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JASMINE;

#### THE DISCIPLINE OF LIFE

BY COMA WILBURN,

CHAPTER IV.

The Mystery of Oakfast Hult." "Be then as chaste as ice, as pure as snow, then Shalt not escape calumny:"—Snakermans.

I must begin by saying a few words about myself." Thus commenced Nurse Ainsile. "I was a widow, a young widow, poor and broken down by sorrow and the loss of my dear, good heaband, when I came to Oakfast Hall. I had never lived in a place of service before, but I heard of Mr. Northrap's generous heart, of bis lady's gentle disposition, and I determined to try my lock. sitting on the plazza overlooking the South hills, and | lady's feelings so badly abe could n't get over it. my heart went out toward her at one bound. She looked so sweet, so beautiful I with her large dark eves

and drooping lashes, her splendld gold-brown, curly hair. Her smile was sad, her voice so low and soft, I knew at once she had trouble, and I longed to sooths her as I would a little child; but of course, I could n't take such a liberty. She engaged me at good wages. and for light duties-the dear, unhappy lady !

Well, two years I lived with her, receiving many a present from the master. He was lively and more social then; he did n't look so awful stern and cold. when you were born, my dearle, and I took 'you, too. to my heart. Mrs. Northrup loved Jessamine flowers. most of all, and so you were christened Jasmine, with the hely name of Mary attached, and that will be your real name in heaven. I had nover been blessed with a I know and saw that some scoret grief lay beavy on and what they did u't see, she, dear lamb, fittle by little told ine; for she was n't a bit proud, not like the present lady at all."

Norse Ainslie sighed.

had worked for a living, doing embroideries and fancy work, and nover knowing what it was to have a silk Jamie, you 've got common sense, and you'do n't scorn the poor, and scott at humble things, Our Saviour was born in a manger, you know. Your dear mamma was born and brought up in a little low-roofed cottage. an only child, and when Mr. Northrap first saw her, a vessel that made long voyages to foreign parts. Old show his face again. The young man, looking him Mrs. Wilder was proud and peevish, from long sick. steadily in the face, asked him if he had no faith in sees. When Mr. Northrup offered marriage to her human virtue, in man's respect for woman? daughter, she insisted on her accepting such good fortions, but worried her every day with prayers to become his wife.

At last the old lady prevailed upon her, with tears and entreaties, to give him a favorable answer. Miss Mary was a good daughter; she found that she could minister to her mother's wants, perhaps prolong her life, in better circumstances; and she might wait for years before her lover could earn enough to marry with. So she asked for a year's time, promising to become Mr. Herbert Northrap's wife at the end of that | Mark Catliffe." time. She had then not heard from the young man for many months.

The year passed away and he never came back or wrote, and she gave bim up as dead. She could n't believe he was faithless. Bo the master married her, and he brought her to the Hall, and loaded her with place in the grandest company.

But he could n't take the load off her mind, and the even in the first days of their marriage, because of his ried the master after her mother's death.

Well, dearle, you, was a great soluce to her. I never naw a mother no completely absorbed in a childr. She fairly worshiped you; she never gave you into the care of servants. She did everything for you, and watched over you as over the greatest treasure our Lord could give. Mr. Northrap did n't like it that she gave so much time to ber child; he wanted her to receive more company, to go visiting in the neighborhood, to enjoy the fashions, and the dinner-parties, and the gay doand barnk, and said no pleasant things, and reminded all be had done, for beriand she never answered a ppi was denied. state of the state

word, but quietly left the room, and went, into ber oratory and poured out her sorrow: Into the bosom of the Blessed Virgin, and prayed for strength to do her, duty and bear her prose."

Norse Ainsile lifted up to me her tear-filled eyes. She must have read the expression of my crimsourd face, the meaning of my convulsively elenched bands: Me no dearle: remember be is your father. We most forgive as we hope to be forgiven. Men are sometimes atorn and solf-willed when anything thwarts their wishes. God has patience with us; let us be forbearing to each other !"

I klesed the meck brow, the eyelide that shed tears for my beloved one, and with outward calmness I lietenad to the eventful parration that she had gathered all her remaining strength to give.

.. From my heart I pitled the dear lady; but what could I do to make her happier? Only when I spoke of you, and pointed out the bright, happy future that swelted you she would emile, and her face would light up, and she would kise you and say, looking up to

· Oh Father, let me live to see her happy !'. Well, to come to what must be told your father. found some writing of hers-a sort of journal-in which she put down her thoughts; and something in it of the dead lover, stirred up his wrath, and he was ter-The first time I saw your mother. Miss Jassie, she was ribly wrought up, and said some things that hurt his

> 'Oh. Anna !' said she to me. to think he could deem me forgetful of my duty !' She oried in my arms like a' baby, and from that day was more abstracted and paler than ever.

One time, you was about two years old, the master, went on a journey, some twenty miles from here, and while he was gone the great misfortune happened that coat your mother's life, and brought suspicion on her name.

"Do n't move, dearie; I 'il tell it as shortly as I can. must, for she bade me do it. The young man she had been engaged to was not dead; he had been shipwrocked; and for four or five years been tossed about here and there, before he could return to his home. He heard of Miss Mary's marriage, and he resolved to look on her face once more. So he came to the Hall. child, so I loved my mistress's baby all the more. But I saw bim; be was tall as your father, but his eyes were blue, and bla hair was a light brown. He looked her heart. I puzzled here and there, and at last I good, and kind, and sorrowful; but of course was n't found out why her cheek was so pale always, her smile as grand looking as your papa. I came up and told so and, her eyes so full of tours. I had quick eyes, my mistress that a stranger wanted to see her in the front drawing-room. Well, she went down, and soon I heard a shrick, and in I rushed to find my lady on the floor in a dead faint, and to see the stranger kneel. ing beside her, crying and wringing his hands, and "Well, dear, it seems she had been a poor girl, and calling ber his lost angel. I knew at once how it was, so I said some kind words to him, and I carried my poor mistress into another, room, and revised her. She gown. You won't mind my telling you this, for, Miss threw her arms around my neck, and cried like a child: Oh, Anna, dear l' said she, " my sin has visited

Ob God t ob God t' I didn't know what to say to console her, so I led her to her own room, and left her praying before the the was tending her invalid mother. He fell in love orucifix. Well, as I went down again I heard loud with her beauty and grace and goodness, and though talking in the drawing-room, and as I went in to speak he might have married the richest lady in the land, he ito the sailor gentleman, who should issee but master i preferred that cottage-rose. Miss Mary Wilder, her Some ovil spirit brought him in just at that moment. name was, did n't wish to marry the great gentleman; He was abusing and threatening the stranger, telling her heart had been given to one in her own station of bim his name was too well known to him, that he life, a brave young seaman. But he was too poor to wanted no vagabonds about his premises, and that he take her out of poverty; he was mate, or something, of would shoot, him like a dog, if he ever ventured to:

me. I perjured myself for life, and now As is here !

The mester said he did n't want any parleying with tone; but Miss Mary could not bring her mind to it him, and ordered him to quit the house. He went, for ever so long. She was faithful to the absent one and I ran to my mistress. And oh, dearle, such a quarshe had given her maidenly promise to. Something of rel as they had that very day! I never saw my dear, this she said to Mr. Northrup, but he was so bewliched | quiet lady so excited; her cheeks blazed, and her eyes by her beauty, and determined to have her for his Dashed like sons! She called her husband, a tyrant, own, that he didn't pay much attention to her objec- and said she would never forgive his unjust suspicions, His last words, as he let the room that day, were

these: · You shall be watched, Madam !'

This is a queer world, and people in it make misoblef for each other, when they ought to be making peace and happiness. There was a gentleman used to visit here, who has been but once to see the master, some years ago when you were a little girl. You have a good memory, Miss Jassie, you know, who I mean-Mr.

I started to my feet, as I exclaimed:

Haf-that dark, strange, curious man you would never tell me about? Why can't I remember all I heard and saw while he was here? I was sick after be went away-I remember that."

" Do n't try to remember anything about him, my trinkets and dresses, and all sorts of fine things; and pet; he was the ovil spirit of this house, and for the she was such a lady by nature, abe never was out of life of me I could never tell the why. Well, as I heard afterwards, he aroused your father's snapicious of your poor mother's fidelity to him. My dear child, sorrow off her loving heart. She used to fear him. you are innecent in the ways of the world; may the blessed saints forever keep you so. But appearances great family pride. The old lady died soon after the were against the mistress-terribly against her. I wedding; she never lived to come to the Hull; bot of don't know dearte, how it happened, or what he saw course everything was done to make her last days bom- and heard, but Mr. Northrup found the railor gentlefortable. I know Miss Mary would never have mat- man in the house in the dead of night, and Mr. Catlife dragged him out, or your father would have murdered him. Then, there was a scene between the master and his lady; she protesting her innocence, and he. furious as a madman, would n't listen to anything she

had to say, "Il ... ... All at once. I heard my mistrees scream, and I ran to her assistance, but was forbidden to enter her room by Mr. Catilife. who kept watch at the door. Some thing swint had taken place. I heard my dear lady mosn and wall, and I fell 'on my knees and cried and logs of the world. Poor lady I har heart was n't in prayed to be let in; but Mr. Catille put me back-not all these things; she was sorrowfol and absent-minded, roughly, but with a manner as if he was master there. and cared for nothing on this earth but you. Bhe nev- I never slept a wink that night, and at daylight there mimed her devotions, and never failed in duty to was the traveling-carriage before the Hall gate, add her husband; but abe could n't return his lover and mistrees's trunks upon it; and your mother was carbow it, and it chafed his prood aprit; and when he diesome man. She was wrapped up in a large closk, found that presents, and caread, and talking, and though it was the middle of sammer. The nerestand ompany did nit have any effect, why, he grow cross stirred, nor raised a forcer; and are hight have been a corpse for all the matter she made. There was nor of the lowly position, he had taken her from of the over her face, too. I begged for one inch at her,

the second of the post straight of the

The carriage whirled off with my lady, Mark Cat. | name into disbonor. My child, God does not measure one seeing him, and I had sent back to bed all who had heard the abrick of the mistress.

While Mr. Northrup was gone, a strange, queer, oddyou to my care, and enjoined me to be secret as regard. inspirational power on those who strive to do his will, you were to know all. It has pleased the Lord to call victously enamored of evil ways. me sooner. I thought it my duty to tell you before I

man, Catliffe, kill her? She went with them; she was, at my heart—that I must leave thee, my untried, tenin their power. !!

" God only knows, love. Men do fearful things when they forget themselves, in their passions. Mr. Northrup was terrible in those days, but I can't bring myself to believe he would raise his hand against her, and I do n't think Mark Catilite, wicked as I always thought he was could do that. I rather think the fright and the misery killedther—she was almost dead when she was carried out of the house. A neek after I received the letter, the master returned. He looked sad and pale, and were mourning clothes; the dear, poor lady was gone to rest. He told me he had been with her to the last. He would n't enswer any questions, and he forbade me over mentioning her name in monument erected to her memory, and he told me the name of the place she was buried in. The servants did not suspect anything, and since that the all have have told you all."

This revelation of myslery, made with the labored breath and frequent pauses of exhausted energy, gave me the long-desired olue to the reason of my father's coldness. In the child, he hated the memory, and somewhat of the resemblance, of the low-born mother. He had accused her of some monetrous wrong-unfaithfulness to him. I scarcely knew what that meant. ove and defence, "She is innocent! She is pure as he saintly name she bears !?

I saked Nurse Ainslie for the letter my mother bad sage. Bbe anxiously scanned my face, and amouthing my hair with both her soft, calm-dispensing hands,

she said, in a low and pitying voice: " Has the trouble and the grief-time come, my child? Bear up, bear up! Borrow is sent by him who knows all things. We all have to suffer some way in this world of tribulation. Pray to the Lord, honey darling! He bring you out all safe! You come out all right, Miss Jassie.'

I thanked her, and asked her to remain with nurse while I went away to my chamber for awhile. . She into woman's keeping. One of those exceptional nasaid she had come for that purpose. Returning to the tures that seem to be commissioned of our Father to sick room. I kissed the brow, cheeks and hands of my shed blessings around them whorever they shide. ofmother's faithful friend, and carefully closing the com- fered to me, poor, humble Mary Wilder, all the boardmunicating doors. I hastened to my prayer-nook, lit ed store of affection, the crown of a completed manmy lamp, and placed it on the altar-table. Kneeling hood, the sceptre of a world ruling love. Clarence on a coshion, before it, I broke the seal, and with a May was ten years my senior; but perfect health, a guthrill of reverential awe and love, with test falling, perfor mind, a benevolent heart, had kept his features heart wrung tears, commenced the perusal of my moth er's letter.

CHAPTER V.

The Utterance of a Broken Meart. And this one axiom is a standing rule." " No more !

Words of despair ! yet earth's. all earth's the woe Their passion breathes—the desolately deep | That sound in heaven—on I image then the flow Of gladness in its tonce—to part, to weep— MRS. HREANS.

