, which should incite every living man to strive to correct it as soon as possible.

It is said that the sewing girls in this city are talking about holding a mass meeting soon to discuss the matter of asking from their employers an increase of wages. There is certainly need of this, but we hope that employers-at least those who have one spark of humanity and benevolence-will themselves forestall any action of the kind by increasing the wages paid to their overworked and meanly remunerated female employes.

Gen. Grant's Campaign.

When Gen. Grant took Donelson, it opened the way for him to Bouthern Tennesseo. When he fought and won the bloody battle of Shiloh, he won his way practically to Vicksburg. By the taking of Vicksburg, be opened the entire Mississppi valley to the Federal arms, and put an end to the war in the whole of that vast region. He did as much as one man to cut off the rebellion in the rear, and, by homming in the rebels into the Atlantic States, to compress them into an area where they must fight, without the power of escape. At the head of the large armies he has now in hand in Tennessee, North Alabama, and Northern Georgia, he is preparing now for one more grand movement, without doubt the grandest of all the combinations of the war, which will terminate the fighting virtually on both sides. He probably has it in design to take either Montgomery and Mobile. in connection with our navy, or Augusta. If he does the former, he compictely coops up the rebellion by taking possession of the entire Alabama river, allowing nothing to escape; if the former, he has command of the entire Bayanuah river, together with Bavannah, while getting in the rear of Charleston at the same time. This will drive the rebellion from the coast, from the Gulf, from the mountains, and leave nothing but its brains to be beaten out with a single blow at Richmond.

Cause and Effect.

If the visit of the Russian fleet in our waters has worked no other good effect, it has let an idea into the head of Napoleon which he perhaps did not entertain before. He can now see how easy it is for Rossia, by the aid of our ports and shipbuilders and naval con-Western powers of Europe. Hence he would not afthis wholesome fear he has ordered the six rams build. ing for the rebels in French waters to be stopped, and given prompt assurance that we should suffer annoyance from nothing of the sort. It was a lucky thing for us that we had so convenient an ally, at just the right time. We played off Russia against France and England to excellent advantage, and made them pull in their harns inst when it was of the utmost importance that the rebellion should receive no further word of sympathy or Angouragement from outside parties. Diplomacy is powerful, and has proved particularly so In the present case. We cannot be too grateful to the

Exchange of Prisoners.

The papers have been publishing the several letters which have passed between the agents of exchange for We are not destructives, in any sense in which it the United States and the rebels, in the matter of the can be rationally charged; but we are advocates of thirteen thousand unfortunate Union prisoners at growth, and believe that it is secured sometimes by present confined in Bichmond. It does not appear Government should not yield a point to the rebels, rather than permit the poor fellows who belong to their country, to starve and die at Richmond. Grant that the robels have cheated us in putting paroled prisoners (captured by us) in the field before they were fairly exchanged, according to the terms of the parole, we can only resolve to suffer ourselves to be cheated this once, and be sure and not let them do it again. Had Grant sent North the prisoners captured at Vicksburg, instead of paroling them, by which means the greater part of them were very soon afterwards put into the rebel army again, all this delay oners in Richmond, by starving as many of their prisoners in our hands; but we hope no such measure will ever be set on foot. It will disgrace us forever In our own sight, and in the eyes of the civilized world.

The Canada Plot.

From the revelations which we have of the Canada plot, and especially by the open admissions of the Montreal Advertisor, a journal in the open interest of Secessionists and refugees, it was the rebel intention, and it had been set on foot by the rebel government in Richmond, to set at liberty the two thousand rebel prisoners now held on Johnson's Island, and escape with them to Canadian territory, and thence to Halffax and home. Doubtless shey would have carried out still other intentions, had opportunity offered in the line of barnings and laying waste; it having been reported that they were going to lay Bullelo and Ogdensburg in ashes, besides destroying all the shipping belonging to Americans that they could get hold of. Their pretty plan was fortunately nipped in the bud, thanks to the timely intervention of the Governor. General of Causda, and Lord Lyons at Washington, All these things seem providential. Indeed, we have full faith that they are ordered by the higher powers, and are all working to the end of permanent peace and the healing of the wounds of the nation. At the critical times in the history of this war, we have not failed to observe that the benign powers all worked togother on the side of our country.

. The BANKER is not " unfaithful to true Spicitualism," friend Davis, and you do us great wrong when you intimate that it is. What do you mean by publishing "lengthy tirades?" etc. Have you forgotten the confidential conventation we had together previous to the Clark Davis confroversy? If you have not, please to deal justly by us. When you even hint that we ondorse free-lovelsm, you do us great injustice. We have always, on all occisions, repudiated it in toto, as our columns abundantly testify. Do us justice, friend Davis. This is all we sak. We seek no quarrel. If light and wisdom and truth they have, who possibly

work shoulder to shoulder for the advancement of the holy cause in which they are engaged.

Mr. Beecher's Return.

Mr. Beecher arrived in Boston, from England, on Saturday night, Nov. 14th, and took the cars for New York on Sanday night, erriving home before morning of the next day. He received a public welcome at the bands of his congregation on the Tuesday and Wednes day evenings following. All turned out to greet him. day evenings following. An entered out and merated for their attendance on so inclement a day church parlors were all thrown open, and people ad. mitted by tickets in order to svoid a rash and crowd. The Biercoption was exhibited in the body of the church, and a fine band discoursed welcome music. The delights consisted in convenstion, refreshment, flowers and music. Green letters were secured to the walls, as well as green wreaths and hanging baskets of flowers, with singing birds interspersed. The stranger had a pleasant greeting for every one, and.was offered in return expressions of the warmest feeling. This affair caused a good deal of comment at the time in New York, it being the most remarkable and characteristic one that had occurred there in years. Mr. Beecher comes home with a much broader reputation than he took away with him, even if he has not added strength and robustness to his faculties and sous riches to his fame.

Gen. Banks's Movement.

Our promising Eastern General is doing all that could be expected of him in Eastern Texas, carving his way with the sword as fast as the fates permit. He has threatened Brownville, on the Rio Grande, so that a conflict of a bloody character took place in the streets of the town upon the approach of his treens. part of the citizens being in favor of burning the place, and part of them being opposed to it. It is probably the lot of Gen. Banks to march across and take military control of Texas, rallying around the old fag the vest numbers of still resolute Union men of that State who are ready even to die for their country, when resistance promises results of a decisive character. We shall watch Banks's career in that foroff section of the country with much interest. He has an excellent element to operate upon and coope rate with, whenever he can reach it; and we look to see the same qualities of character displayed even more conspicuously on this broader field than he had an opportunity to do at home. If he trusts himself to the higher powers, as we have reason to believe he does ever, we look to see him leading the great movements of our national future in the appropriate field to which his capacities will surely masign him.

Church of England Patronage.

If we would know something of the value of the Church patronage which is at the dispessi, or control, of Lord Palmeraton. an English paper will inform us that it is a great deal beyond what the most of us ever dreamed of. Lord Palmeraton has been Prime Minleter during the terms of two ministries, for the space of seven years and a half in all. In this time twenty bishops and archbishops have been promoted at his hands to the rich livings they enjoy. The incomes of these twenty-seven bishops and prelates amount to more than one hundred and fifty thousand pounds; and Lord Palmerston has had the disposal of at least seventy thousand pounds worth of it. The primacy of England and Ireland have both been at his disposal. and on two occasions he has filled the archbishopric of York. His Irieh patronage, yearly, has amounted to nearly thirty thousand pounds. It is stated, however, that Palmerston does not enjoy the fat perquisites which were enjoyed by Feel. To recount a list of the incomes, with their sizes and value, which Peel. and Russell, and Aberdeen, and Derby, and Melbourne, and Liverpool, and Wellington, is enough to appal a reader accustomed to read even of the gold miracles yearly performed on the soil of California.

Rebel Correspondence.

The capture of the rebel steamer R. E. Lee, off Wilmington by Union vessels, has brought to light a mass of correspondence of more than ordinary interest. The packages of correspondence found on board come from influential residents abroad, and addressed to the leading men of the Confederacy, from Davis down, let in more light upon the present condition of their affairs than anything we could ask for from any other quarter. One man, named De Leon, discloses what he styles his .. inmost thoughts " to the rebel-President. He tells him just what he thinks about matters and things. He does n't believe Napoleon is tion, "What has prosperity worked out for her?" going to do much for them. "God grant." says he, She then proceeded to give a word-picture of her repti 'i may be unduly suspicious and distrustful; and that we may get more substantial aid and comfort from Napoleon than I either hope or expect." Again be mys: · i am not a prophet, and may be deceived; but as far as I know and can see, there has been, and is to day. as little real intention of speedy recognition by France as by England." . We are all groping." he adds, .. in the dark, at this moment." This is important news to us just now, and should help encourage us to additional effort to bring this matter to an end. How It will end, is known to all.

The Poor Prisoners.

-The cry of complaint still goes up from the press, that twelve or thirteen thousand Union prisoners are suffering and dying in the loathsome prisons in and round Richmond, for no other reason-if indeed any can be actually stated—than that a point of eliquette. or veracity, or something of about the same importance, is at issue between the Commissioners of Exchange. It is shameful beyond expression, if it be in. deed so. Our Government will never stand excused before the civilized world, nor exculpated to the popular conscience, if it will tolerate such barbarity as even the possibility of starvation for several thousand unfortunate men, for the fancied advantage it is to gain in the field. There can be no gain by such a practice. Let the Government waive-not yieldthe point at issue for a time, and go forward and exchange man for man just so. for as they have of our men to exchange for theirs. We are certain that the advantage of numbers is on our side very decidedly. Then let such as remain be argued over, after exchange has been effected, just so far as they will agree to it. We see no reasonable objection to some such course as this, nor have we heard one releed by any journal or individual competent to the giving of rea some at all.

France and Mexico.

A party is now springing up in French governmental pircles -so says a Paris writer-which openly favors the annexation of Mexico to France. The party probably originates with the fact, now being rapidly discovered. that Mexico is not conquered, after all, and that there le no way but to annex, because they cannot conquer. Some of the Paris papers are giving publicity to a cor. respondence from Mexico, in the course of which it is stated that the truth about the French occupation has been appreced, for that the whole thing was edious to the great body of the people, who were ready to throw off the yoke when they deemed the opportunity proper one. It is confidently affirmed that the Empe for sees and feels the difficulty of the Mexican situation. Now that Russia defies him with her diplomatic thunder, and by her friendship with na makes it bakardous for him to come to an open rupture for the sake of befriending the rebels, he hardly knows how to die pose of his Mexican elephant, and atauds wishing some one would come along and take it off his hands," Ma poleon is hardly "master of the situation."

We call attention to Miss Belle Bush's die your in another column,

Mrs. Cuppy's Closing Lectures. On Bunday, Nov. 18th, Mrs. Learn Cuppy pare tie olosing lectures of her course, at Lycena Hall, in the oity, and considering the drenching rain storm which prevailed all day and evening, she had large madimen, and all listened with marked attention to her internet ing discourses, no doubt feeling themselves fall-Mes. C. evidently grew in favor with our people has ing her short stop with m, for the more they heart her speak the better they liked and appreciated her, We hope are long she will pay us another whit for there are many either places out of Boston where all "The Ideal and the Real " was the theme of her

remarks in the afternoon. She gave some fine man ing in support of her assertion that the Heal week was in fact the real world; maintaining that every thing is the real world, as it is called, is pirithalls, while in the ideal world everything is oternal and has an imperiabable existence. Among her many Mester tions she took the human form, what is generally ceded to be the real; but this was not so, for the form, which only encased the ideal or spirit, was perimake, while the nonl-which we could not see, and cone quently was ideal-was imperishable, immortal-threal. In her aliusions to the works of the great misde of the past and the present, showing how widely differ. ent was the ideal pictures formed of them, from trading or examining their works, to that formed, after a personal acquaintance with them, she made a very heepy point in reference to Charlotte Brente, who, ale said, bad lived in obscurity for thirty years, stimet, ing the attention of ne one-for her real self was not seen-until she had electrified the world by the beil liant productions of her pen. What gleries ideals were created in the minds of the million. How they yearned to behold the resi somen. And yet how great was their disappointment when they saw the plate looking, uninteresting and unentertaining Cheelette, modestly shrinking from the world's gaze. And why Because they only saw the women-form and not the real soman, for she could only be seen in her writion. They had not the key to open her inner seal. Day thing we behold, in one sense, she said, is immerial. every thing of beauty and design lives forever, for it in an expression of what the designer intended, though not to its fallest extent. It is the inventor's ideal which lives ja the future, while the material pater away. What we see in daily life is but a faint little the reality within. Thus many pass through life misunderstood because they cannot give expression to the feelings of their seuls. Oh mertals, do not be toe heaty in passing bareh judgments, but bless your neighbor for what he is, and not condemn him for what he seems, for you see not the reof.

This brief review bardly given the reader so idea of the happy manner in which she handled the subject.

In the evening she announced her subject thes: Presperity regarded as a borrier to political, social, spiritual and individual progress." After some proliminary remarks, she proceeded to show that man's first and greatest object in life was to obtain property, but after that was accomplished, then came the ext results which generally follow, from the effects of lade lence and relaxed energy. After dwelling upon this for awhile, she took up, as a further illustration of her subject, the ancient nations of the Old World, beginning with glorious old Rome, which, she mid, prespered all too well : for in her abundant prosperity she forgot her duty to bernelf and humanity. Now her works of art are but moursful monuments of her de parted greatness, and poor, starving mendicants throng ber streets.

She proceeded for awhite to held up to view other cotemporary nations who are in a like decaying cook tion with Rome, only a little mere so, and came dewn to France of the present day, which, with all her apparent greatness, could only keep the Emperer on his throne at the point of the bayonet. She is now tot. tering, and will ere long be remembered among the great nations that were.

Then, in a voice of carnest import, she exclaimed, England ! what is she? An aristocracy, treading his the dust the pobrand the weak! Her Queen a mere puppet in the hands of the ministry. She left Eng. land by quoting this significant sentence: "A proof spirit exalteth before a fail."

Then bringing her observations nearer beme. she descented upon America, asking the pertinent que that she had forgotten the simplicity of her early days -the simplicity and truth of her Washington and his supporters—that prosperity had led her to adopt many of the follier and mistakes of the older and decaring nations of the Old World, till she almost lost sight of the simplicity of a Republican government.

She then proceeded in a happy vein, spiced with ecasional sarcasm, to show why prosperity was a larrier to religious and individual progress. But we vil net attempt to follow her in detail. Her points west clear and well made, showing that in all ages men less been unable to bear too much prosperity, that it was detrimental to their personal good, and stanted their religious growth and spiritual aspirations.

At the close of each locture, the lieteners aralled themselves of the opportunity to ask questions, which the speaker answered with great prompiness and pri-

Adulterated Coffee.

People whe buy ground mixtures for offer, al think they are getting the real article, are weblic mistaken. We venture to say that diseases of the rious kinds are engendered by the use of the suff shi in our gracery stores as "pure ground coffee." Red the following, coffee drinkers, and you will see at east that what we say has some foundation in treth. The Legislature ought to take this matter in hand, "nift" it to the bottom. The bealth of the perph should not be tempered with in this way:

"A London Professor lectured recently on adulus-**A London Professor rectanged recently on authoritions of feed. He handed reund coffee which was prounced excellent, then told the audience that my had been regaled with a mixture of hullesk's block chicary, sheep's liver dried, and old coffee green. He gave them capital porter, too, made of spiritual wine, gum anable, and burnt augus.

Premetion of Col. Shepard.

Our townsman, Co). Issue P. Shepard, of the Red Missouri Begiment, recently stationed in Enters Louistane, has received the appointment of Belpain General of Volunteers. His appointment was strang ly recommended by Brig. Gen. T. Kilby Smith, Kept Generals Grant, Steele, Sherman and others, for merterious military and either distinguished services in Bouthwest. Gen. Shepard, after a campaign of our two years' laborious service in the Beld, shieless ! short furleugh, and paid Boston a visit last wat-His family still reside bore, we believe.

Aid the Government.

Great efforts are being made in all directions in erait our armies now in the field, and with second The people are waking up to a sense of their and are moving in cornect. This is right. At the Government in every possible way.

Give us Music.

If the ally authorities would employ a fee heald Music to consistently play at the different read for palletments, we are of the opinion that it would then anything eraters could say so the action. The state of the s

U. Clark in Maine.

Urlah Clark lectures in Bangor, Sunday, Nov. 29th. Bangor, the Slet; Bucksport, Wednesday evening, Decomber lat; Belfast, Thursday evening, the 2d; Cam 5th; returning to Boston on the 7th.

Miss Lizzle Doten

Speaks again in Lyceum Hall, in this city, next Sunday afternoon and evening. Our friends will observe that the time for commencing the meetings is changed an helf hour earlier. The time now is at 21-2 and 7 o'clock precisely.

Missouri Senators.

The Missouri Legislature, last week, elected to the U. S. Senate two radical emanicipationiete, viz.: B. Gratz Brown, Esq., and Hon. John B. Henderson Missouri is determined to be a free State.

The Lyceum Sociables.

These Sociables are becoming very popular, if we may judge by the great numbers who attend them. There was a full attendance on Tuesday evening last, notwithstanding the storm. Another of the series takes place on the 24th inst.

Announcements.

Mrs. E A. Biles is to address our Charlestown neighbors next Sanday.

Mrs. M.'S. Townsend speaks in Milford next Son-

Mrs. C. P. Works is lecturing on the Spiritual Philosophy in Troy. Vt. and vicinity, for the present. Dr. L. R. Coonley speaks in Utica, N. Y., Nov. 20th and Dec. 6th.

ALL SORTS OF PARAGRAPHS.

We are under obligations to Mrs. Louise M. Patterson, of Dayton, Ohio, for the excellent report of the Richmond, Indiana, Convention of Progressive Spiritualists, printed on our third page. The remarkby Mrs. Laura Cuppy. Dr. Cooper and others, will be read with interest.

istence after death," which will be found on our second page. Also, a lecture by Dr. Child, of Philadelphia, on our eighth page.

.. The Spirit's Consciousness in the Spirit-world,"

The prediction that we should have an early and very cold winter, do n't seem to be verified hereabouts. as we had last week copious rain, followed by extremely mild weather for the time of year.

Typhoid fever is prevalent in New Haven. Ct., among the returned soldlers there. The N. Y. Evening Post says that the disease was generated in the mershy lands above New Orleans, and is aggravated by a change to a northern climate. To which the edi-. if the anthorities will consent, we will send a physician of the Hygienic School to New Haven, whose practice will diminish the mertality from five per day to none at all.

The Emperor Naploleou's speech on the opening of the French Chambers, according to the English papers, means war. Russia understands what Nap. is up to, and is fully preparing for any emergency. . The Ball will open " in Europe by-and-by. God help the poor creatures who are to be sacrificed in consequence.

The Liberator reprints a scurrilous pro slavery artlcle from the N. Y. Journal of Commerce, headed "The little skeptical as to the truth of the allegations against Preed Negroes," introducing it in the following sharp the distinguished individual in question. We believe of the Journal of Commerce's remarks that the .. Do. mocracy " are dying hard:

"There is an amount of malice, dissimulation, mendacity, and other features of heartless scoundrellsm in the following article, sufficient to stock a penitentiary

DELICIOUS .- We acknowledge the receipt of a fine Chelsea.

A man to be eloquent, must be in earnest in what be saye.

One of the greatest sine the covetous man practices is to starve his stomach to fill his purse.

By the recent capture off Wilmington, N. C., of the blockade runner Connubia, owned by James A Sed. den, rebel Secretary of War, our Government came in possession of valuable documents; among other papers was one which stated that ex-Mayor Wood, of New York, is going into a joint stock company with a firm, ander the name of "Tremaine & Co.," to furnish vessels to run the blookade, and supply the rebels with materials of war.

In families well ordered there is always one firm and sweet temper, which controls without seeming to dictate. The easence of all fine breeding is in the gift of conciliation.

Trote expressed the belief that a certain miser would take the beam out of his own eye if he knew where he could sell the timber.

Connecticut is celebrated for its bass-wood bams. but New York is rather ahead on spruce yeal, for a deputy sheriff in one of its towns posted up the following notice: " Taken on execution, and will be sold at auction on the 24th, one express waron, one-individual half of a lot of spruce logs estimated to make forty-five feet of boards and two calves."

What is everybody doing at the same time? Growing bider.

The officials connected with the conscription depart ment of the Government, have finally conceded that conscripts in the late draft who have paid \$300 for exemption, will be exempted from any other draft for three years. The former decision that they would be held liable to the next draft, has been abandoned,

A Chear TRUTH,-Though we travel the world over to find the beautiful, we must carry it with us, or we and it not. [We give this, hoping it may beneat sev. eral croakers of our acquaintance.]

Dr. Cummings has selected the year 1867 as the close of the present economy. He believes that the last desperate bettle before the end of the world will take place near Jerusalem, between Franco, England and Russia.

John Brough, the Governor elect of Ohio, was educated in a printing office, and was for many years a leading editor in Oblo.

PERSEVERANCE. - William M. Stone, lately elected governor of Iowa, when studying law, twelve years ago, worked eight hours a day for the purpose of earn ing money to pay his board and tuition.

SUNSHIER.—Sectusion from sampline is one of the misfortunes of our civilized life. The same cause which makes pointo vines white and aickly, when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose

PRE-ADARITE EVIDENCES .- The editors of the Scientific American have received from California a piece of and lectures with his magnetic, electrical and epiritual wood from a tree thirty feet in diameter, the annual experiments in Bradley, Monday evening, the 80th; rings upon which indicate the age of the tree to be 8,300 years | This leaves the saplings of our sucient friends, Nebuchadnezzar and Bocrates, standing out in den, Friday evening, the 3d; Bookland, Sunday, the the cold, and carries our mind back to a period long before Ere ate the stolen fruit from an apple tree, and Adam instituted the tailor's trade by stitching fig leaves into aprons for " self and spouse."—A remarkaable petrification of an entire tree was lately discovered in the Baltimore mine, at Wilkesbarre, Penn., by the miners, white blasting for coal. The piece of the trunk taken out weighs five thousand pounds, and still there remain the roots and the top of the tree em bedded in the coal. There are also to be found in the same mine, petrifications of the cactus, and other plants peculiar to a tropical climate. - On Desolation Island, southeast of the Cape of Good Hope, fossil shell fish and whales have been discovered on a mountain two thousand feet above the level of the sea.

If Congress will step in and rectify the abominable blanders of the War Department, two hundred and fifty thousand troops can be raised this winter. There should be a cash bounty of \$500, and the wages of the soldier should be carried to \$20 per month, the same as the Massachusetta Legislature has authorized to be paid to her recruits. Let those who will not go the War be taxed heavily to pay those who will. It is just and honest to pay the men who fight generously. It is not right to compel poor men to enter the army without bounty, or good pay, while men of wealth lag behind.

The true theory of woman's rights is to educate the girls thoroughly, and then let the women do as they have a mind to.

The Five Points. New York, which has baffled all the attempts of bumanity and religion for its purification, is now being occupied with elegant marble stores. Trade will soon accomplish what preaching bas falled to do. .

There died the other day, at Metz, France, "a gentleman connected with the press." who deserves a word of respectful memory. His name was Collignon. printer in that town, and son of a printer in that town, who was the son of another printing Collignon of the same lik, who was ditto to ditto, and so on up Read Mrs. Cora L. V. Hatch's lecture on "Ex. | primary Pierre Collignon, printer at Metz in the year stence after death " - high " - high" the unbroken honorable and ancient family line to a

Portugal is only \$45 miles in length, and the young prince who was born there the other day, has a name so long that it reaches over into bpain.

Look not mournfully into the past-it comes not is the subject of the remarks of an invisible, made at back again. Wisely improve the present-it is thine. our public circle. A report will be found on our sixth Go forth to meet the shadowy fature without fear, and with a manly heart.

> Solomon Storgis, the wealthiest man in Chicago, having made a million of dollars the first year of the war, passed through Springfield on Thursday last, on his way to the Hartford Asylum-he being a raving maniac. The responsibility of so, much money made so easily in such a short space of time seems to have been too much for him.

The Mobile Register says: "The negro is no longer an object of small talk in the South. The people of tor of the N. Y. Berald of Health replies, that the the South have a place for them, and that is in the reason given by the Post is " nonsensical." and adds: army. There should be no distinction in color when a man is willing to fight for his home and master."