" My little obild, my innocent one, deprived thus early of a mother's guardien care, with my last failing. This only child should have inherited the vast estates angel ! If by my enterings and sorrows I ain 'deemed worthy of a place smid the ransomed ones of God, from off to fereign lands, satisfying the cravings of his soul the eternal shores will I watch over thee. gladly exobanging the glories of my heavenly abode for the to sea, and amid rude and uncongenial surroundings murky atmosphere of earth, if I can only be permitted ever retained the purity of his mind and merals, the to watch over thos, side by side with thy own guard. gentleness and refinement of his being. fan spirit. I would inspire thee to all hobie effort, to I loved him, daughter, with an affection that you the supreme conquest of self, to the attainment of will one day understand. Many love with the blindparity that is beyond the knowledge of this sensual ness of fancy, the intoxication of passion, the inexpeworld, to a righteousness that is acceptable to God, rience of the heart. First lave is often but a folly. not vaunted of man slope.

you that your foud, unhappy mother was of low orl. He had known trial, sotrow, riolesitude. The great gin. of pichelan propensities, that it was a condescen world, with its throngs of fashionable beauties, he desion on the part of the wealthy, honored and influent spised; he honored labor, and reverenced true woman-

liffe, and the master, Before Mr. Morthrup left, he intellect and heart by worldly rules. Dunces have sat told me to tell : the servants that the mistress had been on thrones, and amid the darkness, rubbish and totaken suddenly and dangerously ill in the night; that pulsiveness of poverty, He, the Great Distributor, has he was taking her to a physician who cured such dia. cast the pearl-gleams of purest lives, the dismond cases. I was to blut that the dear lady had gone out scintillations of grandest intellect, the celesial radiof her mind! He bound me to secreey of what I ance of hely, self-abnegating leves. My precious one, knew. as he wanted me to remain with you, dear obild. I have been named by all, a visionary. Storn realities promised everything, and made our servants believe have interposed their looming horrors betwirt my the falsehood. The Lord forgive mei. Lawer lied be- cherished dreams of happiness. My soaring spirit has fore: So my story accounted for the cry they had heard been bound in fetters, oh, far more galling than the -the sailor gentleman was dragged away without any prisoner's chain | My child, I have lived in soul aparted from this turbulent, conventional, unjust and mocking world; my solitude has been peopled by meesongers from the inner realms, by angel visitants, who ooking woman, drossed all in black, tall and gaunt, come to teach what man as yet dare not proclaim in name to me and brought me the package you have in the churches, or woman respond to from her inmost your lap: She just peered through the bushes, and soul. Mechanically I followed the outer routine of retretched out a long, bony hand and arm, and said, ligious observance, as part and symbolic expression of For you, faithful Anna;' and then she disappeared indwelling truthe, unspoken and unaccepted in their like a ghost, only I did hear her footsteps on the boliness. My God was not a far-off, benignant Father; gavel-path. Well dearle child, there was a letter for He was to me an ever-present emence, made visible to ne, and it was written by a trembling, dying hand, ove and heart in every beautiful and graceful form of and in it she said she was innocent. The writing was life; he was to me no inexorable judge, no partial kind of wild-like as if she was n't is her own right lover of his creation; he was the universal all; whose mind-I could n't well make it out. She entrusted sun-rays' glory falls allke, in compensating beauty and ed all that had passed. On your eighteenth birthday in a solemn aummone on the selfishly engrossed and

My life was one continued aspiration of love; doubt less it needed the purification of sorrow and bitter. ... Oh. tell me, nurse, did he, my father-did that bed bitter disappointment. I go hence with one grief only der one, to the conflicts of this mercenary, plotting world | Oh, that I could take thee in my arms, and with thee glide fearless and believing over the dividing sea! But I will importune the Omnipotent God, who ever listens to the mother's prayer, and through his myried and ministering channels of responding love, shall be taught the means whereby to hover around thee, by day and by night, in sorrow and in joy. in life and at the last closing hour. I will speak to thee in the eighing winds, in the whispering flowers, in the flow of waves, from mountain tops, and from the placid valleys. God's teaching voices of Nature abati bear the impress of thy mother's tones of love.

I was humbly born, my child, of poor and honest his presence, or talking to you about her. He had a parents, whose birthright was tell, almost from the gradle. My father departed for the land of rest and recompense with forgiving love upon his lips for the haughty and titled oppressors who had kept him been changed. I am the only one remaining that chained to the toll-mart during life. I inherited much knows what happened here. I would n't have left you of his strangeness of thought, his visionary schemes for the treasures of the United Kingdom. I kept of human improvement, his heretical ideas of religion, watch over those papers in fear and trembling. You his revolutionary code, as his exalted views were see I have always worn the key around my neck, I was termed by others. Bad be lived, the sacrifice that so in dread of some one taking them. Now, dearle, I forced me into a gilded misery had never been exacted. My young life might have been dedicated to incossant labor, but never to regret and sorrow. I should not have been prematurely driven from this probation. ary earth.

The violets bloomed over his mortal resting-place when I had completed my fourteenth year. The neigh bors said I was 'a cold, hard-hearted girl,' for I shed no tear upon his grave. In the solitude of my own understood that some horrible-suspicion attached itself der. Visible care withdrawn; but I communed in to the fair fame of my departed one. But in my soul a thought and feeling, in aspiration and devotion with voice of majosty and power cried out in agony of fillal him as before. Unly the veil of sense was between my vision and the dear, oft-frequent presence.

A daughter of the people, I felt grandly exalted by a love of humanity and the consciousness of unselfish efsent her. She said she had destroyed it at the request fort, above the mero external planes of earthly poelof the writer. I gave the sick woman her soothing tion. I loved Nature, and she taught me more than draught, and hastened from the room to call Rosits. I books. I felt that poetry was true worship; that labor was impatient to be alone, to read my mother's mis- was sanctified by honest endeavor; that the treasures elve, to unravel still further the mystery of misfortune of the mind and heart were imperishable, the joye of that encompassed me. I met the mulatto in the pas the spirit were eternal. Therefore I did not pray and speak, and feel, and love, and hope, and fear as others did. I was happy within myself.

My dear, worldly-minded mother arged on me the necessity of entering upon a wealthy marriage, which, with my beauty, as she fondly styled my few personal attractions, my not ungraceful appearance, might ele, vate me to a high and enviable position, and relieve us from the ever-recurring necessity of toll. Gently but firmly I refused compliance with her request, for to me had come the purest, bollest gift that angels ever gave molded in the charm of youth. He was born of a noble mother, one who hore the honors of an ancient house, the last descendant of a haughty race of old time nobility. Left an orphan, befress of vast wealth, endowed with that spiritual beauty that attracts the soul-love of the few, she descended from her lofty sta tion to wad with one her equal in the night of God. but prescribed by that exclusive class that named her as associate. The persecutions of the world followed them for years, but in their happiness they defied its outcries. Much joy was shelrs, and within a week both loving spirits were reunited in the world above. Clarence was then a boy of sixteen, well cultured. brought up to an atmosphere of love and harmony. breath I bless thee, thou my beaven-tent, comforting of hie mother, but unjust and partial laws deprived him of his rightful home and dues. Then he wandered for the beautiful, in the humblest capacity. Re went

from which the disciplined soul awakes to smile in My James darling, some one in future days may tell pitying remembrance. But it was not so with on tial Herbert Northrup to marry her, that she was un though The mother's spiritual intuitions and clear-

with that was blended the father's Independent mind. the many virtues of the humble, skillful artisan.

My school of training had been a peculiar one: vani. ty and love of admiration had never ensuared my beart, and still I needed the discipling of sorrow, for I had built the heart-home of too many hopes on earth. We loved from the first, and in that love there was no fluctuation of feeling; no elternations of doubt and fear perplexed us; never an unholy thought disturbed the summer-ourrent of that divine repose and confidence. Divested of every particle of groseness, it led us to heights where sensual and calculating sentiment are unknown. It was a love worthy of the benediction of the angels, guarded in a vestallo fane, and forever conscorated unto God. Some day my child will learn that such love knows no fall. that it is a union of souls that care not for the perish. able frame, that sooner would the star-worlds and the sun-orbs fall from their divinely appointed places than such a love trail its appolic lustre in the impure dust of earth.

Oh, when will the world learn that pure love is a Baylour and a shield, an outgrowth of the immortal essence, a part of God. a symbol and reality of ctornal life! Oh, doubters, scoffers, men with the hearts of beasts, and women with distorted souls, will you not bollove that acception is possible from the lower planes? from the condition of the animal, the groveling states? Why will you persist in linking unholy. devastating passion with chaste and everlasting love? why bind the spirit to its fleshly bonds? why yield forever to the tempting demons of desire, when blessed angels becken to a celestial communion of purity ! Oh, world I world I clothing thracif forever in the scarlet mantle of thy iniquities, and striving to cast its lorid shadow on the actions of the pure and wisely loving, oh when, my God ! Father of Love and Source of Pority I shall the serpent cease to wound thy ohil. dren, and the reign of evil die? Upon the shrinking shoulders of woman is laid the heaviest cross; when will ber virginal love be honored, her divine maternity be acknowledged ?

Do I speak intelligibly to the anakening heart of my child? Oh, Jasmino, thine is a warring nature: heed to the counsels of maternal love. Guard well the avenues of feeling, the impulsiveness of thy character: howers of the simulated love that looks to the earthly possession only; bowere of its under current of blighting passion. The love that is all purity, is distant worship, is reverential homage, is tenderness enwrapt In soul communion. It is chary of careson, and outward demonstrations of its depth and fervor. It is world-wide in Its influence, not selfish in its appropria. tion. The one chosen spirit is its help-mate for time and for eternity. Its highest inspirational gitte are for that only one; but from that central love proceed the self abnegations, the charities that bless, the tofluences that elevate, the forgiveness that is enjoined of God, the brotherhood of man, the peace, regeneration, and happiness of the world.

My daughter, dear, love flower of my spirit, I ree von in your early womanhood; the child-marks are on your brow and cheek. Retain forever the characteristics of thy blessed childhood. Be pure as now, be loving unto all, be true and faithful to thy appointed tasks. it a sinful mother, who, from her de entreats her only child? Yes, my beloved, I have falled in living out my ideal life of purity, truth, and peefulness. From a mistaken idea of duty, I sacrificed my life. I uttored perjured vows, and for this am I justly punished. But of that gross and revolting crime they accuse me of, I am innocent! I am innocent, my child, so help me God ! Oh, Jasmine, dearest, some day, perhaps, your father will tell you a fear. ful tale of the low-born wife's deep guilt. As you love my memory, as you believe in God and hope for Heaven, I implore you. believe it not. Only in this, I ask you to disbelieve your father. He has been cruelly. shamefully deceived [ I pity, I forgive him for all;

Do not allow one revengeful feeling to usurp the place of the filial love and respect you owe to him. surely he will love my little child, and some day-for God is just, as well as merciful-perhaps she may be His chosen instrument to bring to light her mother's innocence. I care not that my imputed crime is hidden from the world. He, your father, believes it. A bold, bad, unacrupulous man has aspersed my fame of womanhood. I will not rest in Heaven till that fame is cleared of the foul and vile accusation.

But, with trembling hand and failing sight I was tracing my brief life history for the perusal of my bereft child. Clarence went abroad to obtain the means needed for our future subsistence. Few and short were the blessed meetings we bad. My mother frowned upon our love, but faith in the future in. pired us with patient fortitude. Sometimes he hoped that some fortunate turn of circumstance would return to him bis mother's patrimony, but these hopes were doomed to a complete frustration. So we hoped for success from the labor of our hands and brain, for Clarence, endowed with rare poetical genius and descriptive powers, was compiling narratives of travel. and a book of posms, the principal subjects touching upon the wenders and beauties of God's reflective mirror, the glorious sea. A friendly publisher had promised his aid. We were calmly hopeful of the future inour Father's universe.

Then came a time of barrowing anxiety and gloom. dim forbiding overcame me at the last parting, and knew, although he spoke not, that his heart cohoed the baunting fears of mine.

I never heard from him again. Months sped on. How in my beart I mourned, the pitying, overwatching angels know. What silent, voiceless agony I endured, is known siche to him, who wields the dieci .. plinary rod. Then Mr. Northrap came and offered marriage to me, the ead and lonely toller. My poor mother was an invalid, our carnings were seant. Our future enshrouded in gloom. I resisted long the . querulous pleadings of my feeble parent. I longed to surround her with comforts, to cheer her last days with ease from care. I asked for a year's respite. vainly hoping still against despair. The year passed on-no tidings came of Clarence. From the first. I believed him dead. Two years had sped their Sight since his last kies of parting was pressed upon my aching brow. I became the wife of Berbert Northrup. Oh child of grief and mother-love ! Mever the sor-

tows and the temptablish of the small thee, yield not that. Submit to toil, privation. to the represen to made those most, pear and dear to thee, but do not deb thereif unto a leveless union; with bleed reportance and soul-shrinking on our side, within find passionate design of possession on the other. Yet I was not wholly falso to agreeld. I told your father of my loss love and wrecked hopes He only spilled, and said I would learn to love him in time,

Oh, Jassie, flowret, never be an weak as this. Toll. starve and suffer, die, if need be, for those you love, but never, never, as you value your aplit's rest, utter the perfund vowe that bind you in festers to so wretched a lot as mine. My mother, for whom I sacrideed so much, died soon after my inampicious marriage-before the ancestral splenders of the home of the Northrap's had greated her eager eight. Then did I darkly feel the pressure of the fron chaine, so smoothly gilded, that encircled me forever here.

When you were born, the one joy was given to my life. For you I resolved to live, to bear with all.

My Charence returned. Unexpectedly, without warning or premonition, he stood before me. Badly altered -patiently resigned to the iperitable, he came to bid me farewell for life. Shipwrecked, storm-tossed, driven hither and thither, he at last bad renched his native shores to flad me the wife of another\_the miserable, envied lady of Oakfast Hall. I was carried semesters from his presonce ere many words had been said, and Jasmine, my daughter, I never sow his fuce apoin!

Yet, mayhap your father, unforgiving his fancied injuries, nursing his haughty pride of opinion, as is the fashion of his unbending race, will tell you that Clar. ence, my former lover, was found in my chamber at the dead of night. It is false, my child I false as the vile, plotting heart that forged the black inlachood ! Clarence was too pure and bonomble ever to intrude his presence upon me. I am your mother, child. Think you I would bold a secret meeting with him; namindful of even my bitterest daty ?.

Your father had forbidden him the house. Be would never have reentered it, even were that probiblion nnsald. My tournal, in which I noted down my thoughts, had fellen into hir. Northrep's hands, and misconstruing what he read, be deemed me a faithlem wife. What demon bligded bim that fearful uight? Who was it, that, issuing from the large closet in my room, ro-bed into the passage, and in the doorway was intercepted by my husband, and changed biminto an inforlate flend? It rose not Clarence. What slid Mark Catilitie there, at that time and bour ? Oh evil, and paraning genius! What have I done to thee? I was brought bither dying, and yet I have had strength imparted to write this defence to my child. I am falling fast. A few short hours, perhaps, and I shall be at rest. 1 shall be free! I shall watch over thee and Clarence. Even over him who-

My faithful Anna will remain to watch over thee. Barely, this friend will be granted to thy belpices years. That thy father may love thee, that she who in the fature will take my place, may prove a maternal gaide, is my most fervent preyer in this sad hour. Love your tasher. Hee righteensly, my child, follow the faithful counsels of my good Anna, and above all. never yield thy consolence to the suggestive temptations of aught on earth. Idvoa brave, pure life. Endure suffering nobly as becomes thy womanbood. Forgive as the great Teacher enjoins, even thy ment man lignant foes, my Jasmino I

And, my child, through life, be tt bright or darkened. as God shall will, beware of the influence and the machinations of Mark Cattiffe. And when time thall give thee wiedom, strive to relieve thy poor deluded father from the nightmare power of this wloked man.

God bless thee, my precions gem! My soul flower ! Farewell | Remember me in thy prayers. Ever think with love and pity of the mother ! To the boly keeping of the Lord of all I confide thee, now and forever ! Forewell, my child ! Earth holds no pang so deep as that of leaving thee! Believe that from the home of spirit-life, thou shalt be watched over and guided by thy loving mother. Many WILDER NORTHEDP."

There was the Jate of long years passed, the name of a distant, obscure town. I pondered long and deeply over the precious writing that revealed to me so much of my mother's noble heart. I thanked God that she was innocent of the wrong imputed to her. But the mystery of her death? What had coused it? Had she died of grief and sorrow? Or bad the band sworn to cherish and protect, lifted feelf against ber innocent and martyr-life! No onswer came to these soul questionings, and I lifted my beart in prayer to the beloved guardian mother, dwelling with the redeemed of God.

When I returned to the sick-room. I found Rosita on her knees by the bedside weeping silently. I bent over the still form of my nurse. The face wore a smile of beatific peacefulness, but it was whitened to the hos of the pillow it rested on. The mild, bright eyes were closed, the thin hands clasped over the quiet breast. the repose was that of death. Her gentle, loving spirit bad taken flight from earth. I lost then the enforced calmpeas that had sustained me for hours. I stood face to face with my great loneliness, unloved, amid my foce. A bitter, overwhelming flood of despair submerged my belog. I was yet the uncontrolled child of impulse, the clave of feeling. I threw myself upon the floor and writhed there like a crushed worm. weeping frantically, colling on my Nurse Ainslie to return; on my mother to take me to ber bosom. I know not what I sold and did in my nureflecting grief and terror of desolation, but I raved and ecreamed so loudly that I alarmed the bousehold, and the servants came rushing tu. and were soon followed by my fathor and Agatha, and the gaunt, stalking form of Mre. Strong, who dragged in my pale and trembling govern-

.. What is the matter here?" demanded my father. in his clear, proud voice.

.. Land-sakee ! what has broke loose?" queried the grenadier-mother.

"Oh, Herbert, dear, what is it?" plead shrinking. timid Agatha.

"Oh, Mrs. Strong, I think Ainsile is dead, and that's what has affected Miss James so. Oh, please. let go my arm. you burt me, madam," said Mise Dean. I felt anddenly sobered, calm, invested with almost my usual defiant dignity and composure. I was recting in the arms of Rosits, her light hands were soothing the agony of my brain. I remembered my mother's infunctions of forgiveness, but for worlds I could not then have spoken either in love or doclie respect to any of them. I merely pointed to the bed. Roelts explained what I could not say.

"Holly tody! a nice fass to make because it pleases the Lord to call one of his creatures home! Enough to scare, a regiment out of their five natural senses ! Jamine, will you oper cease to be a fool ?" This from Mrs. Strong.

I only replied by a glance that caused the dame to Lift up her hands in amazement, and take a step backwards. Agatha clung to my father in real or feigned distress. His face relaxed not its severity, but his arer tenderly wound itself around her walst. I was led from the room by Rosita, who, unbeeding her mistreet command to "let that stilly chit take care of herself," did not leave me, till she had somewhat soothed the sching at my beart, the burning pain of my brow. With a kies and a blessing, the good woman left me in my own chamber, alone with heresponent and night.

[40 38 CONSTRUED.] ...

The relation of the Irish population to the cause of embasibation and free institutions in this country, mays the Liberstor? is one coloulated to challenge herioth kitantion, and to extite general anxiety.

IT'IS NOT ALL OF MIPE TO LIVE :DT OUTBIN BERID. TE:

It is not all of life to live.

To pile up stores of treasure. That we may roll in laxury And gratify our pleasure; It is not right to look with scorn On humble, honest labor, Then hil our purse with profits from .Qur poor, hard-working neighbor. One should not own whole marble blooks, While others pay for leases: One should not feed his neighbors' flocks,

Then have the smallest fleeces; It is not right to thrust oneside Earth's true but poor partakers. Then gather all the barley sheaves Upon a thousand seres !

It is not all of life to live For wealth, for fame and station; It is not wise to give to rogues' The raling of the nation; It Is not right that law divide The poor men's only shilling. To balld up pomp, to foster pride Upon some worthless villain. We should not obain our ship of fate At other people's palings, Or what our pruning-knife of hate Upon another's fallings;

Without the oll and leaven. Or think that ours the only gate Through which all enter heaven; For when our life-book is unscaled At beaven's great rebeareal. We then may wish our charities Had been more universal; May wish we had to others been More kindly to our feelings, And, in our trade and marketing, More honest to our dealings; May wish our lodgers told more deeds

We should not feel that we are safe

Of giving, than of selling: That we had turned more heavy whools Around the poor man's dwelling: May wish our pames on scale and charts. That tell of fame and story, Were writ in love on human hearts, .. With golden pens of glory I

Life's aims should be to make mankind

One family of brothers, By pouring out love's oil and wine On bleeding hearts of others: To brighten up its rusty strings. That long have been neclected. To bring men op to social life, Where they will be respected. Then may we in the right grow strong. Knowing and possessing-For only decde of love and troth Will ever bring a blessing. May rich and poor, may bigh and low. Be wed in bonds fraternel, And sing at last Redceming Love. Beroad the gate Sopernal. Thatchwood Cottage, 1868.

Written for the Bapper of Light.

#### DRAFTED:

A STORY OF THE WAR. BY MBS. J. S. ADAMS.

It was a pleasant, home-like place-a nest cottage half bid by graceful foliage. Everything betokened peace and happiness. Involuntarily I sighed as I passed it at the close of a pleasant autumn day, on my return from my day's labor; for I had heard that the good bushand and father had been drafted for the

As I was passing. I saw the once happy owner come from the house, and walk thoughtfully down the path. and duty was mine, to inform his wife of the dreadful He did not notice my approach, but hastoned on, as news. though he could lose in ravid motion, some of the load of sorrow that lay at his beart.

Thicking words might possibly relieve him. I approached and bade bim a cheerful " good evening." He raised bis clear brown eyes to mine, and with the pressure of his strong, honest hand, answered me. It was deeper than words. I love to take a hand like that. It assures mb, by its warm grasp, of honor and

friendship.
"Well," I stammered, "I suppose it's true-"

"Yes," he replied, knowing what I was about to pay. "I'm orafted. I could stand it." he added. at the same time brushing away a tear, .. but I fear Mary will miss me; it will be hard for her, poor one."

Here his deep voice gave way, and he turned to hide the fast-falling tears, If I had thought him manly and brave before, bla behaviour new orowned that manhood with a boly grandent.

I laid my band upon his shoulder, and said: "George, I am exempted, as you know, by physical inability; but'if it was in my power gladly would I be her to death; for what had life now for ber? our enbetlinte."

He tooked tenderly upon me with a deep, loving geze, such as a mother might give her child who has

proffered his tiny aid to some great deed: "Nover I" he explaimed. " Never shall it be said that George Clinton shrank from duty."

All his manly spirit now revived. I gazed on him with reverence and admiration. We parted in the evening shadows-I to spend my evening alone, with my books and writing-he to join his dear ones, and to spend, perhaps, the last evening upon earth with

The next day was the one for his departure. He was to toin his regiment, several miles distant, and i lonely wife the latest words from ber husband. I very bravely their coming separation. His little boy! was clinging lovingly to papa, teasing bim not "to do and make mamma cry." accompanying his tender, entreaties with most loving careases. Truly, I'thought, it regalies more coprage to brave this scene, than to meet the fee poor the fold.

His wife was been about the room, trying nobly to hide the tears which would flow. She forced them back when the moment came, and the brave soldier folded her to bis heart. There was no word, no external sign of the great grief of parting. He raised his son in his arms, gave him a quick embrace, and turned from his treasures. The door closed between them. He turned not for an lustent, but walked rapidly and

Thus the loving hearts separated-one to scenes of action, the other to a louely, uneventful life, save the smother the beart eight and to live on when the sunjoy which his letters would bring, and the dread her- shine of her life was gone. pence of days and weeks when the bettles raged. Brave hearts are they who are left behind. Brave wo-man, bearing the tide of wee, parting with loved ones, leaving their bleeding hearts to be bealed by time. Ah, the battle of life to great,

t: I have many Copbia.", he said ... that I shall ever mann. If I do not, I know Ged will protest my dear ones. If I the mid fall." he could need, ... sait Many to be paim, and treet firmly lo our bearenty Father, who careth even for the epatrows."

I tried to present him from this value of the hight. He was fitted by the cheerful in the belief that he should send present but as we rode on and the sterrory some what indirened him, be said:

- Perhaps I have been too gloomy for a soldier. I

most have more hope, for I may live to retorn."

A me bours' ride brought us to our developation, his to join als regiment—I to return and comfort the lone ly with "He wrong my hand at parting, and said: "Henry, if I should not live, be a friend to Mary

and the little one." I presped his hand in reply, and vowed to be faithful to his request.

It was laje in the evening when I opened the gate and walked up the graveled path to the cottage. His wife was at the door to meet me. Her face was pale with traces of tears, yet her manner was calm. She led me to ber boy, who had orled bluself to wheep, valuly calling for " Papa." He was so like his father -the same bouget, brown eyes, the same hair and brow. I leaned over and kissed the beautiful boy, and thought, with ewelling heart, of the father's first night from home,

I then hade his wife good night, but not before I had offered a brief, carnest prayer for the absent one! and implored protection and blessings for those at

A feeling of interest, with a sense of my duty, led me often to visit the wife of my friend. What joy I experienced as I conveyed his first letter. How esgerly her mild blue oyes ran over the pages. After a basty perunal, she baid:

"George is wells has been in one battle, and is unharmed. He sends much love to you, and hopes you continue your calls to belp me pass away the weeks of his absence."

I could not mar her joy then; but the next while I told her of the idle rumors which were in circulation; G-, like every town, had its busy-bodies, who, having no employment of their own, conclude to transact basiness for others.

I will kere date that I was a single man, and taught subsol in the village of them. George and myself had been firmfriends for many years. Would I betray that excred trust in his absence. No, nothing but the purcet feelings had solmated my mind. It was to relieve her lonely life, that I spent some of the bours of the long evenings with her, yet they were social, pleasant hours to me. - My soul was disgusted with the idle rumorst yet I knew I must be prudent and almost wholly discontinue my calls. As I was obliged to pass her home every day to my school, it was no easy task to do so. If I had a paper or book which I knew she would enjoy, I must dispatch a servent. At first my nature recoiled at the servitude. Could I not main! tain my own standard and be an individual? . I nate. rally braved public opinion, but when the question of her honor was at stake, of course I withdrew my vister, or rather limited them to strict and well-regulated calls. ' For myself, I should have been glad to have braved the false reports.

Such are the elements of society; It allows us nothing, and the well disposed suffer on account of those who are not so. Her mind missed the toning of these: visite.; Bhe needed, like every woman, something new and fresh thrown late her every-day lifeand now more than ever. Her round of duties was not food for her soul, and when evening came she wanted companionship. At her request, I visited in company with acquaintences; but conversation, at such times, is too general and mixed, for any one to derive personal banefit. I was siways remembered in a posterret in the letters, and often had one for myself from the the brave hearted soldier.

At last one came to me written in a strange band. I trembled violently as I broke the seal. How great was my anguish to learn that my friend was no more. I recalled the hour of our parting. His last letter, so full of hope and trust. Alse! how soon had the Death-Angel called bim bence. Dear, brave beart I forled. words connot paint the depths of your noble sacrifics. Long did I weep for the brave one; but now a sad,

to her home. She sat at the window, and came quickly out to meet me. She was expecting a letter, and could not wait for me to enter. I almost wished that she had even a foreboding-bot that night she was unusually chearful, almost gay-so close does Sorrow tread in the steps of Joy.

Ab, It seemed to me that It required more than a soldier's bravery to break to her) the awful tidings. Was I not, after all, bearing my part in the great straggle? It was all I 'could bear at that moment. Was I not a soldler? Are they all upon a battlefield? "I'm expecting a letter from George," she said.

joyously. "Here you due for me ?" I tried to be calm-I tone calm. The paller which stole over my features dould not be unnoticed by her. "Oh, telt me-tell me all !" she cried, in plercing,

tones, then max lifeless at my feet. I summoned a neighbor. Long. long did we work to bring her to life-no, it seemed more like bringing

As she returned to consolohaness, she cast a look of

deepest angulch upon us, as though we had given her heart its great tide or grief. It was more than I could bear, and great tears coursed down my cheeks. In all ber trief, then, she turned to comfort me, but grew, deathly pale again, and would have swooned, but the ery of her boy roused the mother, and love triumphed over angolah.

". Live, live for him !" I said, in such esruest, pleading tones, it was as though another voice had spoke the

morde. She crose and tremblingly went to the bedside of her boy, who had called for " mama," in his dreams. Then kneeling healde him, she buried her face in the clothes, and gave one mosn-such a cry of augulah as was to accompany him to the city, and hear to the I hope never to hear again. It thrilled me. It sent my soul surging like wildest waves, orying for rest-for. called early the following day, and found them bearing peace. If the human woul has such capacity for anguich, what, I thought, must be its emotious of Joy if there is beight, as great as depth, and there must be. The mosn of auguish changed to sounds more heart. reading. It seemed as though her heart-strings were slowly breaking. But when the boy awoke, and with a ory of fright at seeing we beside him, she stifled her sad moans, and tenderly lulled him to rest sgain.

At midnight, I left them in the care of the kind neighbor-s woman of forty years, who had seen all her treasures fade. All her jewels had been garnered to her " Father's bones," and now willingly would she have obeyed a summons to depart.

Months passed : the fountain of sorrow was not dry. Day by day the bereaved one pined for the brave love which would never again be hers. Oh, it some hard to

In a few days the articles which were found upon hid person, or rather beside him, forwarded by a thought fol friend, resched me. A well-worn letter—the minlature of his wife and child, and a small diary which he had kept, were alf. His cicibes and watch he th, the battle of 1800 is givent.

As we walked on in sitence, I could not but think of taken by retal horder. These were dropped health

the thomsend of devolate horizes, and the wall of widhim as of no value to them.