The excitement occasioned by the question of an exchange of prisoners is increasing. Every one laments the obstacle to the release of our suffering soldiers, who are starving to death in rebel prisons. The President is in favor of adopting some measures which will bring about this desirable result, but the Secretary of War opposes on grounds of policy.

The suit for crim. con. was brought against Lord Palmerston, on his eightleth birth-day. The "frail fair one" is said to be a parson's daughter. We are a (but just) language. It is evident from the tone it to be a plot, gotten up expressly for the purpose of extorting money from bim. It seems the parson of fered to "nettle" for a certain sum, which was refused, of course; a "public exposure" resulted, and the divorce suit was instituted in consequence. We predict that Pelmeraton will weather the storm in safety, and brand with infamy his traducers.

An old lady in New Haven, whose hen lately quit laying, named her Macduff, so that she would "lay

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PRETTWORIALE:

Since my residence in Syracuse, commencing July 17, 1869, I have registered 9000 operations, and for the satislaction of invalids, I will give the names of a few who have been cured by me within that time: Are, Eliza Pitam, 38 Shandins street, Utles, N. Y.—Suppo-rated Tunor, eight years' standing, perfectly removed with

Dr. M. W. Millington, Stanwix, Oneida Co., N. Y.—Amau-rosis. Blind twenty years. Bad not seen his wife or chil-dren during that time. After one operation recognized them mmediately. His joy at the sudden restoration (he ease) is nextorestible.

nezpressive. Mrs. Hartha Cook, 4 Pine atreet, Utics, N. Y.—Cbronic Henatitis, or Liver Complaint and Dyspepsia; perfectly cured with one operation. Mr. Alongo Milos, Manneville, Jefferson Co., N. Y .- Great

Mr. Alonso, Milos, Mannevillo, Jefforson Co., N. Y.—Grest Nervous Depression, and General Deb thuy, three years, had been given up by his physicians as incurable, and advised to resort to a fareign climate as the only means of comfort. Oan be referred to.

Mrs. J. J. Squires, of Cooperatown, Otsego Co., N. Y.—Blindness; Yery obstinate chronic inflammation and granulation of the lids, seven years' standing. Oan now see as well as anyone, and free from pain. Any inquiries made of her will be promptly answered.

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

Mrs. Catharine Flint, Litchfield, Herkimer Co. N. Y.—
Spinsi Difficulty and Liver Complaint, forty years a great suffer. In fifteen minutes was reatored to her natural condition, and perfectly fee from pain.

Mr. A. H. Tift, Pierpont Manor, Joffsmon Co., N. X.—Bad case of Bronchitis and Bleeding of the Lungs—a good case to refer to. Inquiries made of him will be promptly answered

Mr. P. Hubbell, Postmaster at Goddes, Unondaga Co., N. Y.

Tarkible case of Ashburg. Perfectly cased, and can be recase of Asthma. Perfectly cured, and can be re

ferred to.

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

Behraim Smith, Kasong, Co. N. Y.—Dysuppala; a great sufferer for years. Perfectly restored with one operation. Can be referred to.

Mr. Edward Beach, Bouth Butler, Wayne Co., N. Y.—Hopeless case of Rheumatiem—joints badly calloused, limbs contracted. Unable to food or dress himself. For the years unable to walk, even with crutchess—moved about in a chair in a chair.

unable to walk, even with orutches—moved about in a chair on rollers. Hade to walk in a few minutes, without even a on rulers.

Itself been treated by six different physicians, at an expense of \$400, without benefit. Was told the same day by an eminent physician of Syracuse, that no power on earth could benefit him. He is now able to walk, rejoicing in new

could benefit him. He is now able to walk, rejoicing in new life. Can be referred to.

Mrs. Welcome Spencer, Collamer, N. Y.—Fover fore; great suffering for years; treated by several physicians, without benefit. Perfectly curred with our operations.

F. A. Stauton, Piccolz, N. Y.—Bheumatism; perfectly curred with one operation.

Mrs. Eleots A. Fellows, Syrsonse, N. Y.—Ovarian Tamer and Proispeus Uleri. Perfectly curred.

Mr. M. Redman, Eibridge, N. Y.—Belatics and Spinal Disease, thirty years. He says it seemed like a new life. Mr. R. is one of the oldest and best farmers in she State, and can be referred to.

R. is one of the eldest and best farmers in the State, and can be referred to.

Mrs. Joseph Hanchett, Phœnix, N. Y.—Heart Disease and Nervous Debility. Can be referred to.

Mrs. John Soules, Clay, N. Y.—Chronic Inflammation of the Kidneys and Bladder. Perfectly cored.

Mr. Augustice Show. Brewerton: N. Y.—Hip Disease nineteen years; used crutch and cane fourteen years. Left crutch and walked away, with one operation.

Mins. Hester Tuller, Mexico. N. Y.—Paralysis of Optio Nerve. Made to see perfectly clear and distinct with two operations.

operations.

Miss Hary E. Beeley, Eibridge, N. T.—Hip Disease eight years; four weeks unable to its down; seven years unable to walk without crutches. Is now eleven years of age, Has left her crutches, and can walk as well as anyone. Her phoph can be seen at my rooms. . Joel Hinman, Willowysie. Oneida Co., N. Y.—Wen :

Mr. Joel Hinman, Willowsie. Onlide Co., N. T.—Wen; twenty-five years' standing, perfectly removed with one operation of five minutes.

Mr. Hency Remington, Copenhagon, N. T.—Most distressing spanneds action of the nerves of the stomach. Confined to his bed most of the time in great agony. Perfectly restored, and can be referred to.

Mr. W. H. Bennett, Plank Road Post Office, Onendaga Co., Mr. W. H. Bennett, Plank Road Post Office, Onendaga Co. Mr. W. H. Hennett, Finnt total rest close, conducing too.

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Chapter 6.—In England.
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Chapter 7.—1857-8.—France, Italy, and Rusaia.—Marriage.
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CHAPTER 2.—Pictures on Burrounding Objects. Daguerican Pictures: Pictures taken in the Dark; Pictures taken on all Bodies continually, and enduring as those Bodies; All past History thus Recorded.

Pass answer who received.

Otheran 3.—Psychometry. Dr. Duchanan's Experimenta;
Effects of Mediches upon Persons when held in the fland;
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Characters described from Unseen Letters.

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Characters. C.—Utility of Physchometry. Utility of Psychometry to the Geologist, the Pateontologist, the Miner, the Astronomer, the Physiologist, and the Anatomist; Its suploment in this cure of Diseases; Its benefit to the Artist and the Historian; Radiant Forces passing from Human Bengs and Induceding Others; Influence of a Country on the Country in which they live; Influence of a Country on the People; Woman more susceptible to Psychometric Influence than Man; Psychometry as a Discover of Crime, Character, —Mysterios Revealed. Fortune-Tolling; Dreams;

CHAPTER 7.—Mysterios Revosiesi. Fortune-Telling; Droams; Relies and Amuiots; Hallocinations. HAPTER S .- Conclusion. Parchametry re of the Soul; As the Body becomes Weaker it becomes Stronger; Evidence of our Suture Existence.

PART 11 -Questions, Considerations, and Buggestions. How ATT II — Questions, considerations, and suggestions. now Objects are soon Psychonostrically; Seen best in Parkeness, and with closed eyes; Why called Sight; Meameric I floores not needed to induce the necessary Scussiveness; Where the gaze is Directed; Why the Psychometer is unable to soo some Objects; The Nature of the Light by which Objects are Seen; How the Psychometer Travels, or appears to Travel; How account for the Hearing of Sounds; Going backward in Time; Continued Effects of ; Doparted Spirits; Predominent Influence

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Nov. \$1.

UNION SOCIABLES! Will common of the Union Learning at Location Hall will common on Tuesday evening, Oct. 50th, 1863, and continue every Tuesday evening through the season. Music by Holloway and Edmand's Quadrille Band. 6m Oct. 10

The Apocryphal New Testament, Nov. 14.

Nov. 1 SPIRITUAL HAND-BOOK,

PLAIN GUIDE

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Ita Contenta, in brief are :- 1. Author's Preface; 2, Table of Contents; 3. Celestial footprists, waifs from numerous ancient and modern authors in proof of spiritual intercourse. Rapter t .- History, ancient and modern, rise and progress, statistics and gerious triumphs of Spiritualism; voices of the pross and the pulpit. Chapter 2 .- Variety of phenomone and mediumenip, and a condensed mass of starting manifestations. Chapter 3.-The various phases of Spirituallet bellef; Bible statement with nearly two hundred texts. Chapter 4.—The popular objections, theories and slanders answered; "Free Love," "Affinity," marriage, etc., calmly and thoroughly discussed. Chapter 5 .- Nincty-five quertions, with numerous Bible texts to religionists and skeptice. Chapter 6.—The spiritual philosophy explained; mediums numbered and classified; how to form circles, develop mediumship, and enjoy celestial communion free to all. Chapter -Quotations from neatly a hundred spiritual writers authors and speakers. Chapter 8 .- Organizations, ordinances, forms, etc.; how to advance the cause, form meetings, conferences, Bunday-schools, etc.; lecturers and mediums; counsels, cautions, warnings, impostors. Chapter 9.—Address to Spiritualists; the great crisis; wars, revolutions, slarming yet hopeful signs; various practical hints and cautions; personal and general reform; touching incidents; hopes, oncouragements, cunsolations, stirring appeals; startling issues; moseage from the spirit-world. Index.

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OR PSYCHOMETRICAL DELINEATION OF CHARACTER. MRS. A. B. SEVERANCE would respectfully announce to the public, that those who wish, and will visit her LTL to the public that those who with, and will visit her in terson, or send their autograph or lock of hair, she will give an accurate description of their loading traits of character and peculiarities of disposition; marked changes in past and future like; physical disease with precription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage, and hints to the inharmentously marriad, whereby they can resters or perpetuate their formar love.

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Each Manage in this Department of the BANKER we claim was applen by the Spirit whose name it beers, through the instrumentality of

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

These Messages indicate that spirits carry with them
the observational factor of their carrielles to that beyond woether for good or evil. But those who leave the earth-phere in an undeveloped state, oventually progress toto a higher condition,

We ask the reader to receive no doctrine pat forth by Mairits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

THEME CIRCLES AND FREE TO THE PUBLIC. Banner Establishment is subjected to considerable extra expense in consequence. Therefore those who feel disposed to aid us from time to time, by donations, to dispense the bread of life thus freely to the bunger-ing multitude, will please address "BANKER OF LIGHT." Beston, Mass. Funds so received promptly schnowledged.

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NOONS. The doors are closed at precisely three o'clock, and no person admitted after that time.

MESSAGES TO BE PUGLISHED.

MESBAGES TO BE PUGLISHED.

Torsday, Orl 20.—Invocation; "What do you understand by Clairrepance?" Questions and Answers: Wm Brigge, to his friends. In Boston; Annie T. Wellson, to her parents, in Quelec; Thomse P. Algers; Harroy Moore, to his friends, in Breeklyn, N. Y.; Petor Reity, to his wife, in Uttea, N. Y. Monday, Nov. 9.—Invocation; "The Law of Noccosing;" Tous by Josephine Carlion; Allen M. Brannan, of Troy, N. Y.; John Drew, to his Gianda, in Tarryton, Ht. Philip Thompson, to his friend, Amos Todd, of Knoxyllie, Tenn.; The Brooks, to his family, in Springfield, N. Y.

Tursday, Nov 3.—invocation; "The Natural Goodness of Man." Bolomen Low, to his son, John J. Low of New York; Thomes Andrews, master of the ship Wm. Kens, to his wife; Anna Albott, to her father; Alexandor Abbott, now sick at large day, Nov. 8.—Invocation; "Patality, Responsibility

Taursday, Nov. 8 .- Invocation; "Patality, Responsibility nauraday, area, o.—anvectation; "Fatasity, Robbonstillity and Accountaintity;" Thomas Dilloway, of England, who tied in America to his family; Fanny Elweil Banborn, of Raston Ala., in her parents; Wm. S. Grover, to his mother, in Peru, III; Minuis Wattaco, to her parents, in New York

Monday Nor 9 .- Invection; "The condition of there

Monday. Nor h.—Invocation; "The condition of there who pass from earthly lies is infiner; 'Poom by "Birdis," (Auna Cota Wilson) to her parenia, in this city; Radch Abridge, to fricate in Maine; Adrinone Bappaod, to her mother, in Montpeller, Va.; Tom Balliston; Margaret Boylenson, to Mr. Dette, of Now York.