They would daily probe the wound—still I must deliver them. Oh, that I could have died for him. Why
the care:

"We it so ordered." I had none to mourn for me. I

low-test wheat gentle with and dairing boy; then the ways are not as burn, " and we make want in matthing till we can read His grapt design.

I carried the relics to ber. Preed tears Howed, and the set all the all the and heart. He

signs waved that on the lone shore of her life. Her reaf-like nature bent to the great storm, Gracefully she howed, while the majors fell and the storm bege

ant home, to leave so many pleasant associations, around which were clustered the memory of so many tappy hours. But for her child she would have sank. His loving nature made her brave, and nobly did she leave the hallowed spot, and go out into the cold. strange world to carn her livelihood.

I walked beside her as she trod the little path to the farty road. So like her life, I thought, leaving her path of happicess to walk the desty highway of life. with no shady follage to abelter her from the summer's beat and chilly blasts of winter. They are brave who fall in bettle, but it is harder for those who sit at lodely hearthstones, year after year, alone.

There was no longer for her a strong arm to protect, or a firm and developed mind to guide. Her own hands must now provide the bread for herself and child. in the basy city the wife of my ismented friend found

employment. I visited her now without fear of goneip. I tried to lighten some of her burdens, by ettending to some of the rougher duties of life. Day by day a few aunbeams crent luto her life, and she grew stronger. I spent my Sabbaths in the city, and gave most of the time to her and her boy.

Gradually she developed "under the rod." The woman rose, grand and beautiful, from the rule of her hopes. She would speak for hours of her noble busband, and; with tear-beaming eyes, thank God for the joys and lessons of the past.

A year passed away. In its cycle many, many bearts were widowed. Badges of mourning multiplied. The suelight of joy west out in many homes, for thousands fell, and the bereaved wept for the voices forever

At the close of a summer day, I watked burriedly to the hame of my friend. My heart throbbed with new and strange emotions, for lose had crept gently into my soul. One year ago. I would not have dreamed it. My emotions seemed too varied and changing to be analyzed. At one momout I was filled with feer, then exultant." I was not brave or assured in my emotions. for I knew that the wife of my friend could not love as she once had. I expected no more than to re-kindle the dying flame to a faint glow upon her beart's altar. She needed protection. I wanted the right to goard her and pluck the thorns from her pathway.

At twilight I sought to tell her my love, for I felt it would be to her as the sunset-mild, serene and peaceful. The glory of her day had gone down.

" Mary." I said, " will you give me the right to love and protect you? If you can find a place in your heart for another love, will you take mine? But if in searching; you and that first loved image so enabrined that all others must be but brotherly love-tell medo not fear to pain me, and a brother's love, pure, deep and lasting, abalt be yours."

She gazed a moment isto my face, then gave one clance heavenward. I know her answer before abe gave

"I love you as my dear and only brother." she said. then fell weeping into my arms.

From that moment I knew my feeling for her. It was affection, and tenderest pity, not the vital soulpassion the lover must have for the one be would call

Thus we found our true relation, I grieved, when I thought that I had pained her, but my position was now clearly defined. I could be more to her, and give ber a brother's protection.

I soothed her with kindest words as she lay for a ims upon my breast.

We parted that night nearer in feeling, and yet so

ifferently related from what I expected. At left here some of relief came over me that all his had happened, and resulted as it did. A new joy

thrilled my being. I had a sister! A few weeks after. I met at the combore one to shom my soul responded. How different were my emotions. There was no tender pity-but love, deep passionate love, answering beart to heart, soul to soul.

had passed their early years, years genined with joy. One antumn evening I cont's carriage for Mary and her child. She knew nothing of the perobase, and the driver was instructed to have her remain in profound ignorance of her destination.

I had writted in my note that she was to meet us few miles from the city, to be introduced to my wife. The room which she had occupied in former years was deted for ber. A crayon portrait of ber husband hung. over her bed. It was an excellent likeness, the progress of which I had been watching for several days with almost boylsh impatience. It was executed by my wife, and I was both proud and happy.

The windows of her room opened boon the lawn which George and she had spent many hours in adorning. It was now tooking finely, and gemmed with rich shtumn flowers. Plowers of the beauty and aweetest fragmace were gracefully arranged in her

.. Do you think she will be happy here?" said a rich voice at my side, as I was walking the long aisles of emory, and for a moment was lost to the winding. " Happy ?" I thewered, interrogatively. " How can she be otherwise?" I checked myself in my fullness of foy. I almost forgot bet oup had been drained. while mine was just filled. I drew my darling to my heart, and prayed that she might be spared to me many

Just as I began to be somewhat restless, for I longed to see my sister, the sound of a carriage was heard. Nearer-nearer-one moment more, and I folded her to my heart-snother and she was kissing the brow of my wife with a mother's tenderness. Would my tide the harbor of peace and victory. of joy ebb? Two of earth's most beautiful women for my companions, and the darling boy of my friend to grace my home. I trembled with excess of joy; and involuntarily prayed for atrongth to bear the tide of. happiness which had flowed to my life.

Many emotions were visible in the face of dear Mary. as we led her to her room. Memorytides swept fast and strong upon her, but she greeped the green bathin of her present life, and with more composure and cheerfulness than se could expect, foliadd us at the eve; ning meal.

It was a pleasant group around bur first suppor to our own home. The spirit of that loved one must have been with ut, for there seemed a halo of only joy resting apon our souls.

We are striving to meet the duties of life cheerfully as they come, and to stand upon life's battle-ground ready for our Mester's work.

A BRAUTIFUL THOUGHT .- I was reading the other day, that on the shores of the Adriatic Sea the wives anaceptible to influences from spiritife, and the of the shores of the Adriatic Sea the wives of the fishermen, whose husbands have gone for off apon for religious excitament only furnishes the of the fishermen, whose husbands have gone far off upon the deep, are in the habit, at eventide, of going days to the searcher, and singing, in fertile voices only cart, she first atanase of a beentifel by mus effect bey beve tong it, they will listen till they hear, borne by the wind sorous the desert sea, the second slanus, song by their gulant husbands as they are tossed by the gale upon the wiste, and both fire happy. Perhaps if we could listen, we, too, might hear on this desert world of ours some sound, some whisper borne from aday to demand at the private desert winds of the private desert d

# THOUGHTS FOR THE TIMES.

WE WILTER WYLLDTO.

The war which in the early mouths of the present watte type somed to think promised so little of an coss, has assumed somewhat of an aspect which may very residuably lead one to suppose that the end is fast approaching. The questions which are as the natural result of the "emancipation proclamation" are receiving such a solution as will forever set at res any doubts with regard to the windom, efficacy and good policy of that document. It has been proved most concinairely, and beyond the shadow of a doubt, that this act on the part of President Lincoln was the very one which was wanted to indict signal and irreperabl-Injury apon the rebel same. Men of radical proclinities have foretold, from the beginning of the struggler the this policy must and would eventually prevail; and are withstanding the speers of the "Concervative" leading and the opposition of the "Conservative" rabble their wisdom and forceight in this matter, at least, have been firmly established. That the negro will Bight, and make an efficient soldier in the army of the Ropublic, has been demonstrated on every bettle fold where he has been tried. The record of his valor to written in his blood, alike upon the borders of Kanaga and along the earthworks of Port Hudson.

That the rebels have been materially, fatally injured by the immense draft which has been made on their laboring and producing population by the President's proclamation, no one, I think, will have the hardinood to deny. That the armies of the Republic bare been augmented in a very efficient and profitable degree hit these black troops, no one can doubt. Where, then is that " untold amount of evil," which we wen warned, with one brenth, was to come of this . Lat born scheme," while with the next it was america that the mere issuing of a paper enancipation would amount to nothing, and would be laughed at as " a good joke" by the rebels, who would not be effeld of the " fainful colored folks" leaving their paternal care to cast themselves on the cold charities of the barbarous Yackees 7 The . Southern brethren" have not been seg. asperated" to such a fearful extent as ft was foretold they would be. Indeed, it would be bard to add my. thing to the naturally feroclous and flendish spirit which exults in desecrating graves, and making hephies of human bones.

Standing, as we do now, in the very foldliment of the promises of this measure for the benefit of human ity and the success of our arms, we may safely say that none of the evils which were so warningly predicted by the great " peace" spoetles of the firm, Vellandigham & Co. have resulted. The trial has been made under many disadvantages, and against the centiment and judgment. I may say, of the mass of the people. and it has proved an eminent access.

In all probability, the opening spring of 1864 will look upon the dead, or dying, embers of this gigantic oivil conflagration. Emancipation is a success; negro soldiers are a auccesa; the substitution of free for slave labor is a success, as proved by the experiment made, under the most inexantclous ofronmetances, at Hilton Head; and all these are but the preludes to the grand success which is to come, and which will place every foot of territory again under the "old dag," and demonstrate to the world that the "ofvilization of the puritan"-with God's truth as its standard, and the great, watchwords of " Liberty," political and religlous, " Equality" and " Popular Education" as its objects -is superior to the civilization of the cavaller. the fundamental principle of which is that " capital should own labor." and that " civil and religious lib erty" and " popular education." are affairs which eas. cern the few who govern and not the many who are governed.

And after this shall have been done; after the old flag shall have been hung out again from every strongbold, and from every bill-top throughout the length and breadth of the land; after every trailer shall have laid down his sword and returned to his allegiancestill.will not the most dangerous hour of our political existence be past.

people. which will cause the Republic to tremble to its very foundations. The question of " Freedom or filevery" will have been answered affirmatively, but the question of "equality or no equality" which is w arise out of the answer given to the former question will remain to be settled. That this question-if it comes up for solution, and I am of the opinion that it will-will be one of great magnitude and very perpler ing in its nature, no one can doubt for a moment who looks calmly and candidly at affairs as they now exist in this nation, with reference to this matter. It will not be any langer a question bounded by territorial lines, but one of national breadth, having effect s we'l in the distant regions of California as along the banks of the Mississippi, of equal interest in Main and in Texas.

The "stares" of this race, which the result of this war, by the enlightened policy of an able executive has been to set free, is then, in my opinion, the great question for the next decade or two. On the one side will be mustered all the forces and arguments that codid, earnest and enlightened minds can bring to best on the other, all the low-browed mallos, all the size calumny and blind prejudice that partisan faction to call to its aid, will be marshaled in battle order by the demagogne and political quack. Time must determine with whom shall rest the victory. Time must deter mine whether our nation is to walk onward in the sub lime path of self-purification, up to the high hills el perfect freedom, or whether, polluted by orime, feel with injustice, and rotten with corruption, she must sink and perish by her own fithiness, after having riden triumphantly the crimson tide of civil war inm

### MEDIUMSHIP AND OBSESSION.

THE ... BY O. H. WELLINGTON; M. D.

In a recent report of one of the European "Institution for the Insane, it is stated that one third of the pe tients were made income by Spiritualien. 100 100 find American journals make baste to copy and wistlate that report. If it is niricily true, it shield to circulated. If not true, we should be shie to show that " Spiritualism "twas not the " cause" of the derangement, et topiquele -

We have often heretofore examined the reports Insune Institutions, and find that " religion," " gions excitement; " do., &c.; are essigned in the said of the immaity. Now we dony that weeligious sache ment " lantha " cause " of the derangement. The truth is, that each and all of these persons are highly anageptible to influences from spiritlife, and a period a rapid development of mediumship, which work

are influenced in a great variety of ways, often per-sonating the Indian, the Iribb, or the hartet, in ways not to be intagnderstood. In the communications of brother to sister, husband to wife, and parent to child,

we have demonstrated beyond a doubt, that their possible it is a constrained that you shall detect them in communications through twenty different mediums, many of whom will be affected by symptoms of the physical disease that carded the friend to the spirit. And we have more fully proved that the person retains all the elements of character and desire in the callet life that roted in the natural, until he shall the spiritife that ruled in the natural, until he shall see the wrong of his motive and purpose, and choose to abandon the svil. .

If one of this class should influence a medium. though he may at times assume to be an "angel of thought upon the relations of Spiritualisis to reform, light," he will as certainly, in time, act out his true and their duty to the people and to themselves—many, character, as the Indian will show his. If that character, as the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If that character is the Indian will show his. If the Indian will show his indian will show his indian will be the Indian will be indian will be the India acter was soldsh, the medium will be affected by it. acter was solitsh, the medium will be affected by it. Cushman, the Convention adjourned to meet at if the spirit be proud or value of his powers, the me- 3 o'clock, in continuation of the Conference. from will have every possible element of vanity stirred while him; if the apirit feels deep sorrow for his life on the nature of true worthip, and gave reason for the In the Bosh-if he feels poor in bis spirifual development and obaracter, and obtains control of an individual, by pochondrie to the certain result. The hypochondrine is always a medium, auconscious that his to save the world by kindness, and to precise the sorrow is wholly caused by the despair of some sorrowing spirit, under whose influence he has come. It the would be essential to future humanitarian labors. is always curable, and usually in a short time. Many nominations for something that could satisfy the soul, of the most obstinate and perplexing cases of insanity and had but now found true rest.

are difficult only because the indusance of spirits is not.

Mr. Grant spoke elequently of the emancipation of are difficult only because the influence of spirits is not recognized. We have devoted ourselves to the ours of such cases, and every day's observation and inquiry
leaves us more and more certain. We know that some ber of the M. E. Church at the present time, he found the teachings of Spiritualism most nearly to corrected their self-possession by spirits. So I might deny that

Mr. Chapman loved Spiritualism because it did him such cases, and every day's observation and inquiry there was any coal oil beneath the soll of Massachusetu; I have never known of any.

The number who suffer from what we term disorderly mediamably, is rapidly increasing, and there are quite as many among those who soon at Spiritualism. as there are among those who know what a medium is. We shall be very glad to receive accounts of any peouliar cases, and will obcorfully visit such cases of mental derangement, not too distant, without charge; except for traveling expenses, as it is our sarmest desire to accomplate and prompigate evidence that relief can certainly be afforded to this large class of sufferers, for many of whom there is no relief, except through spirit Inflaence.

Milton Hill Remodial Institute.

Written for the Banner of Light. NIGHT AND SEPTEMBER

BY WILTRID WYLLEYS.

Tis night and the drear winds are sighing Mid the maples that fringe the lone shore; Tis night and the month is September, The bright moon is abining, and ab ! I remember Too nights, the Septembers, of yore; And I list for the voice of the maples. To tell me their talms as of yore," To breaths to my soul, in weird whispers, The glad tales they told me before: . Ab.) the glad tales of yore-How my heart with emotion is trembling For the joy of the memories of yore,

Ab I they sighed, as we sigh in our gladness. As I walked in their shadows last year, When the night-winds of early September, Amid their rich leaves I remember, Were whispering their tales in my cor; Breat tales, which no other might hear, As I walked with my lost one, my Florence, Amid the green forests down here, Beneath the blue skies and the moonlight, The moonlight so calm and so clear. Alas I for the hopes of September: Ah I wos for the hopes of last year. For to night the winds moun so sadly O'er the burden I've brought them down here.

Ab I weird are the voices of demons 'Mid the ripple of waters out there; The clouds blot the moonlight in heaven-Ab I leed to my beart the black madness To bury my barden out there, Unt there, where the river rolls darkly. Away from my realm of despair; Away from the madness which haunts me, Away from the demon Despair. Oh! his feet never tread the deep chambers Far down where the white corals are; His feet cannot tread the bright stairway That leads from our blackness, up there; The stairway of star lands, that leads us From earth to our beaven up there. Despair may not shadow the mortal, When the soul that he bannied of yors Has gone through allence and dark pess. Bas passed from this wor-numbered shore: Has gone o'er the cold rushing river, Has trodden the far apiritahore, The shore by whose annlighted waters ... Unr joy-flowers shall bloom agermore.

Ab I well for this night in September. Ab I well for this reign of despute, Ab I well for the joys I remember, Ab I well for the glories up there; Up there, where the stars shine so brightly, As mocking the demon Deepsir: Up there, where hope bids ue hadten The loved and the lost ones who left us. As we walked o'er the land of Despair: ' Whose eyes caught the glowiof our Alden, Whose cars caught the voices so rare. And they left us amid our bleak deserts Bound fast in the meshes of Care. Ab I I know that my Plorence is waiting And watching to welcome me there?
To welcome me up from the care lands. To lighten me up from despair, And love me forever and over. Relieved of my tours and despair.

More or Less Accurate, We find to the London Saturday Raview, sometvery remarkable, specimens of accuracy in relation to affairs in the United States, such as our history, geography and politics. 'Considering that the Review is an organ of excessively high Torylah culture, it is perhaps worth a passing notice. We omit all mention of its propheside, long persisted in, that Lee would certainly possees himself of Philadelphia and Baltimore, and afterwards become master of Washington and the Government of the Nation; and likewise of its ameriton that Vicksburg nover could be taken, and that the Mississippl could never be open to Paderal navigation; and content ourselves with its last prophery, that the attack on Charleston would prove futile beyond a question. Baid this overwise Tory organ ... After examin ing the rough plane before us of the barbor, it is dimcult to see how any real attack can be made on For!

PROGRESSIVE CONVENTION.

AN INTERESTING BESSION OF THREE DAYS.

Itse concinaive.

We know that our friends are near us and influence we have demonstrated beyond a doubt, that their peculiarities are so retained that you shall detect them in communications through twenty different reading.

By request of the President, Mr. L. B. Cushman, the vocalist, sang with Sue effect a cavatina from Lucia de Lammermoor, entitled, "Don't be appry, Moth-

The morning session was spent in an interchange of

Afternoon Beasion .- The Rev. Mr. Francis spoke up-

Mr. Lawrence spoke of the power of Spiritualism in turning his mind and his life into the work of reform. Leo Miller hald that the mission of Spiritualism was Mr. Phelps had sought for fifty years among all do-

his mind from the great mists of theology which had bound him for twenty eight years.

good-caused him to love all men, and to walk in a Mr. Smith lived almost alone, in Canada; was desir

ons to have speaking in his scotton.

Mrs. Slawson testified to the saving and consoling effect of the angelie healing ministrations.

The Chairman advocated the necessity of making

our lives and our religion pleasant; and declared the power of mirth and maste in doing good.

Other persons participated in the Conference, which was enlivened by a humorous song from Mr. Curbman, who also gave the hallad sutilied, \*\*Old Aunty Rose;"

.. Then let us learn to live in love. To southe each other's woes, And in that bester land above We'll all meet Aunty Rose. 17

Evening Session.—After singing by Mr. Farley and Miss Chappell. Leo Miller made an invocation, and delivered a discourse—subject; "The New Dispensation, or the Approaching Manhood of the Race." The speaker remarked, that then was a progressive being, analogy and history confirmed the fact that the race, like every thing else in Nature, had its lefancy, its inclinent life, from which it will gradually advance till it reach the full stature of manhood. The human race may be likehed unto, an individual with the three periods of life—infancy, childhood and manhood. Infancy is characterized by selladness and arimalism. lancy is characterized by selfishness and animalism.

isnoy is characterized by selfabness and animalism, and is governed by love; childhood by love and faith, and is governed by example and authority; reanhood by reason and wisdom, and is governed by principle. These three periods of life with the race have three distinct dispensations. Two of these are recognized by Christenlom, viz., the Mossic and Christian; but we are approaching a third. The first properly belonged to the infancy of the race, and was been of the animal propensities at the base of the born of the animal propensities at the base of the brain, and expressed their by absolute law, force and coercion; it was "an eye for an eye," and "blood for blood." The higher moral faculties not being un-folded, these forcible measures were best calculated to govern man; in fact the only law which could be ap-proclated; it coerced them into their duty, and by fear of retaliation restrained them from doing wrong—therefore good. But the race, by an inherent law of growth as natural to it as with the individual, measurably outgrew its infancy.

childhood. Then was born the second dispensation, childhood. Then was born the second dispensation, which was the legitimate offspring of the moral sentiments; and its tanguage was Love. It is known as the Christian dispensation, and is characterized by faith, hope and an abiding confidence in superior authority. It believeth all things, hopeth all things. It is childhood it is unreasoning. The child believes the earth is round or flat, as the case risp be, because the teacher says so, not because it intellectually com-prebends the fact. I nith and confidence are brought pto exerciss. It selects its deified examples and tries

to imitate them. But when it "becomes a man," it is relations to the Bible in particular sway childsh things." and exercises reason.

Buring the past two thousand years, the race, or the elder member of the human family has been passing through its childhood, and is now approaching its machood; and a third dispensation corresponding to machood; and a third dispensation corresponding to the process of the pro his state is being born of the intellectual faculties. its characteristic expression is belence, Resson and Wisdom. The Christian world to-day is in a transi-Wisdom. The Uniquish world to-day is in a transi-tion between authority and reason. In proportion to the advance of solence, philosophy and reason, there has been a suspense of faith. Skepticism has followed, until it seemed aimost inevitable, that the religious hopes of the world were doomed to be shipwrecked on the dark shosle of Infidelity. Science, failing to demonstrate man's immortality, run into a soulless ma-terialism. It called for proof compatible with the ge-nus of the age—tangible evidence—when led the curtains of eternal day were rolled up, and the dear de-parted of other days stood revealed to the satenished gate of man. This is the commencement of a New Dispensation, which will revolutionize the world of thought and feeling, removing by the light of intellect. reseon and philosophy, the errors and superstitions of the past, while it will be wedded to the simple, pure and beautiful Religion of Love, growing out of the moral sentiments, and taught by none so forolbly as

by the martyr of Cavalry.

Reason and Religion will go band in band, atresing everywhere the blessings of love, wisdom and barmony. Partition walls which now divide the sectarian world will melt away before the rising sun of this Dispensation of Wisdom, and one creed-God and love to man-will upits the families of earth in one great fraternal Brotherhood.

Music by the choir followed, when Mrs. Uhappell

was introduced. She said she did not feel impressed to speak at present. She was known to many of the andlenes, by sirine of previous labors. She wished at present to have the time occupied by those the su dience had not board. She knew their capacities and espabilities, and felt willing to resign the pleasure of instructing the audience, to their ministrations. Be sides, there were quite a number from abroad, who had physical as well as mental needs, to meet which some amost do the labor of the household." the proposed therefore, for a time, to wash dishes, cook food, and prepare the home, that the friends might find food and conveniences for their refreshment and rest when the labors of the day will close.

Tochey followed, and made some general remarks on the relation and dignity of labor, as an agency and civilizer in life.

The current of thought was interropted by Mrs. Burt, who represented and spoke for a spirit-doctor, who suggested the propriety of an adjournment, as the fatigue of coming to, as well as the pleasure of listening white at the Convention, had created a demand for

The auggostion was deemed timely, and after a few remarks by the President, and a lively song from Mr. Onehman, the Convention adjourned.

BECOND DAY.

Dariog the morning conference. S. O. Crane. Esq. 1 give some instructive experiences. The intuitions of sity youth had aft ruggested the possibility of spirit intercourse, without however giring him any philosophy of the fact. The tiny raps, therefore, were auggestive side, as they beiped him to the long coreted explanation. Immortality was to him, now, reality, and Spiritualism opened the thoroughfare of knowledge which ended in apprituality: For growth in this phase of his life, he was much indebted to a visit he road to Dr. Pellows, as through the medianable of the paid to Dr. Pellows, as through the mediamable of the doctor, he was sured of a long standing deafness. The time occapied in this manifestation of apirit-life, (which some would call a miracle.) occupied lifteen minutes.

Mr. Toobey called attention to some of the so-called superstitions of the Roman Catbolic Church. Many Sunter, before the betteries on Commings' Point, be of the facts stated were not only noted but twent Ports Wigner and Bomter, bays been captured." amusing to the majority of the andience. He suggested had yet Gillmore has gone but and done exactly what ed, however, that these phases of faith numbed to be they said he would and notify not do." So stately is the investigated from the scientific standpoint before they could be much educational value to the most country. ern Hpiritalist, u. tent ,u. 2 ? ern Hpiritalist, TO BE SHITE IN PORTA?

Mf. Lawrence followed, and read some instructive and elegant writings through Mr. Contents.

The meeting closed by singing "The vacant chair," by Mr. H. U. Farley.

Afternoon session.—Mr. Lawrence sang the opening place.

is Mrs. Uhappeil said that because she loved Spiritualism, the loved to procisin it to minds that can appraciate its broad principles and case to the soul. She can teemed it a great' and glorious' thing to live at this time. Human life is the highest visible expression of Deity. Anything that, can be of use to it, to unfold and to ripen it, that thing is worthy, is notic, and right. But anything which may be used, may be abused. The misfortunes of life are its lessons. She sometimes heard it asid. "were I this or that one of

not because she had pever asymptot, or never been whipped, but it was true that the speaker was unwilling to lose a chapter of her life.

Mr. Farley sang a pleos entified "the rugged coat."

Leo Miller, of Worcester, Mam., was next introduced by the l'resident, and apoke with marked effect the following preamble and resolution:

Whereas, the liberty, prosperity and happiness of a people under civil government, depend on the admin istration of, and obedience to righteous and just laws; and whereas, improvements and reforms in the civil government can be accomplished only by agitation of thought, general anlightenment, and an appeal to the ballot box, therefore.

Resolved, That Spiritualists, Reformers, Progressive Friends, and all who lave their fellow-men, organize a Beligio-l'oltinal Association, or l'arty, to the end that a higher civilization may dawn upon society, the nation and the world, through the practical applica-tion of laws and principles which they deem more powerful for good than have yet been recognised in the Administration of ovel government.

At the gloss, of the address, the audience rose and song the reform army song, to the tune of "His soul is

marching on."

Mr. Toohey then said the use and above of prisons bad long since furnished subject matter for thought and connomination to the philanthropist and the reformer. He gave some of his own experiences as illustrative of the efforts that had been made to break up the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. He contained the monotony and solitariness of prison ilfo. performing good and acceptable work. This would nave the good of halping the prisoner without wrong, ing the contractor, or necessarily creating additional

tax to the State.

Mr. Miller acknowledged the value of the suggestion, and elaborated the practical value of organizing benev olent and humanitarian efforts. Criminate, in his estimation, were society-inspectors, and the natural pro-

timation, were society-inspectors, and the natural protestors against organized injustice.

The meeting then closed by singlug.
Evening Bession.—The President of the Convention
remarked, he had been informed that some of the good
people of the village were in friendly concern regarding the humorous songs of Mr. Cushman. And as
these had been introduced to coliven the mind and
give variety to the exercises, he was well awars of the
greal solicitude of these persons for the propriety of our dignity and use it occupies, as an evangel of nature. They think thus as the time is not bayond the memory of those acquainted with ecolosisatical history, when the performance of the "religious drams" was opened by prayer. The Convention, therefore, cannot apole-

by my need," was saug, when Mr. Lawrence eald: His desired to show the relations of Spiritualism to the Bible. He compared the coming of Spiritualism to the bidding of the guests to the Marriage Support, (Math. 22: 11.) and thought the regret would be deep and bitter with many when he lid to this marriage of guests. It is marriage to all the cause found without the wedding germent of purity. Many would then be cast out as warnings to all to clothe Spiritualism with a pure life or leave it alone. He also spoke of the uses of feating and prayer, and auggested when any faculty became excessive. It

wated.

Mr. Cushman recited "What we want," another version of which was song by the vocalist and his companions. The effect was most exhibitanting.

Mr. Miller spoke on Spiritualism in general, and its relations to the Bible in particular. He siluded to the testimonies "of Milton, Wesley, H. W. Berober, Mrs. Stowe, Tennyson and Longfollow, as to the beauty and poetry of spirit-intercourse and angel ministrations. The discourse was long, and was one of the happiest efforts of the Convention.

Aware of the approaching dissolution for months.

Aware of the approaching dissolution for months.

At its close, hir

[CONOLUDED IN OUR HIT.]

Oskosh and Ripon Wis.

Oskosh is a small city of abou wight thousand fluence with Lake Winnebago. his lake, (about and as a Spiritualist and lictormer she was better dalatwenty miles long) is tipped the rong way, consecutated for a leader than a follower.

Though she has lain aside the form visible to the and commerce of both, they are rid cities. Oskosh left behind her she lives in the example, as well as bas a slight advantage in proximit to timber, and slight, of her superior powers as a disciplinarian—she Fond du i.ac.in proximity to the praise, and they bal.

ance well in a game of ace asw ith the lake and
Railroad between. Our friends at stronger in Oskoeb, but not as well situated, as Err Spencer's church to the set of the affections of those she has makes them in Fond du l.ac.