Tarchin, Nor. in—Invocation; "The condition of children prematurely lears; "Thomas Morton, of Bollingsworth, Rog.; Tol. Alfred M. Welsh, to his friends at the Bouth; John Welsh, to his friends. in Troy, N. Y.; Alice Emery, of Brookher, N. Y. he her father, in Gen. Banke's empodition.

Thursday, Aor. 12.—Invocation; "The resisting of Feil;" Dr. Enchrict Emmons, to his friends; John Dean, of Mass Cavalry; Frances R. Bridgely, who died three days since in feathers, to her parents, living in Utics, N. Y. Mark Banches, to her parents, living in Utics, N. Y. Mark Banches, to her parents, itsing in Utics, N. Sender, "Ablance Cavalry and Answers, Andrew Fersons, to his heating, Jaimes; Frederick Alonge Cha a of Ballimore, Md.;

Norther, James ; Preserick Alongo Che o of Baltimore, Mid; Major Thomas Mer Factorick Alongo Che o of Baltimore, Mid; Major Thomas Mer Factori, to Matthew Grows.

Thereday, Nor. 17.—theoretion; "Can a man control life you dopting?" Questions and Anawers; Enoch Owans, to justification of Control of the related to the rel

Invocation.

th Life, whose wondrous volume we are ever reading, what art thou? Oh, we are confused and leadldered as we listen to the roar of thy ceaseless changes. Oh Spirit of Elernity, the human soul con tinually demands to know more and still more of thy power, and then turns and beholds thine angels giving human life, volume after volume, and reading sentence after sentence, calling the human soul nearer, still uearer to then. Oh Life, yet we are bowildered; yet we fail to comprehend thy spirit; yet we fall to fully realize that we are reposing upon thy parental bosom. and are receiving lessons from thee hour by bour, moment by moment. Oh Life, we demand still another lesson. We ask for still higher manifestations. The human soul stretches out its arm toward then, ob Father. It cannot fully comprehend thee, for thee art Elernity, all of the Past, all of the Present, all of the l'uture. Oh lafe, teach un to be constant readers of the book of life, to read well the lesson of the present. Tuneh us, oh life, to adore thine every creation; to call all things sacred and nothing common or uncican that owes its existence to thee; for art thou not a parent to the lowest grain of life? Oh Father and Mother, the human soul calls thee Father and Mother, because thou hast taught it to look up to thee for support. It (cels its weakness, its childlike depend ence; leels that thou art infinite, and realizes that It to treet but finite. Oh Suirit of the Hour, baptize us anew with the spirit of Truth. Though it come in simplicity crowned with meckness of form, through the humble aphere of human life, yet we will ball the coming, and know it is from thee, Father, and we, for the gift, will chant thee praises through the present and through the future. Oct. 15.

The Spirit's Conscioueness in the Spirit-World.

Brinit -What subject have the friends to propose for our discussion this afternoon?

Summer .- Please state something of the cause why some spirits barely lose their consciousness while leaving carth, and are so quickly sensible of the spirit world, while others are unconscious of the change for months or years ?"

There are many causes that would produce such an effect, but one of the most prominent that presents it self to view may be found slumbering, if we may so speak. In the darkness of ignorance pertaining to yourselves as human beings. If you fully understood the laws which govern you as physical machines we should have less sleeping in the spirit-land. Instead of slumbering for months, years, or centuries, it may be, after death, the condition of unconscious life would be hat momentary.

It should be remembered that nine-tenths, to say the least, of all who pass to the spirit-land before old age, come in consequence of ignorance, of distant. which is the child of ignorance, sither mental or physical. When the physical form takes on disease, or the spirit leses control of any portion of the human body, which is equivalent to disease, then you straightway fly to some remedial egent, that you may remove the disease, and thus enable the spirit to resume its control again; for disease is but a withdrawel of the spirit from that portion of the buman physical form. either total or in part,

As you go forth to seek after remedial agents, you are apt to employ those not best adapted to the case. It may be, and doubtless is, the best you are conscious of; but if it were the best, far better and higher ones would not be given you. Now in consequence of making use of remedial agents found in your kingdom, it Is, alse I often to the injury of the spirit For if you force that spirit to yield up its control of the physical brain, then the physical body will take on disease, and the consequence will be the spirit will lose its power of consolousness and thus simmber, it may be, a week, a month, a year, or thomsands of years, as the cam may be. .:

Now you should not with extreme care such agenta as are employed to producing your artificial sleep. These hodies had better pass through the crucible of intense physical suffering, then to be made the servante of ignorance!' Hat servitede to imposed upon the living spirit. You think you produce a stuper alone through physical life. This is a mistake, for the human spirit is in a greater or less degree affected, and when that spirit is freed from the physical hody, it is obliged to carry with it to its new home the unconsciousible entorced upon it while in the body, and through physical life it is deprived, to a very great ex-

womanhood, lu the epirit world.

Human beings have ever folt a dread of physical pain, houce they have devised various means to rid garden of Eden-that is the most attractive tree there themselves of it. But all these agents employed by you for that purpose, bring you, as it were, ellence be eternally damued." (Then you would be sare to for the moment; but they will only bring upon you est it, would n't you? | Yes, it's human nature to do greater suffering in the end. You had better atone for so all the world over. It always wants to reach the sin to-day, then to wait until years are added to it; for fruit that is bighest, you know. It scome to me that rest assured Nature asks for compound interest al. If God knew soything about human unione, he would

This one great cause may be called the parent of all other causes, leading to loss of consciousness after under proper conditions, it can remain unconscious you have lost the power of consciousness even for a mo-

reveling in a welcome on the other side. And again we know of thousands who remain locked up in an al- the face of the earth. They 've all got their Bibles. great. Now there must be a cause for this difference of condition after the change called death, upon the part of different individuals. We believe if the passage were natural, there could be no long elience. no great sleep upon the part of the disembodied spirit after death. You dissolve the connection between bim?] Well, man's opinion of himself is generally spirit and body, because you shrink from physical soffering, and because you do this you impose upon the It's the power of life. You may call it the spirit, or spirit a long term of unconscionaneas. Uct. 15.

Questions and Answers.

Ques .- What changes does the spirit undergo that sleeps a thousand years?

Ans .- We believe the spirit will wake up and take bold of the conditions of eternity, precisely where time left them. We cannot realize that it passes through any change during that alumbering condition.

Q - is it conscious of the lapse of time? A .- No, certainly not; for anconsciousness can never he made consciousness.

Q .- Do not all spirits wake up eventually in the P. pint-world A .- Certainly they do; for total unconsciousness, or

sternal slumber, would be equivalent to annihilation. The power of the homen spirit may be temporarily arrested, but never annihilated. There must be a condition of waking up. as there was a condition of pass ing into unconsciousquest.

Q .- Why is it necessary to have a fixed time for waking up to conscious an?

A .- The necessity depends upon surrounding conditions, upon conditions that attended the spirit at the time of its resurrection-what you call death. When once it is surrounded by the right element, death becomes life. During the hours of eleep you live in another element from what you do when awake. In reality you are not the same spiritual being during sleep, that you are during your waking bours. This may seem to be a strange assertion, nevertheless you will find it to be a very correct one.

Q -Will not spirits who enjoy sound health here wake up earliest in the spirit-world?

A .- Generally they do, but there are exceptions. Q .- Is not purity of life upon the part of individuals here necessary to their early awakening in the epirit land ?

A. -No, we do not think it is. All life is pure.

Q ... to not the life they have lived here a condition of their waking to consciousness in the spirit world? A .- No, we do not think that consolonepess depende upon that.

Qn .- All other other things being equal.

8, -Ab ! all other conditions being equal. You may judge something concerning the condition of a spirit who has rlumbered for thousands of years, by asking your medium, on her return to a normal coudtion, how long she has been away from her body. She will doubtless answer, Why, a moment or so. Yet we might have beld her in control for boors. The uncountions spirit knows nothing of the lapse of time. It is to all intents and purposes a resident of eternity, and therefore takes no cognizance of the things of time.

Edward Dyer.

i suppose you can't do anything to prevent our feeling pretty much as we did just before we died. can in battle ?] Yes, sir; on the 16th day of March, at self were burned in the theatre. My brother was with Unipepper.

I belonged to the First Rhode Island Cavelry, Col. Farrington, and received a subre cut, first through the prisoner by your forces once, but escaped. face, and afterwards through the neck. [You went up from Alexandria through Centreville, did n't yon? Yes. [Did part of the regiment have to retreat shortly after?] Hadn't whon I fell. [A part of them came back.] Wall, I'm not surprised to hear of their re treating, for you knew we were ontoumbered. The odds were fearfully against us, as we soon found out. Was you there ? [Mr. Crowell,-I was at Centroville. Our battery was ordered up, and the order was afterwarde countermanded. 1

Well, I received a sabre out, and shortly afterwards received a second. The two proved to be too much for me. I suppose I died from loss of blood; I do n't know. Welt, it 's very strange that we feel as we did before death in coming here. I expected we should get badly cut up; I felt we should. I seemed to think that some ovil was near that I was to meet with, some cloud, I could n't tell what it was.

I hear you publish letters from folks on our side? [Yes. wo do.] Well, I've thought a good deal about coming here and sending some word to my folks, but if a newspaper will go in a common wrapper?] No. heard it was hard work, a good deal harder to take sir; no. sir; cut not the letter, send it in an envelope projudices away from folks than it would be to take unsealed, and it will go. [We'll do so. Who shall Richmond. If you had the right kind of a leader to take it with. Bo I 've stayed away, rather waiting to be jurified by the folks; but they do n't seem to. - The folks think of me a good deal, but have n't any idea that I'm alive and can come in this way, so I thought 'd break the los and see what I could do. [You 've come at the right time. | Very likely: I hope so,

I've another brother, two years—two years and half, older than I am, I should like to send word to [Can you tell where he le?] Well, no, I can't. The last track I got on him, he was at Port Hudson; but I can't tall bis whoreshopts now for my life. William E. Dyer is his name. My name is Edward. I was twenty-one-most twenty-two.

The friends, seems to me, can't show their apprepiation of us in any better werethen to respond to our letters from across the river. | No doubt they will if they see them.] Well, they may, I hope they 'll say. . We wont compel you to go among strangers next time you come home."

I've a father here on this side with me. He has been here on this side some eighteen years. He says be 's never dered to come, although be 's always beard the way was open; still he bad the Church in view all the time, and has always thought that he 'd mover dare to topple the steeple over. I did n't atop to take a view of the Church. I rather supposed, from all 4'd beard, I should have pretty still prejudices to overcome; but the Charob didn't enter in, anyway, of Jesus's words, ... Blessed indeed are they that moura, because I did n't stop to think about it.

My mother, I suppose, would be fearful of offending log to catch some faint scho from the shadowy fand of God and some of the good folks here, if she listoned their loved ones, and though religion, the religion of to three things; but and d belter not think too much external life, make it a midnight of gloom, yet the shout the Und that would condenced to be offended human sool has hope, hape large in the secendancy, at much things, for such is not worthy of worship. It and hopes to meet lie loved ones in another world. If seems to me that she 'd beiter turn round and worship this be so, will not the edito come? will not the loved the God that will let you look at all aides of life, ones respond to the loving call of their friends on

tent, of the power to stand in conscious manhood, or whether they,'re dark or light The God that puts up a high well all around you is not worthy of worship, nor the one that puts a tree of forbidden fruit in the -and then says, .. If you ent of the fruit you shall n't do say such thing.

But I guess the old God that took care of the Uarden of Eden, was n't much of a God, after all. If we'd death. If the spirit passes out of the physical form only latour common sense role us, we'd do much better. I've had a little time for reflection since I've but a short time; so short that you scarce realize that got across, so I thought !'d improve it. Now I 've reflected a good deal upon some parts of the Bible, for I had read it pretty thoroughly, and have a good memo-We have known many a spirit to bid farewell to ry; so when I see what perfect folly it is in olks to their friends on earth, and at the same moment to be believe all that's written there. I could not smile athe ignorance of nearly all the people who dwell upon most eternal eleep. It would seem. Its length is so and their partioniar Gods, and must worship them in some way or other. We are tuld in the apirit-world that all that kind of worship is nothing but idolatry. and I'm inclined to think it is.