They held the quarterly meeting a Cakeah, the 12th and 13th fuel., and had the large hall in the ofty crowded at each regular meeting. A V. Wilson, Mrs. S. J. Warner, and myself, dil mostof the speaking. except in conference, where sever others took part and proved ability, knowledge an interest. The meeting brought in a large amount fatellect, and proved the cause of Spiritualism is ill established in that section. The next is to be heldn Bro. Spencer's assembled again to hear me on the . h inst.

Ripon is also a city with about fou housed inhab itants equi-distant from Oskosh and and da Lac, and n the northwest corner town of Pon la Lie country. and on a branch of the La Crosse rabind, which enables a person to get to or from it ce a day by rail. It is one of the handsomest towns in paconsin, high ip on the prairie, but contains a betiful amphitheatro velley of rich dry land, once the autiful Ceresco bome of the Wisconsin Phalanx, whi members comfamilies are still residents of the bes ful valley once so happy and active. Jealousy, envyrife, rum, rellgave up its lands, and sin and mily have greatly spect to due the memory of him, who was my friend. prevailed; but it is like most new to it of the West, and a great wheat region and market, : has a college, charches, schools, taverns, grogeries, I all the other viler appurtenances, to make a great los. 17

sing awhile on the roof, and then fly ap.

If you are buying a carpet for duffity, choose small figures. In this ent

The Children's Column.

PRAY FOR' THE SOLDIERS.

Boys and girls, do you know that a great battle is now being fought in the land for you? For you, as well as for millions of men and women who are struggling to preserve the Union which their fathers left to them? Do you ever thick, as you romp and 'play, or hurry in lengthing groups to the school house, that, even then, many a poor, bleeding soldier may be dying in your cause? That, in the camp, in the hamital, and on the terrible battle-field, thousands are suffering abused. The misfortunes of life are its lessons. She im your causes.

sometimes heard it said, "were I this or that one. I and on the terrible battle-field, thousands are suffering abould not like to look back over, my life." It was not because she had never at mobiled, or never been whipped, but it was true that the speaker was unwill ling to lose a chapter of her life.

If those on whom, under took, the fate of the saidy different from what the noble founders of our country different from what the noble founders of our country lose Miller. Of Worcester, Mam., was next introboy, my rosy-cheeked girl, meant that you should grow up members of a glorious Umon-that you should live op members of a giorious Union—that you should live budge the protection of the American diag—that when you were in other lands you could point toward the great American continent and say, "There is my home, in the United States;"—where the question could never be asked, "Do you belong to the Confederate States or to the Northern States !"—and where, ishould you see an American diag waving from a build-ling or mast head, no mention that the confederate the country of the content of the country of ing or meathead, you would never have to look twice to see whether it was your dag or the slag of the spoil-ers who had destroyed the glorious nation of your fore-fathers. fathers.

Fee, my young frieads, it is your war as well as ours that is being fought now. For you, thousands are deprived of home, friends and life; for you, many a true woman is sobbing in her innely home to-day for the heaband or son she shall see on earth no more; and for you many a boy and girl are waiting now for the dear footstep they can never hear again.

But," I hear you ank, "what can we do? We are children, and cannot fight or labor in the hospital and Yes, my young frieads, it is your war as well as ours

demned in emphatic terms the present system which robs the prisoner both of his time and the proceeds of a mournful color to the din of the bastle field. You bis labor. The correction for which, he haid, will come into use as soon as we are sourcised to treat the unfortunates as erring brothers, rather than deprayed criminals. To this end be recommended the giving of labor at so much the hour, to all persons capable of performing good and acceptable work. This would centuries ago, and who invited all children then and forever to roome unto him."

Ask this Prioud, dear childen, to help us, to obser

the bearte of the stricken, and to strengthen and bless the brave fellows who are on the battle-ground to-day.
This you can pray for, and he will not deny you. You can ask, too, for light on your own paths—light that will make you see little duties shining like jewels in your way, that now in your darkness you trample in

give variety to the exercises, he was well aware of the real solicitude of these persons for the propriety of our speakers and the prosperity of our meetings. He wished it distinctly understood, however, that the members of the Convention recognized the need of mirth, and insisted dipon making cheerfulness a part of the religion of daily life. To this end they worked to raise mirthfulness from satanic associations to the direction and use it occupies as an evangel of nature.

\*\*Commission or out for more carmouts, more towels, thousands of sick and wounded men might enjoy commission to the mow; or if a lithe of this money were appropriated to the purobase of the religion of daily life. To this end they worked to raise mirthfulness from satanic associations to the direction of the control of the money of the sand wounded men might enjoy commission, and wounded men might enjoy commission. The probase of fabrica, and every girl should sew one yard a week to the might enjoy commission to the mow; or if a lithe of this money were appropriated to the purobase of fabrica, and every girl should sew one yard a week to the might enjoy commission to the mow; or if a lithe of this money were appropriated to the purobase of fabrica, and every girl should sew one yard a week to the might enjoy commission. Commission cry out for more garments, more towels, more bod tinen? Why, a lady who is nursing in the military hospitals told me the cthur day that she has seen atout men cry with joy when a clean handker-oblef was laid upon their pillows. Little girls! How gize for its cheerfulness, since the issue is fundamental. Believing in the growth of ideas, it was natural to hope the friends of "the Church" would one day use of hymorous anecdote and song.

They need not be hem siliched, or embruidered—any soft hymorous anecdote and song.

They need not be hem siliched, or embruidered—any soft hymorous anecdote and song.

They need not be hem siliched, or embruidered—any soft hymorous anecdote and song.

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They need not be hem siliched, or embruidered—any soft hymorous anecdote and song.

They need not be hem siliched, or embruidered—any soft hymorous anecdote and song.

Why best of lines, it was natural to be now that a slok man be not have a silich man be not her have a silic

He size spoke of the uses of testing saw excessive, it poor soldiers, give them courage and strength; lead should be starved; when defective, it should be culti-

Aware of the approaching dissolution for months gave the blatery of a picture lere the event took place, abe often intimated the same representing the likeness of his spilit-stater. It came to her friends, and made provision for the accasion to him most unexpectedly, and at altime when he was with the same calmness of judgment with which she Mr. Cashman sang with most todar effect. "The change as a mere commonplace event, and made known from the most todar effect." The change as a mere commonplace event, and made known from the most of adjustment. her every wish with the atmost coolness. She lived and passed away in the spirit of a true reformer.

Though young in years, her mind had attained the maturity of riper age. With high aspirations, and an organization naturally susceptible of spirit influence. her ears were ever open to the sweet breathings of in-spiration, and her words fell upon the listener as the inhabitants, on a plat of ground ising moderately rich cadences of the higher spheres. Her knowledge from the marshes that border the F|s river at its con. of the Harmonial Philosophy was largely latuitive;

quantly, like Lake Michigan, the uper, or north end mortel eye, she still linguiste and the scene of her forby geography, is the lower and the water-level, mer life, and near to those in whose society she was Fond du Lac is at the south, and Os shinear the north she still lives. Though abe has passed from view, and as lumber is the principal article of export disembodied spirit, but in the influence which she has left behind ber.

.. When our sonls shall leave this dwelling, The glory of one fair and virtuous action Is above all the 'scutcheous on our tomb Or silken banners over us."

From Homes, N. Y., Sept. 15th, Joseph Bates, 82

Although not a firm believer in Bulritualism before the apirit took its flight, he conversed with his wife, who had been dead twenty-six years; and was anxious that section. The next is to be held? Bro. Sponcer's to go. An aged lady who was standing by his bed. Church, in Fond do lac, in which t good andlences side, saw his companion and many others weiting to bear him company to the botter land. (Ine of his some and a daughter were with him, but do not feel to monen as those who never expedt to see him again, hat firmly believe and know he has not gone to "the borne from whonce no traveler returns," but is daily with us, and we shall meet him again when we change the mortal for the immortal.

July 1st. Ulysses Warner, of Hamburgh, Conn., 29

years.
The deceased was a member of Co. F., 20th regiment C. V., and received a wound in the battle at Port Iladposed the most moral, upright, hone and intelligent and, Jane 14th. Erystpoins and fever, induced by his wound, resulted in death, and his body calmly rests on posed the most moral, uprigure that in, but they are specified an acate, and the belief of spiritual inscattered and mostly gone. One, history still rope tercourse, and, so long as he retained his conscious tercourse, and, so long as he retained his conscious tercourse, and, so long as he retained his conscious tercourse, and, so long as he retained his conscious tercourse, and, so long as the first section as the first secti resents the district in the Legislature ad several hold mean, was hoppy in the true phicosphy. Leaving a wife commissions in the same. Hat four the thirty-two his dear presence linger in spirit pear them, to guide

Us was a worthy man, and one in whose integrity giou and accompanying vices predingte since it confidence might well be placed. This tribute of re M. L. BECEWITE. Providence, R. I., Sept. 21, 1803.

Prom East Eddington, Ma., Sapt, 8th, of brein fever,

riler appurtenances, to make a great os.

Sept. 24.

W. En. Chars.

Heaven sonds us ten thousand true but, because our windows and doors are shot to the they sit and bim loved him. His parents and brother and state our windows and doors are shot to the charge of the care of the car will monro his early departure; but we feel assured that beautiful visious of the "Better Land," cheer them in this deep efficien. Though their eyes may be bedfunned with tears, yet, beholding their loved one as he "hears the angel welcome" from his alder

brother, who passed on before they will how submis-strely to the All-Wise, and with patience they will wait for the renaton is the "Lather's house of many

From Pover, Me., Ambrose Henry, youngest son of Elibo B. and Amanda M. Averill, aged 0 years and 0 manine, An amiable and generous hearted boy, he has been to be interest from the poor care of his carthly home to be narrored by the augels.

From West Enfect. N. H., Sept. 4th, of diptheria, Elizabeth A. wife of Alfred Kidner, aged 30 years 5 months. Hrs. Kidder was a firm believer in the Spirit-

and Philosophy.

Also, Sept. 16th, rame disease, Lewis H., son of the abore.

Prom Lyma, Wis., Darwin Stone, aged 27 years. In delicate health from four years of age. His funeral was attended by Mrs. C. M. Stowe, of Januaville.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lucture Committees will please lutorm us of any change in the regular appointments. so published. As we publish the appaintments of Looturers gratuitously, we hope they will reciprocate by calling the attention of thate betrere to the Banes or Light.

Mas. Sorrea L. Oktavent, will speak in Lyceum Hall, in Boston, Clotoper II. She will answer ralls to speak in New England after that dare. Address, till Oct. 1st, Potedam, N. T.; after that time, Boston, care Banner of Light. An early application is requested.

U. B. Stoune, inspirational speaker, will lecture in Ly-count Had, Boston, Oct. 18. Address No. 4 Watten attent Boston.

Mac. PARRY DAVIS SEITH Will lecture in Lycsum Hall-

Miss Liesze Doyes will speak in Philadelphia, Ps., Oct. 11. 18 and 25; in Beston, Nov. 23 and 20. Address Pavi-tion, 87 [Iromont street, Boston, Mass.

Mas. M. S. Townsand will aposk in Providence, R. I., during Oct., in Milioni, Mars., Dov. I and S: in Trey, N. T., December: Philadelphia, in Jan. Address as above, or uridgowater, Vermont. Mrs. Awarda M. Syrron will lecture in Bradford, Oct. 11; in Portland, Doc. 6 and 13. Address, New York Utty.

Mas. Avouera A. Cunning will speak in Bushlo, N. T., November; in Philadelphia, Pa., Doc.; in Troy, N. Y., Jan. Address, box 815, Lawell, Mass. Mas. Laura Dagoges Gonnor will speak in Chicones

Mans. in Beptember: Springfield, Bass., in Cicober. Address Mr. Banad A. Honton will speak in Murial, N. Y., Och

II; in liantington, Vt. October II; in Lastow, October II; in Hastow, October II; in Realing, Nov. 6; in Lowell. Mass., during March. Address, Branches, Vt.

Mee Emma Housen, will lecture in Portland, Ma., during Oct.; in Williamsotic, Conn., Nov.; in Taustan, Mass. and Busimerville, Oc., during Doc. Would be happy tamake expectability for the nonanador of the water said spring as early as possible. Address, Manchester, N. H., or as above. Mas. Masy M. Wood will speak in Fostore', the month of October. Address West Eithingly, Corns. His will make not fall and winter ougasetnests insteadately. Mas Launa M. Bolles will speak in Glenburn, Ma., Ocs. 1. Address Bangor, Ma. care J. D. Rich.

Miss Manyila L. Beckwirn, trance speaker, will leature in Taunton, Mass., tember II; in Quicey, tember II and 23; to Philadelphia, Pa., during Nov., in Lowell, during Dec.; in Springfled, during January; in Stafford, CL; during Feb., Address at New Haren, care of Guorge Bockwith. Reference, B. B. Sturer, Roston.

Du. L. K. and Mas. S. A. COONLEY will lecture in Green Co, and the south part of Schoharie Co., N.Y., the latter part of Rept. and first part of O.L. Address, Medway, Green Mas, LAURA CUFFY speaks at the Convention in Richmond.

Ind., Oct. 25; in Boston, Mass., Nov S and M. probably.
Philadelphia through Feb. Committees East, requiring historyces, will plosses address L. B. Wilson, are "Banner Light," Beston, or. F. P. Cuppy, Dayton, O.

May. Anna M. Middlemnon, flor 429, Bridgeport, Cons., will lecture in Chicages, in Cet; in facell, in Nov.; in Buffill, N. F., in Doc; in Bridgeport, Cons., Jan and Fot, Intends visiting Vertucht in March, and will receive proposale to lecture in that State during the mouth.

Mas. Jersee R. Rund, trance speaker, will tecture in forted, Mass, Oct. 11 and 25, digiting and afternoon. Miss Nevus J. Theres, Inspirational speaker, Jackson-ville, Vt., is consect to speak on Bussiays, one half the time the present year, at Ashfield, Miss.; at Shulliurns falls, one quarter ditte, and at Jackson-sile, Vt., the remain-ing quarter. She will speak to those vicinities on work days, it required.