[What is your idea of God ?] I think I'm just as much of a God as any one. (What is your opinion of protty good. [What idea have you of God now?] soul, or whatever you please. I believe you'll never know any other God than the one that manifests within yourself. That's my idea of God; that's what I've learned since I 've been bere.

Well. I should like to have my dear old mother know something of these things before she comes across the river. If she do n't feel it will cut up her religion too much, I'd like to have her talk with me. Bhe would have given the world to have spoken a word with me before death in my own body. Then why not now? I'm only a little better. I'm much obliged, sir. Oct. 15. Good-day.

Edward L. Cleveland.

It seems a long time since I spoke through human lips. I have a very dear child in the midst of human life, with whom I should be most happy to talk. He knows little, if anything, conterning this new light; but he has often asked in mind, .. If the freed soul can return and give intelligence from the shadowy bereafter, why cannot some of my friends return ?" I would be glad to believe, but I still ask for positive proof. shall not be easily satisfied."

I still call Troy, New York, my earthly home, for I called it home at the time of death. I was blessed there with a fair companion and one child. It became my duty to leave them, to go away from the place I called bome; and while crossing the water a storm aroso and our ship was lost, and I had no privilege of saying farewell to those dear ones.

My companion has joined me, but our child remains, and he speaks to the people concerning Gospel truths, He thinks be knows something of God. but, like thousands of others, he knows very little of him. He seeks him in gilded temples, and courts his presence with crowns of earth, but fails to recognize him in the eimple walks of life.

Oh. my son, my son I though years have passed since folded you to my basom and prayed that God might care for you until my return-he has cared for you, he has blessed you, be has blessed me with the privilege of returning and speaking through foreign human lips, to speak to you of the glad tidings of the Kingdom, to ask you to be to me not as an enemy, but as a father and a friend.

I was Edward L. Cleveland here. My body was lost in the Albion, in 1823, but my spirit lises-lives to procluim glad tidings to my son, if to no one eleclives to ask him to stretch out his hand and shake hands with me across the River of Death.

Oh, my son, best muy voice, test me as much as you will; let your remon be thrown into the scales, and then you aball weigh me well. Farewell. Oct. 15.

Rachel Hastings.

Oh, be kind enough to send a letter to my brother and to my father, too, from mother and me. We were burned in the Richmond Theatre. My mother's name was Mary Hustloge; my name was Rachel Hasting pretty much as we did just before we died, dan lings; my father's name is Thomas, and my brother's you? [We don't know that we can. Were you killed Charles. I lived in Richmond. My mother and myus in the theatre, but he escaped, and we were burned. My brother is in the Confederate Army. He was taken

> Ask my father to go to that lady-her name?-Follows; yes, her name is Fellows. Bhe is in Richmond. and some of the folks call her " the Sleeping Prophetess." Ank my father to go to her, and mother and myself will come to him.

I wish I could go myself there, now I 've got a body. wish I could. I was nine years old. Can't you let me go? [We should be glad to let you, but you would n't be able to take the medium so far.] Woold die? [Yes, and the medium, too; that ie, you would lose control. as you did of your own body that was burned. You'd have to give up control of this one.] Would this pas be burned? [No; but the medium's spirit would be unable to reclaim it, under the circum-

Will you send my letter? [Certainly, as soon as possible. The malls are obstructed now, on account of the war.] Ub, folks do get letters. [We'il do all we can for you] A gentleman here says, " Bend it to Nassau-by was of Nassau, unsealed." [Ask bim we direct it to?] My father, at Richmond, Virginia. Oot. 15.

Invocation.

"Blessed are they that mourn, for they shall be comforted." Ob Jesus, our brother, what means these words? Is there indeed a blessing underlying the mouraer's mantle? In there indeed a joy slumbering beneath the external of sorrow? Oh, it would seem thus; and if this be so, surely the earth must be full of joy; surely this nation must be indeed blessed. The mourners may be counted by thousands, and tens of thousands of green graves greet our vision everywhere. There is scarce a family circle that is not desciated, scarce a household that is unbroken, and the voice of lamentation, sy, it is heard amid the crash of arms, smid the booming of capnon; far, far above the wild tumult of war, the voice of immentation is heard. Oh Spirit of Eternity, who epake through Je us, our older brother, wiit thou not speak anew to the ohildren of this age? wit thou not teach their untried souls to look up to thee? wilt thou not comfort there mournem of earth? Oh, wilt thou not send minleter. log angels to tell them that their loyed once still live, and can return and speak to them? Oh, we bear thy reply; we know thou hast not forsaken thy people. We know that we are creatures of thy band, and therefore will be cared for by thee. Oh, we feet the truth for truly they shall be comforted." They listen, etciv.

earth? Oh, verily we tell you they are awake and did not mean to lie to him, and I do not mean to new allvo, and are ready to answer the call of loved once I shall just as much like fulfilling my premise to him here. Oh God of the present hour, may the shadow of its I ever did. superstition be swept away, and the bright light of the Now a word about that gal that 's from the Month, be made manifest to their senses, even while on the any letters from her. Now there's plenty of ways for past, for the present, with the countries joys and sold them what to do. They know I'm dead, but they Uot. 19,

The Chastisement of Sorrow.

Spinit .- We are now ready to consider any question the friends may see fit to propose.

SCHIKOT. Why is the chastleement of sorrow greater and purer than constant joy?"

Can you tell us why wer is sometimes much better than the opposite condition? Do you fully reslize that sorrow is the handwald of joy? In other words, send it to my folks, and his name is Cales Johnson that sorrow is the handmand of joy? In other words, and he lives, I suppose well, he was dolor were that it is the life of joy. You would not comprehend please and he lives, I suppose well, he was dolor were that he is the life of loy. You would not comprehend pieze and not provide the existence of the opposite condition. of business for the Cabinet in Richmond. I can't im One could not exist without the other. As life would now where he is, but I want him to get my letter, the Doe could not exist without death, so joy would not be joy send it to the folks. (You know I, suppose, here the without sorrow. Oct. 19.

Questions and Answers.

Ques .- Has religion done mything toward the eleration of humanity? ANO .- It is very apparent what it has done, and

not rehearpe its beauties and deformities to humanity. If it will look at the subject with the calm light of true. I suppose. But I'm here to square up matter reasen shining upon it, humanity will then see how as best I can, or begin to square them up, and not to much it has done for its elevation, and how much it read over the dark passages of my life. So you do

Q .-- What was the ephod David consulted, spoken of in the First Book of Samuel, thittleth chapter, seventh me; enough to help my folks if they 've a mind to take verse, when he went to war with the Amalekites? ap with my advice. I've given my advice. if they Was it an instrument? If so, how made? He inquired of the Lord by it whether he should be anccess. way they 're doing, they 'lt have less before they'll ful? The Lord told him he would.

A .- The chapter preceding and following the one containing these passages will explain it, perhaps, away without feeling we are your enemies.] Wellmuch botter than we could. Read the three, and you yes, I reckon I shall, but I'll look a little after yes, will have a definition of the subject.

Q-Are not the opportunities to progress in the spirit world much greater than on the earth?

A -No, they are not. We are aware it is generally so considered, yet it is not so. You have many facilities in your condition of life we have not, by means of which you may progress. And again, we have many that you have not. We believe that progression to progression everywhere and anywhere. We have cer. Olty, and they go one day in seven-as I was taught tain conditions by which we progress rapidly in spirit life, and you have a physical body with which to out work certain conditions of earth life. When you lose that physical body, then so much of your power is gone. To be sure, another degree of power is added, but the human spirit must learn the conditions of spirit life ere it can use its powers to any great extent. You are children for a time bere in earth life, and then you go to the spirit-land. Upon entering spirit life, we cannot help looking with wonder at our surround. ngs, and know not what to lay hold of first to improve outpless. But as we walk slong through life, and become familiarized with our surroundings, then we begin to progress rapidly. It is even so with you.

.Q .- Is it a law that spirits who have passed through earth in darkness should return, before they can progress ?

A .- We believe it in. Insamuch as all are exceedingly anxious to retrace their steps. If there was not an ouder current propelling them to come here-we may rall it a law-why the great desire to come here? It to universal.

O -Are there not institutions of learning in the spirit-world? or do spirits have to depend upon what they got here? A .- There are institutions of learning in the saicit.

world, grand and beautiful beyond buman conception. Oct. 19.

Jerry Dean.

I hear you Yankees are down on our folks. How is it? [Yes. we are in a state of war.] I've come here, if I can, to send something home, but I don't said, if your family, needed more assistance to let him want you to add to, or take from, because you don't know it.] Ah, faith, I will, then. like us. [You are just as welcome as the biggest Yan I see, if all I can learn is true, I expect my little kee in the land, Well, I shall take your word for it. ones will soon be show out on the world. [Your eeing as I can't get anything better. I should n't blame you for doubting my word, and you ought not and I likes to have him do what be can toward getting to blame me. for I do n't know you, and you do n't them good places. He 'll do it, we guess.] Begel, know me. [We know you come here to be benefited.] If he will look after my little-ones here, faith, I "lines Yes, I did, if I could be. [We 'll do as much for you him twice over. [Have n't they a mother?] ib, as any one.] That looks very fair.

Well. I'm from Clarkaville, Louisiana-that is to eay, I called that place my home. But when the war broke out, I went further South, into Virginia, and salted my folks there, and went into the army myself, and come out second best, as you see.

Now my folks are thinking about going back to oulsauls, and I don't want them to go, for there's nothing there to go for. [Have n't you made a elight mistake.] No. sir: do p't think I have. [We hardly think you meant to say that you went further South into Virginia.] Well. I guess you 're right, stranger. meant right enough, only got a little confused. I should have said I shifted round, and went into Virginia. You're right: you're right: you're right! 'm much obliged for your belping me out. I did n't mean to say anything that was n't true.

Well, as I said before, my folks are thinking about going back to Louisiana, and I'm here to tell them that I don't want them to go, because there 's nothing there to go for; everything is tore up, ecattered, and it's all goue except the land, and that 's of very little use, seeing that there 's no one there to work it.

Now they we got the idea that they 'It find things just as they left them, and when they get there they 'll find that everything 's gone to ruin, and they 'if see nothing but starvation staring 'em in the face. Bo there 's no use at all in their going back to Locisiana.

Then there's another thing I should like to have my folks do, and that is, to let my niggers go free it 's all nonceuse to keep them, thinking they will sell well by and by. That day bee gone by, and for my part, I 'm glad on it, and should have been glad to have had slavery done away with when I was here, because its s sort of a curse, any way, and the sconer you get rid of it the better it will be for the slaves and their mas-

So I say, let 'em go: what's the use of my folks biring somehody to look after them, just for the sake of keeping them prisoners. There's no use in their feeding them, because they 're cating them up now. just as fast as they can, and I want them to take my advice, and let them go. We think our niggore are anie enough, because they do n't dare to run away; but day, sir. they watch for an apportunity, then they try their legs the first we know. So It wont pay-wont pay. you see, and they'd better give them their freedom at

My name was Jarry Dean -commonly called I was old Jerry. I had a black man, a pretty, intelligent fellow. I called him Sam, and I said to him, "Bam, I want you to take good care of things while I'm gone of four boys. I was twenty-seren years tid, and to war, and when I come back I 'll give you your feet at Newberd, last summer, and have been trying

New Dispensation filumine the pathway of thinn earth. Who was there to educate my two pierce. There's ly children. Then shall they be indeed ananced of the plenty of chances to send ber home, and I want them existence of their loved ones; then will the veli be cont in twain; then will the kingdom of the hereafter know what 's become of her, because they can't get be made manufest to eners scames, even Father, for them to get her Rorth, if they 'it only silr themselves, earth. Oh, we return these thanks, our Father, for this caneciousness. Oh, we return thee thanks for the and I want them to send her bome. It's the way to past, for the present, with its countiers joys and sor. do. - It's no one for them to wait for me to nome that

think I may have left some orders for them, ... Why, they 've started, or are on the point of going back. Now the first thing to do is to give Sam his freedom, and a sum of money to start him in hurioss, if there's anything left; let this gal to beme, then stay where they are, or do n't think of going back to Louisiana.