WARREN ORASS will lecture in Eikhart, Ind., October 11, 18 and 25; in Bloomington, Ill., Nov. 1; da Clinton, Nov. 2; Re will receive subscriptions for the Banker of Light. N. S. GREENLEAP, trance speaker, Lowell, will speak in Worcester, Oct. 18, Nov. 1 and Doc. 6,

Isaac P. Gresstessy will speak in Dover, Oct. 11; in Port-land, Dec. 25 and 27 Address, Exeter Mills or Banger, Mo. Mrss Many A. Thomas, Cincinnati, Ohis, will speak in Blubraond, Ind., at the Yearly Meeting, Oct. 23, 24 and 25. Man R. P. M Buown will speak in Sturgie, Mich., Oct. and H. Letters, while there may be addressed care of J.

G. Walt, Esq. Man E. A. Beres, Springsold, Mass., will speak in Troy. N. Y., through Oct.; In Quinov. Mses., Nov. 1, 8, 16 and 22; in Worcoster, Dec. 13, 20 and 27.

P. L. H. Wittis, pushpfilos address during Popi, and Oct, will be Baucock, N. H. Hu will speak in Codwater, Mich., Bopt, 27; in Marrock, N. H., through Oct; in Tray, N. Y., through Nov.

Ageren E. Brumpen will epent in East Rathel, Vt., on the d Bunday of every mouth during the compay year. fress Woodstock, VL Les Milles will speak in Providence, R. I., Nov. 5, 15 and 17. Letters addressed to Worceater, Mass , at any time,

and \$2. Letters address will be duly received. CHARLES A. HATDER will speak to Oldinan, Ma., Oat, 4 and II; in Daver, Oct. 18 and 21, in Banger, Nov. 1, 8, 15 and 22; in Kenduskoag, Nov. 19; in Unitows, during Lea.

WM. DERTOR is desirous to deliver lite decloyies course of six lectures in may of the towner flow England, or naighboring flates, and would engage with period to that effect, He may be addressed to the care of this office. ADDRESSES OF LECTURERS AND MEDIUME. [Under this heading we shall insert the names and places of rouldence of Lecturers and Mediums, at the law price of

twenty-five conts per line for three months. As it takes eight words on an average to complete a line, the advertiser can see to advance how much it will dost to advertise in this department, and remit accordingly. When a speaker has an prolatment to lecture, the nutlee and address will be publiabed gratuitously under head of "Lecturors' Appoint-Da. H. F. GARDERS. Pavillon, 57 Tremont street, Boston

will anamor calls to locture. apil—t Miss Enna Campines. 8th 4th Av. Naw York, 4th—13° Justin Long's address for the present is Warsew, Ran-ock Co., Ill., care Prof. A. II. Worthen. sep20-3m4 Mas. B. Kwoz Awas will answer colle to tecture in Northru indiana and Wostern Michigan for three months. Ad-ireas immediatly, Fremunt Contro, Lako Co., ilia. | octio=4 Mas. Sabast A. Byrnas, formerly bies Sarati A. Magoon trance speaker, will answer calls to tecture. Address, No. 87 Spring street E. Cambridge, Mass. aug 23—3me

Mas. E. A. Kirospuar will make engagements for the country Fall and Winter in the West. Address, 703 N. Third 84, Philadelphia, Pa. may9—8mo Mas. Famus Burning Frittin may be addressed at Northempton, Mass., care of W. H. Felton. adg. 8-5me Aways Lord Chamberlair, Musical medium, may be ad-iressed at 22 Chapman street, Boston, Eass aug/2-dire Mas. O. A. Firon, trance speaker. Address, 898 4th
street, New York City. high—ame
Da A. P. Pience, office No. 7 Myrtie atreet, floaton, will
answer calls to lecture or attend funerals, aug6—3m W. W. Russell, magnetic healing medium, Rulland Vt.,

Jose T. Asios, magnetic physician and progressive lec-turer, 6 Pearl attest, Rochester, N. Y., P. O. box 2001. Man. C. M. Stown lecturer and medical clairroyant, will answer calls to lecture, or visit the alek. Examinations by otter, on receipt of autograph, \$1. Address

Miss Limits M. A. Cancer, localizational speaker, cars of James Lawrence, Cleveland, O. Will speak week aronings and attend funerals.

Mas. Julia L. Baows, tranco speaker, will make ongagements for the coming Bil and winter in the West. Address Prophetstown Illinois. Will answer calls to accord for erais. sugas—ame

Miss Sanan A. Murr will enswer calls to lecture in New Hampsbird, Vermont or Massachusetts. Aidress, Clare-mont, N. II, Gao. A. Parage, trance speaker and writing medium.
Auburn, Ma, will answer calls to locture. 1718-3me Msa A. P. Brows, (formerly Mrs. A. P. Thompson,) address, St. Johnsbury Centre, Yu. 1916...Smc

J. S. LOYELAND, will answer calls to lecture. Address, or the present, Willimsnite, Cong. apli-? L. Joop Pannen's address is Cincinnati, Obio, anti-+

7. M. Primana, Rockford, Illinois. octions
Rev. Ante Bastow, lecturer, Repedala, Mass. apli-W. P. Jaminson, trauce speaker, Paw Paw, Mich. apil-1 A. 2. Wniving, trance speaker, Albien, Mich. apli-f

#### The Banner,

It may not be fully appreclated at the office, or known to the readers of the BANNER, as it is to me. that the BARNER is emphatically the people's paperthe poor man's and poor woman's friend, and the hope of many almost despairing hearts struggling with the crushing weight of false systems-freezing with loy customs-oppressed with the sufficienting smoke of a false and burning religion, or drifted ashere by the runhing currents of popularity.

Hundreds of persons or families who can acarcely secure the necessaries of life take the BANNER, and think they cannot do without it; and many I know who cannot get together the sum to send for it six months, contrive to save five cents each week, and bur it at a newsroom-often at rooms where they will not keep them to soil, but will get all that persons will take regularly.

I find in traveling extensively over the region and through the ranks of Spiritualism, that a majority of the wealthy families who take but one spiritual paper take the Herald of Progress, while a majority of the middle and poorer classes take the BANKER, and some take both and cannot spare either, or tell which they like best. I am glad to find such, and wish there were more, for surely there is variety and value enough in each to pay the yearly price of both, even to a man who has to earn the money by labor of bie bands. But what I have especially noticed and attempted to note here, was the thousands of broken harps that are hung on this willow-the thousands that look through reeping eyes and saddened countenances to your spirit messages and other messages, as the only sure promise and reliable hope of a fairer and happier hereafter for the down-trodden, the oppressed, and the brokenhearted. Weekly roor sheet carries healing balm to thousands of hearts wounded by the darts and daggers of envy, malice, hate or scorn, and who look in vain to the popular societies and their papers and books, in religion, politics, or morals.

I send you the following little poem, written by one of these struggling souls, whose pen and needle have been barely able for years to save her and her lovely daughter from the frosts of poverty, now a resident of Indiana, with a soul refined and well-developed, struggling to educate her daughter, and asking where and how she can do it, and not sell her soul for a mess of sectarian pottage. I cannot answer. Shall we ever have an answer for such? WARREN CHASE. Ripon, Wie., Sept. 12, 1863.

The following is the poem alluded to above: I 've hung my harp on the willow. Yet I cannot forget its tone; Like the voice of the wailing billow,

Seems the echo of my own.
And its murmure often baunt me. Like the voice of Love, in dreams; Like sweet mem'ries when they chant me, A requiem sad, it seems.

At times, when my heart seems breaking.
I take it up, and try
To forget in its voice the aching
Void, that within doth lie.

But so sad is the plaint it gives me, As I wake its feeble strain. That the effort only grieves mo. So I lay it down again.

Yes, "I've hung my barp on the willow," And I hear the wild winds play All night, in its trembling wires; Its whisperings seem to say:
"No more will thy weary heart-beats,
Keep time with this restive strain; For the storm that hath crushed thy spirit, ... Hath broken thy harp in twain." VIOLET.

#### Correspondence in Briet.

MR. EDITOR-I send you the following extract from a private letter I received a few days since from my brother, to show you in what estimation your BANNER is held in Ohio. It is dated North Union, near Cleveland, September 20, 1863. North Union is a Shaker village, seven miles from Cleveland, the writer being A. H. P. the presiding elder.

"I received some copies of the BARNER OF LIGHT from you, for which please accept my thanks. I consider it the best, most reliable Spiritual paper published in the United States. I think we shall subscribe for it ere long. There was one extraordinary communication in it not long since, purporting to come from Theodore Parker on the subject of The the subje ture of America. That was a valuable document. We read it with much interest. The subject was worthy while in the form could carily identify him all through the schole lecture. These gifts and spirit manifestations were familiar to us, and had been for some twelve years before they went to the world in their present form or

le is not strange, my brother, that any should call in question the truth and reality of departed spirits re-turning and communicating to their triends on earth in the form? Some good, some had, some reliable, and some not reliable; but all are spirits of some kind, or grade, just as they were here in the form; many of them undeveloped and unprogressed. Soon, very soon, the millions on earth new will be in

soon, very soon, too millions on earth nose will be in the other world, and what will be their existence there? Will it not be spiritual or spirit existence? What else can it be? Unraphysical bodies will be in the grave, returning back to dust. Dust thou art, and unto dust thou shalt return, oh mortal man. This is the irrevocable decree of the Almighty. And who can escape its universal application to the whole hu-

Let us live every day as though it were our last. Let us live for God and eternity. Let us live for the spirit. Let us cultivate love and good will to all men, and especially to the household of faith who believe In a true and rational Spiritualism on earth.

I am as ever, yours, &c.

Enclosed I send you two and a half dollars for the BANNER OF LIGHT. Your new paper makes a splen-did show, and the Story you have just commenced excites the curiosity of readers here very much. The Messages Lectures, &c., are all very interesting. The paper is well thought of by those who read it about here.

Yours, &c., Bens. Gunnison. Erie, Pa., Sept. 26, 1863.

A THOUGHTFUL BURSORIBER is the following, as the

subjoined note will testify: BROTHER COLBY-You'll " receive subscriptions for the Bannue." won't you, and eave me the trouble of writing again by and by? Please accredit the enclosed half-year subscription to Anna M. Simonds, Foster's Crossing. Q. She has already paid to the first of February, 1864; Susan C. Simonds.

#### A Youthful Medium.

Henry Allen, only eleven years of age, who resides with his uncle, Myron Brewster, in Hyde Park, Northern Vermont, is said to be a remarkable medium for waried spirit-manifestations. His friends possessed no knowledge of bis medium powers nine months ago. Since that time they have rapidly developed. In his presence, in open daylight, writes a correspondent, musical instruments will play and belle be roug, keeping good time, without contact of hands. When the light is taken away the manifestations, however, are much more powerful. The musical instruments will foat over the heads of those present at these scances. playing the while. S. Brittan informs us that young Allen visited his house at Bouth Harwick, on several oceasions. Our correspondent adds, "The balf is not told about the wonderful things that are done in the presence of this boy-medium. Some of the most respeciable people in Vermont can bear witness to the truth of what I seert."

### To Correspondents.

[We execut engage to return rejected manuscripts.]

B. W. B., KREPE, S. H.—We decline inserting your advertisement. " .:

MRS. H. P. M. B., WAVEBOAN, III .- \$5,75 received.

# Banner of Right

BOSTON, SATURDAY, OCTOBER 10, 1863,

OPPIOE, 158 WABHINGTON BTREET Bodm No. S. UP Braine.

WILLIAM WHITE & CO., PUBLISHERS AND PROPERTORS.

FOR YERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

The Ince. "I cannot believe that civilization to its journey with the ann will sink into endless night to gratify the ambition of the leaders of this rovoit, who seek to

Wade through alaughter 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 vast Conseleration stratching from the frozen borth in conuntrate the to the glowing south, and from the wild billows of the Atlantic westward to the ealmor waters of the Paolic; and I see one people, and one law, and one language, and one alth, and, over all that vast Continent, the home of freedom and refuge for the appressed of every rice and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

#### The Great Struggle in this Country.

In perusing the tart, talented, more or less spiritual, and wholly antagonistic .. Letter to Thomas Carlyle' in the last number of the Atlantic Monthly, we came to a passage which so truthfully stated the purport of entiched by sunshine from the realms of endless sumthe terrible struggle in which we are at present engaged on this continent, that we quote it as a text from which to hang some reflections which are natural ly suggested by current events. The writer is endeavoring to demonstrate to Mr. Carlyle why he has no right to judge us or our affairs. He says:

"There is a spiritual nature of man, which is ever and everywhere the same; and, through the necessary freecase of this in every human being, there is a comprecede of this in every human being, there he common sense and a common conscience, which make each man one with all others. Here in America we are secking to give the force of political socretifully to this common and unities nature—assuming that all political problems are at last questions of simple justice, courage, good acnee, and tellow-feeling, which any sound heart and healthy intelligence may appreciate."

It is an excellent statement of the issue; and, further, it happens to express just the idea with which there great practical questions which have to do with the future of our national life. To this common and unitive spiritual nature of our people we are striving. so far as in us lies, to give the force of political sovereignty. It must, in fact, result in this, or else in some thing worse. Our politics are of a certainty to become spiritualized, or they must grow worse than they were before. The ward room odor must give way to a purer one, and the coarse politician to the lead of higher and nobler influences. Were the destinies of this great nation of freemen to be in the hands and at the mercy of the coarse and common men who once held us in their unrelenting gripe by the force of custom and party drill combined, what would become of the hopes which are centred in the advancement of this people, and the aspirations which torment the best of us with their perpetual uniest?

It is, as the writer of the article already alinded to says -.. We do not deny Difference (in men); we recognize the truth of spiritual Degree; we merely dect the common element as the material out of which to coustitute, and the force by which to operate, the State." Now then, what to do with that "common element." It is not only a power in the State, we are to recognize it other two, are treated like gentleman, and with every offices and display to the public view an assumed im nortance by virtue of such trifling possessions, nor yet for the sake of demonstrating to the foreign world that such a fraternity could centralize a power in a brief apsech in Marylard, that "slavery must forever be the time, which alt other nations would be obliged to respect; none of these cheap and more obvious purposes would in any sense correspond to the extended preparations which were made for the birth of such a peo-

on a very different scale from this. It was to make a into the conductind speech of professed Abolitionists. great people, noble and exalted, rather than a strong Mr. Reverdy Johson is and long has been, one of the government; a large community of individuals, rather ablest constitutional lawyers in the country. He has than of one which should be represented by a few men held the importat office of Attorney General of the of power; a happy fusion of a variety of human ele- United States. Io is a leading citizen of Maryland; ments, which should in turn produce a new style of and may be suppeed to know somewhat of the insticharacter, to be infused with a spiritual life and vigor | tution of which b speaks. We may hear the doom of such as never entered distinctively into a race before. Events have, in the hands of superior directors, been all along combining. like the clouds of heaven, to collect these thunders which have been rending the atmosphere: but the bow of heavenly promise was truly set of old, and, after the tempost and the uproar shall people will free temselves at last from the load which cease, there will certainly ensue a calm that will be has so long bots them down. glorious above description. The rains that heat with such power will by that time have revived the earth. and forced a fresh vigor into every plant and blade which before was drooping.