Now I should like to have my letter reach a censia person. I'd like to have one man get it, and be'll eult it is to get fetters sorous, the lines.] I baer, to I know it, but if I don't tell who Lam, I abali made no chance at all. It may be one in forty, and I to try my obsoces.

I suppose some of the abolitionists would tell you that I was at one time a nigger soutioner. Well, also very apparent what it has not done. We need that 's true, I suppose, that I made all the meter: was worth in boying and selling siggers. That want me to relate them here.

I 've given just enough, I think, for folks to know take it, they 'll do well enough; but If they go on the have more.

Well, now, good-day to you. [We hope you'll go to see what you'll do with my letter. Good-day to Oqt. 19.

Laura Edwards.

My mother and my grandmother have expressed a wish that some of their friends might return, then they have, they say, no belief in Spiritualism, They are members of a fashionable church in New York to when on earth-they say, to worehip God. But as teachers here tell me that nearly all the wershiples Christians worship Fashion more than God; or in fact. It le their God.

I have only been in the spirit-world sinte last wigter. They said I died of consumption, but I do not know myself, I was fourteen years of age, Had I lived two months longer, I should have been fineen,

My father was Thomas M. Edwards, My mother was Laura Edwards. My own name was Laura. 🖈 grandmother-that is my father's mother-has been something of this new religion. She was talking with my mother about it, and they both said they with some friend of theirs would come. If it was true. But at the same time, they said. It is n't true, can'the true.

I 'll ask my mother, or my grandmother, to ride some place to New York, where we are allowed to come and speak, and I think I can prove my spirit to her. At least I will try to. Oat 19

Patrick Welsh.

Good morning, sir. [Good afternoon.] Well, 1 suppose it makes not much difference. I am here. I am here this afternoon to ask that gentlemen's entitance once more; that is as well as to thank him by what he has siready done for my family. The grainman in Troy, or in Albany. Faith, I was trying to think of his name.

I do n't know but I 'm asking too much of bim. [We received a letter from him a day or two ago, and he

children 21 My children ... mine I Yes sie the s they bere. They wont have ber long. That 'sitthey west have her long with them, they tell me. At. they'll always have ber to work for them, beind where she can work with the hands to support then, as she does now. Bo they toll me. Medical men it the spirit-world tell me she wont stay long on the

(We'll tell him what you say.] Hy God 1 if you will. I'll be very thankful to you. [Were you at your wile's house when Dr. Audrews was there last! Path.[was there. God I I tried hard to make him how that I was there. [He said he thought you were present.] Ah, faith, did he? Well, I was then Egad, I thought I'd turn the house over. I was there and was thanking him for what he done. God bie

Egad, tell him he 'll never be a bit poorer for whil he's doing for others. I'mijust one in the great sail what 's coming all the time for help for their tolo. But I happen to get leave to come here to-day. Faith: I'm glad I can come and speak a word for my little

Well, if you'll ask him to look after my little over. I'll bless you with a right good Irishman's blesley. Tell blm anything I can learn that will be for his besfit to have done, I'll be sure to do it, and that will be poy enough for bien. [It will be all be'll mat] Faith, be 'll have my blessing, and the blessing of all the Balnia.

Well, now, I'm glad I come. I was feeling a little onesay; did n't know as I ought to come and even here. Well, my regards to him. Faith, and my bles ing. and the bleeding of all the Saints, too, that 's all. because he 's good to the poor.

[You've not given us your name.] Ob. Pates Welsh. [If you see that your family need any more help, come again] Faith, I do a't like to be ronning all the time. I was never a beggar, here, but the ile time when I think my little ones will be showe on a the cold world, and I want some to look after the what's got a good heart; what 'll take 'em in look after 'em a little. [Ha'll do bis part, no dath] Falth, I think he will. He 's doing much now.

... : Stephen Atherton.

I'm not any acquainted with talking this way, but should be tight gled to bend a word or two hand. I could. [Say whatever you please.]

Lant from Montpolier, that is my maties place Yermont, I'm Stephen Atherica. I was the second to war, and when I come back I 'll give you your free dom, and some money besides; enough to set you up in some kind of basiness."

Now if there 's anything left after my affairs are settled. I wast fam to have it. I 's come hack now I know I was afok a few weeks; had sort of a free is trouble all through me. I out I tell what it was as much as I eyer shall, and I want, him to have his I can tell. [That is all the reason freedom; and some money, if there 's anything left. I 'I 've heard that the false were feeling print to be in the false were feeling to be in the false and the false were feeling to be in the false and the false were feeling to be in the false and the f

because they thought I did n't have good care. I had as good as anybody, and I did n't find any fault. Bupand my time had come to die, and so made the best of it. Now all I want of the folks is to give me a chance to talk, if they 're not afraid to, 'Taint no use of being afraid of a ghost until it harms you, then it's time enough to be afraid. It seems so to me, anyhow, l sha'n't hart them, and I may do them some good by

I can't talk as some of your folks can, but I can tell you the trath. That 's all you want, I suppose, [Would you like to have your letter sent to your fa-

know what confounded fools they 'co making of themselves. [They do n't recognize you as alive.] Better not recognize that they're alive. Why, we are more

myself. I do n't care whether anybody else is or not. I give all I had-that 's my life. 'I'll take that back. for I've got that now. [You gave your body.] That's
Oct. 19. it. Good-by.

Rew Books.

THE WILDFIRE CLUB

EMMA HARDINGE.

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ther. in Montpelier?] Aint got any father there; got a mother. Well, yes, I think I would, but my brother says he's prepared the way. There's some folks there what knows my folks, that will take it to them, [If it do n't reach them you can come again.] Well, yes, I can.

The old lady is rather on the down hill of life, and is pretty churchy, take it all around. I do n't know how I shall be received. Heems to me I ought to be received as well as If in my body. [People have their prejudices, you know.] Well, if I was ever in the habit of swearing at all. I think it would be about those prejudices; for I tell you what it is, they do n't know what confounded fools they 're making of them. INDEX OF TOWER.

To show how beautifully the Hymne and Musicare adapted to the Spiritualists' worship, we give the following Index of Tunes:

selves. [They do n't recognize you as alive.] Better not recognize that they 're alive. Why, we are more alive than they are, shot up in that box of a human body. They 'll find out how it is, I guess, when they get to the spirit world.

Well, I can do my part. I can come and knock at the door, and if they do n't let me in, it wont be my fault, will it? [No.] I should be glad to come and do them all the good I can—very glad to come.

I can't pay, now, Capt'n, but I will some time. I heard that I could say what I pleased bere. Is that could many? [Yes.] Well, it's a kind of fees speech place.

Well, just say to my folks, that all I want of them is to let me in. Can't furnish us with a body like this to go home with. I suppose? [No. we can't] Well, tall the folks in Montpeller that I'm alive and happy; happler than I ever expected to be. But this ere heaven business, they'll be disappointed in. 'Taint no such a heaven as they expect to find, but a world very much like this one.

Well, Capt'n, the war aint over, is it? [Not quite.] I guess, it's a long way off from it. [Your partis over.] Yes, my part in your war is over, for I lost my life, not on the battle-field, to be sure. It's all well enough with me now, tell 'em. [You will get your share of honer.] I think I shall. I'm satisfied with myself. I do n't care whether analybody clase is or not. I give all I had—that's my life. 1'll take that back, I can lead the closing hour; Earth and the closing in the colleging in the glate. The love of Augels; The morn of trub: The Lord's Prayer; The love of Augels; The morn of trub: my life, not on the battle-field, to be sure. It's all well enough with me now, tell 'em. [You will get your share of honer.] I think I shall. I'm estissed with myself. I do n't care whether anybody clase is or not. I give all I had—that's my life. 1'll take that back,

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"The Lord bath created medicines out of the earth and he that is wise will not ablor them—and he hath given men still that he inglist be honored in his marvelous works—with such doth he heat men and taketh away their pains."—Ecclasianteus, in Apoc., chop. sixviii.

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THE FALLING STARS.

[From the German.-For the Boston Post.]

Know'st thou, my love, what it may mean, When from the liles sky's glittering wall.
A star to quit its place is seen.
And dart to earth in rapid fall?

The stars so brightly shining there, With purest rays of light screne.

Are but the wreaths that angels wear.

When watching o'er our sphere terrene.

Each star 's a faithful sentinel. Placed in the sky with flag unfurled. That he the powers above may tell What happens in the lower world-

An honest man that's sore oppressed With lils. on heaven for health doth call, Against injustice makes protest. And to his beavenly Father wends

When, here upon this earthly ball,

For ald in his sad misery.

To him his beavenly Father sends

An angel from that host on high. The angel to his chamber hies. With bealing belsam on his wings. The sufferer's tears he quickly dries.

And him to gentle slumber sings. And that is what it all doth mean. When from the blue sky's glittering wall A star to quit its place is seen, And dart to earth in rapid fall.

ANOTHER THEORY.

[From the French.] Know'st thou the cause, my gentle queen, Why all those stars on high. "Uncertain, pale, and dimly seen, Make us with sadness sich ? It is because they mark the flight Of lost ones we deplore: Each star is sent to guide and light A heart that beats no more.

. It is because each shining pearl With some soul here communes: One is thy lover, oh young girl. And thus he importunes · Forget not one now lost to thee. Whose days on earth are o'er: Let thy true beart still beat for me. Whose beart shall beat no more."

Bee'st thou you solltary star, Fast fading in its flight?
A soul—it seeks to hide sfar
in evenlasting night— Because its sister soul revolts
From yows it made before—
Because the beating heart is false To one that beats no more.

A trembling star, when I am dead. My spirit will appear—
And, hovering fondly o'er thy head,
Demand of thee a tear,
Whene'er thou see'st me floating there, Think then of moments o'er: With kindness greet my gentle star, When this heart beats no more?

COMPENSATION.

A Lecture by Henry T. Child, M. D., delivered at the Phonix Street Church. Philadelphia, Nov. 8th, 1863.

[Phonographically Reported for the BARKER OF LEGHT, by JOHN E. NORCEORS.

I am to speak to you, as has been announced, on the subject of Compensation. It may be that in the turmoil of these busy, struggling times, when mankind are so earnestly engaged in the acquisition of wealth, you may conclude that this term has reference only to pecuniary exchange. It is not so. It has a broad cosmopolitan meaning, synonymous with justice itself. The term means equivalent for equivalent. weight for weight, something given for something rocoived.

The human soul in its search after the Infinite, has two great volumes, in which it finds evidence of the existence and attributes of the Delty. The first volume is itself. Every human soul feels within itself. welling up from the inmost depths of its nature, as a result of that nature, a feeling, a thought, that there is, there must be a God. The infinite nature of the soul proves to it that there must be an infinite Being. and that that Being has the attributes of Love, of Wisdom, and, above all, of Justice, which is Compensa-

In this volume of the human soul, every being, bowever low in the scale of humanity, feels and knows these great truths, and however much external surroundings may have clouded the vision and darkened the horizon of that soul, still when these truths are presented to it. It rises up in its own native dignity and majesty, and declares that they are realities; and though it may for a time lay aside these lessons, still they are there, and will ever remain, for they are part and portion of its nature, implanted by God himself. This volume man must ever carry with him, because it is kimself-the centre around which humanity ever clusters.

The other volume is the broad universe, and all the magnificent works of creation. It has been said that "an underout astronomer is mad." I say an undevont student of Nature is incapable of sceing more than a mere fragment of the truths which she reveals everywhere. Such an Individual is entirely unqualified to read or appreciate the true philosophy of this volume. Vast and extended as this is, it is for man to seek to know all that he can of it and of its author through it. Upon every page of this volume. as of the former, there is written in unmistakable terms the evidence of the existence of an All-wise, Intelligent and Just Being. Everywhere in the field of Nature is this law, Compensation, to be seen. If we go down to the granite rock itself, and turn over the pages of the geological record, we shall find written upon that most enduring substance the word decomposition, and as we trace it in the mouldering decay of ages, crumbling tuto dust, forming the virgin soil, the superficial observer might say the rock itself. had it voice, would declare that it was unjust that it should thus moulder away; but when we perceive that out of that soil that is born of the crumbling rock comes the plant-a new and higher order of creationwe see that there is compensation to the granite rock, for it is the parent of the vegetable, a higher form of life, a child of which it may be proud, and it is so throughout the entire kingdom of the vegetable. Each plant faifilis its mission, grows to maturity, lives, dies, and makes room and conditions for a better posterity-a higher form of life; and though each one of these might say that it was not just that it should pass away thus and be lost, still there is compensation, and the law of progression follows in this line. Every plant that dies has lifted some form of matter in its organism to a higher condition, and thus prepared it to sustain that which is higher and better then itself. Whenever the condition of a plant or animal becomes such that its death will aid the progression of matter more than its life, compensation requires that it should die. If, on the contrary, the conditions within and around it are such that it can still render more aid in the development of matter than when dissolution has taken place, it lives on and labors; and as the laborer is always worthy of its hire. it receives compensation.

. When we look at the snimal kingdom, we see the same law of compensation. All animals, from the simple cell or monad up to the highest and most perfeet human organization, the crowning work of God on this plane, are workers in the busy hive of Nature, laborers in the work of lifting up and developing matter to higher and higher conditions. Each plays its part in the great drama of life, and for a longer or

** 6 T | C T

shorter period, according to the law of its being, lame one that is higher than I."

be such that its labor amounts to but little, its reward to read these lesson as little children willing to be is sure. Thus in the far off Arctic regions, you may taught, eager for knowledge, our compensation will find a few plants struggling smid all the difficulties of be to receive it. that uncongenial clime. There the oak, the willow. sentatives of these beautiful and majestic trees. which in more genial climes spread forth their gigantic arms that this is the means by which it shall gain knowland awaken emotions of admiration and devotion. to their conditions and power.

conditions, let us look at a few Instances. The ostrich, that most wonderful bird, a native of Africa. our course. which is sometimes called the camel-bird, from its huge alze, being more than six feet in height, has been | These have been compared to stars in the firmament, said to be devoid of that highest and purest feeling of which the lone mariner, far away on the deflert waste the physical nature--maternal love-and that she de- of waters, looks up to, and is thus enabled to guide posite her eggs in the sand, and leaves them entirely his frall hark to its destined port. Yes, we have our unprotected, but this is not so. There are three sec- ideals, like stars away off in the firmament, and in which these birds are found. In one of these, the they will point us to the right baven. We shall inburning rays of the tropical sun pouring down their some future time realize all the ideals that to day fervid heat upon the sand, not only raise it to a tem- lighten our pathway; but then there will be other perature bigh enough to carry on the incubation of stars still brighter shining in the firmament beyond, and the eggs, but also deprives the atmosphere of its ever and anon in our journey through time and through moisture, so that no refreshing dew falls during the eternity, as we realize one by one of the beautiful night. Here, then, to sit upon the eggs would be en- | ideals that are leading us upward and onward, we tirely a work of supercrogation on the part of the bird. | shall find that other stars, still brighter and more atquires much time for the bird to collect that which is finite. needed for its support. They do not entirely forsake their eggs, but return frequently to the spot and watch I am done. It was announced that I would lecture for them.

In another section, the sun during mid-day, sends down sufficient heat to carry on the process of inon- waves of disease rolled over me, and at times threatbation, but the atmosphere is not so thoroughly dried ened to awallow me up. Still for all these hours of that no dew can fall, and in the night the air and pain and suffering, I have my compensation. I know earth becomes so chilled as to arrest the process of in. that the highest attribute of God-Justica-is and cubation, unless it be sided by the warmth of the ever will be in and over all. And now, friends, we mother-bird. And here as nightfall approaches, she are all workers in that beautiful temple of life, and it folds her huge limbs and site upon her eggs until morn. depends upon onreelves whether we will hear sweet ing; and in her bosom there is a compensation in the notes of music, or whether all the language shall be stronger glow of the maternal feeling.

In another section the temperature is such as to require the continued presence and warmth of the moth. er, and for forty-five long and weary days she sits in do their part in the good work, and we shall realize faith and patience and hope, waiting for the coming the truth of that which has been said of spirits: of her young brood, and her compensation is the warm and full glow of the maternal feeling.

This maternal feeling is not only the highest emo tion of the physical being, but one of the most won derful. There is a little beetle, not as large round as your finger nail, which displays the most remarkable foresight in the deposit of her eggs. It is well known to fruit growers that many of the finest fruits are lisble to be attacked and injured by worms-the larve of certain beetles. Some years since it was observed that the fruit of a very fine plum tree was invariably injured by these insects; scarcely a plum escaped. A limb on one of the trees grew over a stream of water. upon that the fruit was entirely sound. Supposing that it was the moisture arising from the water that produced this desirable result, the experiment was tried of placing tanks of water under other limbs, and It was successful.

Now let us trace the history of that little bug. Having grown to a certain condition in the plum, which has furnished the proper food for it, it falls to the earth an unsightly worm; it penetrates the soil, and having laid in the grave which it had dug for itself. safely protected from the wintry blasts that howl overand the storms that fall upon the earth, and when the genial spring comes, it wakes up from its long sleep and emerges as a beetle, entirely unlike the crawling to enjoy a brief existence, deposit its eggs, and die. fol blossom is a promise of food for its child, and spread out so clearly upon its pages: though it is never to see that child, its maternal feeling fills it with faith that all will be well with it. Having found the little plum just starting on its ca reer, our bug pauses a moment, to look around on the blue vaulted arch above, and down upon the earth beneath, and if all appears right, the egg is deposited. But if the water be beneath the tree, it says I will not trust my egg here, for when my child has grown so that it must leave the tree, it will fail into the water and he drowned. I will seek another snot-and away she flies to find a more favorable position, and having deposited her egg. she dies, to make room for nosterity.

I might dwell longer on these illustrations, and it is delightful to listen to the mute eloquence of the dumb beasts, as they are sometimes called, but I must pass

I see before me now a vision : A magnificent temple rises up, grand and beautiful, in all its proportions. see story upon story in this temple. Standing before me, down deep, implanted upon the old Granite rock, is the foundation and first story of this, which is the Temple of Life. Just above this is that story which is built by the plants of the lowest order; then comes story after story, built by vegetable and animal life, each worker carrying up the materials of his own particular story. And here, now, are the stories built by man—first as a mere animal, coarse and red red restablished assurance of immortality. and almost like that below him, then as an intellectual being, this is splendid. All the inventions and improvements of all time are here, inwrought into the very temple, and it is glorious to contemplate. Above this, and closely connected with it, too, is the story built by man, as a moral being. The most sublimthat the human mind can conceive of in its propor tions, and its exquisitely beautiful arrangement,

I see this temple, like the ancient tower of Babel, reaching from earth to beaven, and though there may be confusion because of man's ignorance and undevelopment, when he shall come to dwell in these upper stories all this confusion will pass away. I see the temple still rising far away in the spheres, and angelchoir after choir are adding to it, until it becomes lost to my vision in a sublimity of grandeur and beauty that no language of earth can ever describe, or human power comprehend.

Compensation is not confined to the lower orders of creation; men knows and feels within himself that sconer or later justice will be for him a reality. Oh, ye toiling, struggling ones of earth, there is compensation for you; though to-day you may be despised and persecuted, know that the time will come when all this will be accounted unto you. You are workers in the temple; and every worker in that, holds an important position, whether we look at the lowest or the highest story-"all are but parts of one stopendous whole," and each is worthy of the position it occuples, and for all there is compensation. In that high er world toward which we are moving.

... The lame shall leap with gladness, The blind rejoice to see: The slave aball know no master, And the prisoner shall be free."

"A lady who was present informed me that she had seen just such a temple as is described here by the Doctor, but could see no meaning in connection with it until the desoription was given,—{Essontan

We are more or less lame and blind, we are exceedbors and receives compensation. Each one works not lingly dumb. Where is the man who can listen to the alone for itself, but, John the Baptist like, they are voice of God as he speaks through all his creation? crying in the wilderness. " Prepare ye the way. My friends, this in the lesson of bumanity in its reis-Make straight the path; for behold there cometh after tion to the outward polyerse, to bear the language of our Father, as he speaks through beast and bird and I have said the laborer is worthy of his bire, and be reptile, and plant and flower, and rook and ocean and has everywhere just compensation. If the conditions siver, and all things; and when we are humble enough

Our past career has been marked by mistakes and and the pine trees come to maturity in miniature forms blunders; but these have been stopping stones to a of a few inches in height, perfect and complete repre- higher and better condition. The little child in learning to walk falls and hurts itself; but every parent knows edge and power. Be with us; but we may learn from Each and all of these are working together according the child, for after having fallen, it will seek appport; it will be more careful, take only a few steps at a A similar variety of conditions exist on the plane of time. So should we while we are, weak, and then all animated Nature. As an illustration of the effect of our mistakes will be blessings, and we shall grow wiser and better for all the blunders that have marked

All of us have our ideals before us, and this is well. tions of that wonderful and almost unknown country though we may not put our fingers upon thom, still and Nature never encourages such works. The countractive, have come out over us and before us, and thus try, too, is so devoid of the necessary food, that it re- shall we ever be led up in our pathway toward the In-

> My friends, a few words by way of explanation and you on the lat of August last. At that time I was soffering for a violation of the physical laws, and the discord and confusion. If we would be able to hear the voices of harmony everywhere around us, we must have that condition within ourselves. Let every one

" They live, but oh ! not idly. To fold their hands to rest; For they who love God truly Are they who serve Him best. Love lightens all their labors, And makes all duties sweet. Their hand are never weakened, Nor weary are their feet."

The Doctor remarked that a spirit who had recently gone to her home in the spirit-world stood beside him. and desired him to repeat some lines given him through T. I.. Harris, as expressive of what she had realized in the opheres: " I rose like a mist from the mountain.

When day walks abroad on the hille; I rose, like a spray from the fountain, From life and its wearying ills. I have bathed in the heavenly rivor.

I have chanted the seraphim's song, and I walk in my brightness forever, Amid the celestial throng.

I come like the south wind that bringeth The sweetness of spring in its breath— The south wind that tunefully singeth When winter is born to its death."

The Plain Guide.

The subjoined extract, we clip from a lengthy article by William Howitt, entitled "Spiritualism in worm that went into the ground. Its mission now is France," which appears in the November number of the London Spiritual Magazine, Mr. Clark's book is fully It goes forth in search of a proper place. Guided by a appreciated across the water, and many of the people Divine instinct it knows that the young and beauti. of the old world are waking up to the great truths

"From that humble home in Hydeaville." Urish Clark. In his excellent "Plain Guide to Spirit malism," which has just reached this country, AND WHICH BOTH THE INFORMED AND THE UNINFORMED should Read-"as humble as Nazareth, the tidings apread with a joy and wonder akin to the angel tidings over Bethlehem." The news that the chambers of death were again rent open—that all which genera-tions of Humes and Voltaires, of physical and meta-physical philosophies had done to lay the restless hu-man apirit in the ice caves of insultion; to bar up the doors of heaven, and to personde the living that they had no kindred gone into the infinite, no loving soul who were not merely awaiting them there, but seek-ing them here, was rendered vain: the news that the spirits of the departed not only lived, but loved; that they were sent down to confound deadly philosophics and more deadly theologies: this news flew not on the wings of the winds, but of spirit, and a joy and wonder burst forth unparalleled sloce the day when saints were drunk with the news at Pentscost, and were thought to be drunk with wine. People ran wildly to and fro to assure themselves of the truth; they ast down here, there, everywhere, and called on their spirit friends, their jost parents, wives, brothers, sisters, children, and they came joyous as themselves at the recovered intercourse. They rapped their gladness on walls, ceilings, floors, furniture. They lifted were drunk with the news at Pentscost, and were ness on walls, ceilings, floors, furniture. They illied tables and chairs, and rung belle, and played on in-

The article in question is in reply to those critics who are continually sessiting Spiritualism, and it repels the sarcasms and abase of this class of writers with great power and spirit. We shall transfer the entire article to our columns next week.

To Correspondents.

[We cannot engage to return rejected manuscripts]

M. H. H., Lookus Mills, Mr. - Bide your time. brother; don't seek notoriety too soon, and you will be all the better for it by and by.

H. F. M. B.-In reply to your note we would say that we pay nothing to lecturers who act as agents for the BANNER, other than publishing their appointments and addresses free of cost to them, which we trust is

.W. C .- Money received from Decatur, Illinois, \$7.50,

P. O., PAIR HAVEN, N. Y .- Letter received. , Will return it when it comes from the medium.

MRS. A. A., FIRSTPALE, MASS. -In reply to your request that we publish Mr. Anderson's address, we have to inform you it is against his wish that we do so, as he has more applications for portraits than he can possibly attend to for some time to come.

O. H. C., WHITEWATER. WIS .- We have a vast amount of original matter on hand, on all sorts of subjects, much of which it is impossible to place before our readers for a long time to come; but your arti cle on the " MUTATIONS OF THE BEASONS" shall appear soon. Understand?

C. P., Nawsons,-Will answer your letter as soon as the proper party decide. The matter is still under consideration.

NOTICES OF MERTINGS.

ston.—Society of Spinitulings, Lyonon Harr Tre Bosron.—Bodings of Brinistalians, Lycowa Hals, The-most of (opposite head of sensol street.)—Meetings are held every Bonday, at 2.1-2 and 7 p. m. Lacturem sugarged; Miss Lissie Doten. Nov 29; Mrs. Cora L. V. Helch through December; Mrs. M. S. Townsend, March 20 and 22,

Convenient Hall, No. 14 Brownist Devices, Sources.
The Spiritual Conference media every Thursday evening, at 71-2 o'clock.

ning, at 71.5 o'clock.

ORARESTOW M.—The Spiritualists of Charlestewn will held
meetings at Oisy Hell, every Sunday afternoon and evening,
during, the season. Every arrangement has been made
to have these meetings interesting and leasurenties. The
public are invited. Speakers engaged:—Miss. E. A. Bles,
Nov. 29 and Dec. 6; Mrs. Suphia L. Charsell, Dec. 13;
Mrs. A. M. Spence, Dro. 20 and 27; Charles A. Unyden,
Jan. 17.

Lowall.—Bpiritualists hold meetings in Loe Street Church The following lecturers are engaged to speak forences and afternoon:—Krs. Sarah A. Horton. Nov. 29; Miss Martha L. Beckwith during December; Miss Neille J. Temple during Jan.; Austin E. Simmons, first two Sandays in Feb.; Mrs. O. P. Works. last two Sundays in Feb.; Mrs. Serah A. Horton auring Maron; Charles A. Hayden, first two Sundays in April.

QUIMOX. — Meetings every Sunday, at Johnson's Hall, Services in the forencop at 10 1-9, and in the afternoon at 2-1-9 o'clock. Speaker engaged:—Mrs. S. L. Chappell, Dec.

Multicerum, Mass.—Music Hall has been hired by the britten callets. Restings will be held Bundays, afternoon and evening. Speakers engaged:—Miss Nellie J. Tempia, Nov. 29, and dering the month of December; Mrs. Barah A. Her-ton during January; Mrs. M. B. Townsond during Jebruary. ton during January; Mrs. M.B. Turnsond during years sys.

Porthaun, Mrs.—The Spiritualists of this city hold raqueier meetings every Sunday in Mechanics' Hall, 'eerner of Congress and Casco streets. Sunday school and
free Conference in the forences. Lectures affermees
and evening, at 3 and 71-3 o'clock. Speakers engaged:—
S.J/Finney, month of Nov.; Mrs. A. M. Spence, Dec. 6 and
15; Isaac P. Greenleaf, Dec. 30 and 37.

Bancor, Mr.—The Spiritualists bold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening, in Pieneer Chapel, a house eward exclusively by them, and capable of seating six hundred persons. Spnaker engaged—Urlah Clark, Nov. 29: Mrs. Laura Devorce Gordon, during December.

New York.—Dofsorth's Hall. Meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 e'clock. The meetings are tree, Mrs. Leura Cuppy, Noy. 29.

LECTURERS' APPOINTMENTS.

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

Miss Lines Dorse will speak in Boaton, Nov. 18. Ad-reas Pavilion, 57 Tramont street, Buston, Mass. Mus. Launa Curry speaks in New York. Nov. 28.

dress F. P. Curpy, Dayton, O.; while in New York, care Her-ald of Progress. Mas. M. S. Townsamp will speak in Troy. N. T. during December; Patladelphia, in Jun.; in Chicopes, during Feb in Boston, March 30 and 27. Address as above, or Bridge water, Vermont,

Man Sorria L. Owappur, of New Fork, speaks in Charles-town, Dec. 13: in Quincy, Dec. 30 and 31. Is at liberty to engage elsewhere, at convenient distances, after the above. Address immediately at the Banner of Light office.

Mus. AMANDA M. Spance will lecture in Portland, Dec. 6 and 15; lu Charlestown, Dec. 30 and 27. Address, New York Mrs. AUGUSTA A. CURRISH will speak in Buffalo, N. Y., November; in Philadelphia, Pa., Dec.; in Troy, N. Y., Jan Address, box 616, Lowell, Mass.

Mrs. FANKY DAVIS SHITH Will lecture in Worcester; Hev. 9. Address, Milford, Mass.

Uniah Chark lectures in Charleslown, Mass. Nev. 23; in Banger, Me., Nev. 39. Address Banner of Light office. Mas. Banan A. Honros will speak in Lowell, Mass., Nev. 19; in Chicopee, during Jan.; in Worcesser, Seb. 7 and 14; n Lowell, during March Address Brandon, Vi.

Miss Emma Houston, will lecture in Williamshie, Comm, during Nov.: in Taunton, Masa., and Bomeraville, Os., during Dec.; in Stafford, Conn., Jan. 3 and 10; in Worcessor, Mass., Jan. 17, 24 and 31; in Banger, Me., from Feb 7 to July 31. Address as above, or East atoughton, Mass.

MES. MARY M. Wood will speak in Somers, Ot, the third and fourth Sundays in January; in Stafford, the month of April. Address, West Killingly, Conn. She will make her fall and winter ongegements immediately.

Mas. Cona L. V. Haron will speak in Clinton Hall, New York, during November; in Desion, at Lyceum Hall, dering December. She will receive calls to locture week evenings in the viciolity of Boston during that result. Present se-dress, New York; in December, Boston, care Hanner of Light. Mas. Launa DeFogos Gondon will speak in Tauston, Mass., Nov. 29; in Bangor, Me., during December; in the Town and Bradley, during January and February. Ad-dress as abovo, or at Providence, R. I., cars of Caph. Q. H.

MISS MARTEA L. BROKWITH, trance speaker, will bee ture in Philadelphia, Pa., during Nov.; in Lowell, during Dec.; in Springheld Mass., during January; in Stafford, Ca.; during Feb. Address at New Havon, care of Goorge Sechwith. Reference, H. B. Storor, Boston.

J. M. Pannins will speak in Rockford, lit., the first two Sundays of each month. Address as above.

Mas. ANNA M. MIDDLESROOK, Box 422, Bridgepert, Conu., will lecture in Suffalo, N. Y, in Dec 2 in Bridge-port Conu., Jan and Feb. Intends visiting Vermont in March, and will receive proposals to lecture in that State during the month.

Miss NELLIE J. TENFLE will speak in Chloopeo, Nov. 29 and during December: in Lowell, during January; in Portland, Me., during February; in Worcestor, Mass., Merch 6

ORASE is locturing in So linois and Missouri. His address will be at South Pass. Mt. till January ist. He will receive subscriptions for the Ban-Dr. JAMES COOPER will speak in Chesterfield, 3nd, Nov.

38 and 39; in Anderson, Nov. 30; in Mechanicaburg, Dec. 1 and 2; in Quitz. Dec. 3 and 4; in Greensbero', Lec. 5 and 6; in New Madison, C., Dec. 8 and 9.

Mas. H. F. M. Bnows's present address is Cloveland, O. where she is engaged to speak for the present. N. B. GRESHLEAF, tranco speaker, Lowell, will speak in

Isaac P. Greenens will speak in Dover, Me., Nov. 29 and Doc. 6; in Portsud, Dec. 20 and 27. Will speak in Massachusetts or New Hampshire the menth of January, if desired. Address, Exeter Mills or Bauger, Me.

Mrs M. C. Tuckes will lecture in East Lime, Conn.

W. E. Bipter will speak in Stafford Conn. Nov 29; in Williamnuc. Dac. 0 and 1s; in Little Siver Village, No. Jen. 5 and, 10; in Stockport, N. Y. during February. Address as above, or Snow? Falls, Mc.

Mrs. S. M. Wolcorr will speak in Lester, Vt. Jan. 10; in East Middlebury, Jan. 24. Address as above, or Rochester, Vt.

Mas. E. A. Bette, Springfield, Mass., will speak in Wor.

E. L. H. Willis will speak in Troy, M. T., through Nov. Address, New York, care Herald of Plegress, Averan E. Simmons will speak in East Bethol, Vi., on the

second Sunday of every month during the coming year, Address, Woodstock, Vt. DR. L. E. COURLEY will speak in Utica, N. Y., Nov. 20 and Dec. 0; in Harrisburg, PR., during January. Is agone for the Bauner of Light, and also for the sale of late Spiritual and iteform publications.

ORARLES A. HATDER will speak in Bangor, Me., during ORABLES A. HAYDER WILL Speak in Kangor, me., during November; in Oldtown, during December; in Tauston, Mass., the two last Sundays in January and the Sret in Johrusy; to Providence, R. i., Jan. 8 and 10; in Obselection, Jau. 17; in Foxbero, Feb. 14; in Wordester, the two first Sundays in March; in Lobell, the two first Sundays in April; in Dover, during June. Would like to make arrangements to speak in Matsachusetts the two last Sundays in March. in March.

Mas. A. P. Baows, (formerly Mrs. A. P. Thompson,) speaks in Danville, Vt., half the time till further notice. GEO. A. Parace, trance medium, will isotore (if requested so to do) and attend funerals in the vicin'ty of Lewiston and Auburn, He, the coming winter and spring. Address Au-

Wit. Distrox is desirous to deliver his Geological course of six lectures in any of the towns of New England, or neighboring States, and would engage with parties to that effect. He may be addressed to the care of this office.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we shall insert the names and places

of residence of Lecturers and Mediums, at the low price of twenty-fire cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Leoturers' Appoint-

Dn. H.F. Garden, Pavillon, 57 Trement atreet, Bestie will answer calls to lecture. ill answer calls to lecture.

Miss Bring Randings, 6th 4th Av. New York. 119—15.

JESHER LORD'S address for the present to Warney, Masseck Go., Ill., care Prof. A. H. Worthen.

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dress Fremoni Cantro, Lave Co., Illa.

Mas. E. A. Kirchenus will make epagements for the coming Fall and Wioter. Address, Carenorts.

Mas. M. C. Tourns will answer calls to testure. Address. Liberty Hill, Com.

Liberty Hill, Com.

Liberty Hill, Com.

Jan H. Curres speaks upon charless of granus.

Address. Harvird, Come.

W. W. Rossutz, magnesic hosting medius. Jone T. Aute, congrectio physician and propost torer, 9 Peacl store, Sectioner, H. T., P. O. Per Sec

TANKS BURDANE PALTON, Bouth Maid. B. M.

Mas. C., M. Seews, locturer and medical matrices as many many calls to lecture, or visit she sick. Examines to locker, no recorpt of autograph, gl. Address January.

Misse Lazzin M. A. Canany, inspirational appart, care of Pames Lawrence, Cleveraud, U. Will spank west arrange and attend funerals. and attend fenerals.

Mes. June L. Brown, trance speaker, with many copies posts for the entiring fall and winter in the Wast.

Prophetistewn Illinois. Will appear or calls to attend to the copies.

Mas. Manrus Rausou, trance speaker, Laur Miss La P. Whitty an will answer calls to leather and Bress Roburs, in Wisconsin and Italia. Addition. Whitewater, Walwerth Co., Wis.

April. Mins Sanan A. Nurr will onewer calls to heaters to New Managables, Vermont of Managabusetts; Address Man, N. H.

D. H. Hamprow, Lowiston, Mo., (twenty years a particularly loctures now on the selector will introduce the laws of compatibility.

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J. S. Loverawa, will enewer calls to look for the present, Williamnic, Conn. LES MILLON, Worcestor, Mass. BRV. Anny Ballow, lecturer, Hepedale, Mass. W. P. Jaminson, transc speaker, Paw Paw, Mich. A. B. WHITIME, trunce oposter, Albien, Mich. sell-

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