Our struggle is to elevate the Common to that point where it will become the Good, and so will of right rale and govern our national destinies. The popular sentiment requires to be raised to that standard at which it will exercise a controlling influence over pubile servants, so that they shall conceive and cherish no other purposes than those which rule the public beart and mind. As a free people, the average sentiment must always govern us; and hence it is of the highest importance that it be worthy in every respect of the governing place. We have followed at the beels of inerest and self hitherto; benceforward we aball pursue higher aims, and be inspired with more worthy motives. The interior life is to become more demonstrative in the fature, and asurp the place of the two exterior and superfloial. We are to live in and for meanings more, and less for shows and professions. We are to come out of our present trials purified of the dross which clung to our national character, and enter upon a carcer whose spienders we would not have believed possible but yesterday, had they been distinctly re-

realed to us. There is nothing but hopefulness in any view we choose to take of our present circumstances. The doubt, the oppressed feeling, the anxiety, the tamult of thought, the outright fear-all these will be gone tation, who, the news of attack by the former own. through as oblidren pass through dark places, filled er of the planion, anddenly mounted bareback apon with imaginings far more terrible than any restities the mules, a put off. fall chase after them. The could be; and when we reach that place above the black cavairpiding with; no other means of golding reach of them all, where we can look back and behold their animalsan a rope halter, kept far ahead of the the fogs and clouds and tempests through which we white men o followed on their horses, and drove have easely pessed, then we shall, for the first time, the assallanterous a stream, killing and wounding awaken to a proper consolousness of the experiences several of the before their white friends could come which have for wise purposes, been laid upon us, and up. The noes showed themselves quick; brave, to the actual growth and advancement which we have and persists. They even crossed the stream them

This Paper is Issued every fleuday, for the as faithfully as face answers unto face in the water. pure light will attract the eyes of the world;

#### Autumn Thoughts.

\*\*/The melancholy days have come; the saddest of

the year. " say some, while others, disciplined in heart

and spiritualised by the trials and experiences of time. feel that the earth is beautiful even in ber waning sesson: The gorgeous magnificence of field and forest is no more indicative of decay; it suggests only change. salutary and needed, out of which shall blossom new forms of beauty; And as the outward world is typical of the inner, so the calm autumn of life offers no sortowing meed of disenchantment to the gatherer of immorfal treasures; it give a barvest yield of gracious plentitude. The spiritual crown of the noble worker is decorated with the imperishable roses of eternal spring, the coul's unfading youth emblem. There, too, fissh in perennial fustre the glorious midsummer gems, and the wealth of autumn fruit and flowers-all assemble in accordant beauty, and the triune seasons smile in the regal adorpment of a kingly soul. To the true barmonial philosopher-that is, the simple, loving, ever-hopeful child of the Great Father of all-there is no winter of the soul, no gloomy looking forward to long nights of spirit coldness and atorm, to days unbrightened by the vivifying samehine of God's smile. Winter is in the external only; beautiful, home-blessing, and fraught; with many fireside joys. But in the inner realm there will trail festoons of roscs over summerswards, and the perfumed breezes of June will regale the sense, and the unbound waters mirror the cerulean deeps of beaven." The tried and faithful heart need fear no change in time; the passing seasons all are revelations of beauty, imbued with lessons of wisdom, mer. The circling years but bring us nigher to the world of fruition and lasting peace.

#### Prance and England.

If stories run true, there is a speck of trouble be. ween France and her ancient rival across the channel. Should it lead to snything like an outbreak, it would prove a decided advantage to us, under present circumstances. It appears that the Sultan of Turkey tried to bring about an agreement between these two western powers on the Suez Canal question, but he has finally failed in his endeavors. He has withdrawn certain privileges from the French Canal Company, such as the concession he formerly made of lands bordering on the fresh water canal, and likewise abollahed peremptorily all forced labor on the public works our labors have been inspired, in the treatment of of Egypt. This new resolution be has communicated to the French Company by a special messenger. Such a step cuts off the prospect of the French obtaining a foothold on the Isthmus forever. It is said that Napoleon does not like the intelligence any too well, and it is currently believed that be will oppose it with might and main. The Paris journals say the French Govern. ment will not yield an inch. If not, then England must, or there will be trouble; for it is not to be supposed that France will readily abandon its dreams of Eastern power, all of which rest upon this councetion by the way of the Boez Isthmus.

#### Ours and the Rebels'.

The difference in the treatment of our men in rebel bands and their men in ours, is marked enough to stand as a lasting illustration of the different ideas that inspire the contending powers in the field. Our two unhappy captains, who are confined in the rebel prison at Bichmond, under sentence of death, are kept in a narrow cage, with no light save from the top, and neither ventilation nor facilities for ordinary cleanilness. The two men whom we have ordered into conas the power, and the only one which may claim to be consideration for their comfort and self-respect. It supreme. It must, perforce, be exalted; it must be must clearly be, the intention of Davis, folied in his made noble; it must be rendered as intelligent as pos- threat to execute the two Union Captains, to take sible: it must be infused with the bighest and most their lives by the slower process of hard usage and igvigorous spiritual qualities. It cannot be kept longer hominious treatment. Thus they may seem to have out of sight, whether by parties in the Siate, or clans died, although they would not less be murdered than in the Church, or insidels and scoffers in society, that if they had been shot to death with musketry. Their a great spiritual fact lies at the bass of our political lives is what Davis is after, to appease the clamor of system. This family of sister States was never drawn certain persons and presses behind him. And this is together, by sympathy in a common course of suffering chivalry ! This is a taste of the botter order of governand by the ties of a common interest afterward, just ment which is promised at the hands of the Southern for a few ambitious men to supply themselves with leaders!

#### Reverdy Johnson.

This gentleman remarked, in the course of a late cause of national rouble and weakness." and that "it will be matter for national rejoicing when it becomes constitutionally extinct." This language is held by a prominent Sothern man, with any but radical views in his min. and influenced by none of those Our career was mapped out by the superior powers higher and abstrut views which are supposed to enter slavery pronouned by the words of such men. The people dealer, more and more, to be rid of the bne trouble which cersbadows their happiness. Relief will come to thm in the form of emancipation, in some cases, and f outright abolition in others. The

#### These Days.

Could there a more spiritual weather than that which goes withhe days now emptied from the skies over the earth! They are more than golden; and their atmospher has a strange influence in shaping the thoughts an coloring the sentiments. There are brisk, bright maings now, and sunny noons, and gorgeous sunset These are the days of the waere and yellow leaf," to "melancholy days" are come-the saddest of the ar." It is barvest time for the heart, as well as for b farmer. To take long and solitary strolls on the aire, over the hills, and in the woods, is just the sort reaction which the nature seems to orave. For nr the thoughts are so tempered and toned by the stoephere, and the heart feels with such delight the infinces of san and warmth, that none but sweetest enriences can be inwardly consummated, and the dame are altogether of happiness and heaven. Beautil thoughts come to one while he sits upon the old me wall, and the most treasured experiences dwell th us in the shadows of the chestnute.

#### Regro Cayalry.

The reports the wonderful deeds of negro cavalry are more than teresting-they have an air of remance about them with mone of us dreamed possible. One story is told some negroes from a Mississippi plan-We shall then hosome aware of our altered sen; solves, and look every home that had been stolen timents, and our politice, our laws, our public ser from the ptation, proud to have their white co- published in the Danies vants, our institutions will all answer to the new order workers wite their feats on the side of the Union. Rational Struggle."

Miss Limie Potente Losteres I This favorite expounder of the Spiritual Philosophy was greeted on Bunday, Sept, 27th, with ecowded an diences, and many were obliged to go away for want of room. In the afternoon she gave an address was sually sound in argument and philosophical reasoning, upon the theme of " Personal Identity; or, an ahipper to the question. Who am I?' ; Under a strong its pirational influence, she treated the subject in a man, splittleddends, with the assumance, that if he did no, he ner fong to be remembered by all who heard it. We hope to be able to print this lecture in the BANKER before many weeks.

Popular Delusions," was the subject of her ere ning discourse. It was one of deep historical research. very instructive and interesting. After the lecture was through, she gave the following beautiful poem, under the inspiration of Robert Burns, entitled,

#### WORDS O' CHEER.

GUID FRIENDS: ... Although not present to your night. I gie ye greefing here to night: ... Not claiming to be perfect quite. Free taint o' passion, Yet will I'hauld my speech aright, In guid Scotch fashion.

> Oh, could some canties word o' mine, But make your careworn faces shine. Or cause the hearts in grief that pine, To throb with pleasure, " Then wad my cup to suid lang syne, Fill to its measure,

The gracious powers above us know. How sair a weight of want and woe Must be the lot of those who go Through earth to heaven; But ay, the life aboon will abow Wherefore 't was given.

And that gold God who loves us a'. Who sees the chittering sparrow fa'. Will never turn his face awa'. Though you should stray: But all his wandering sheep will ca Back to the way.

Bo muckles are the cares o' men. That Truth at times, is hard to ken. And Error, to her grousome | den-So dark and cerie. Wiles those who have na heart to men'T Pair wanderers weary.

Alack I how mony a luckless wight Has gane agleroo in Error's night. Not that he had less love for right Than countless ithern; -But that he lacked the keener sight Of his gold brithers.

Lo! Calvin, Knox, and Luther, cry "I have the truth "-" and I "-" and I "-Pair sinners ! if ye gang agley. The de'll will has ye. And then the Lord will stand abeigh, And will no seve ye.

But hoolie iff hoolie I na sae fast, When Gabriel shall blaw his blast, And Heaven and Earth awa have passed, These lang eyne saints Bhall find baith de'll and hell at last, Mere plous feints.

Need never fear the Church's ben. Or hell's damnation: For flod will need se opecial plan, For his estvation. The one who knows our deepest needs,

The upright, honest-hearted man.

Who strives to do the best he can.

Resks little how man counts his beads, For Righteoneness is not in oreeds. Or solema faces: But rather lies in kindly deeds, And Christian graces.

Then never fear I wi' purpose leal. A head to think, a heart to feel For human woe and human weal-Na preachin' loungs. Your sacred birthright ere can steal

To heaven aboon

Tak' III tent o' truth, and heed this well: The man who sine makes bis ain bell; There,'s na waaree de'il than himsel'; But God is strongest, And when pair human bearts robel. He haulds out longest,

With loving kindness will be walt, Till all the prodigals o' fate Beturn unto their fair cetate, And blessings mony; Nor will he shut the gowden gate Of heaven on ony, ..

|| Lostheome. || ft Stop. || The State |
| The State |
| State |
| State |
| The State † Trembling.

Miss Sarah A. Nutt at Lyceum Hall. Just as we were sending our forms to press, we learned that the Locture Committee of the Lycenm Society of Spiritualists in this city, had engaged the services of Miss Sarah A. Nutt, to fill their desk in place of Mrs. Chappell, who was obliged to disappoint them on account of indisposition.

Miss Nutt, we are informed, is a young lady not yet seventeen years of age; that she was a medium for spirit control at the age of nine. From that time to the present she has been under the guiding and developing influence of the spirite, who have so fully developed her powers as to pronounce her capable of doing credit to the cause and to herself. She has at ready spoken many times in public, in New Hampshire, her native place, with astonishing ability, as we are informed by competent judges.

Her course of spiritual development has been some what similar to that through which Mrs: Cors Hatch passed. Mediums who are trained and developed pa der the guidance' and wisdom of the spirite from an early age, rarely, if ever, fall to make good and reliable mediums. The worst enemy they have to fear h the too landsolous flattery of personal friends.

Mrs. Chappell, of Potedam, N. Y. We understand that this lady, who was engaged to lecture in this city last Sunday, was not able to meet her engagement, on account of liness. She did not inform the Committee of the fact till late in the week, hoping to the last that she would feel strong enough to come. But it appears such was not the case, and to come. But it appears such was not the case, and our friends were much disappointed, for there was quite a growing desire to hear her in this city, as well as in our neighboring cities and towns.

HIP Bro, Classican says he don't know ps. We wish he did. He would find us one of the eleverest fellows in the world; fully alive to the sufferinge of humanity corywhere; whose soul yearns continually 14 ald his fellow creatures less, fortunately olroumstanged han bimself., Uall round, friend Garrison. Weshould be most happy to stake you by the hand; fired and

Pather Bean's Vipit to Best on al it can be to Tank

The worthy subject of this shetch, who is a Mows throughout the State of Ohio as Pather Dans, arrived in Boston; nome two weeks eince, bringing be. ters of introduction from Brother Hades Intile Srear; a conversation with the old gentleman, we When he inquired of his spirit-guides, whom he was to the habit of committing at his home in Polobe Conn., from time to time, if it would not somer in him to go and see Dooter Newton, then in Bartley, they still insisted upon his going to Boston. Pinding that his spirit guides would not relinquish the like of his visiting the Peritan City, and that all atuments of his own falled against theirs; he at last ambacked upon his journey under the most favorable tirens.

Upon ble safe arrival in our city, Father Dean was directed to this office, where he at once presented his letters of introduction to our brother associates Meant. Crowell and Rich. After stating to those grathemen the object of his visit to Boston, which was to secrait his hodly health and acquire all, the knowl. edge possible from consultation with the most rolls ble mediums of our city, it was at last agreed ages that our aged brother should become the guest of Mr. Orowell during his sojours in town. This propest. tion was received with delight by Father Dean, who to quote his own words-said:

relt acemed, to remove a burden from me la a me ment, when Mr. Orowell said he did n't knew of any. thing better be could de for me than to take me home with him, if I could put up with his accommodation I was drawn right to him, and felt easy, as soon as he said I might go with him, and satisfied that my dire. tion was ordered before I came to your city."

He forther remarked, that every one he was lateduced to, and get sequeinted with, during his stay in Boston, seemed to enter inte sympathy, with him, and made him, feel that they were his friends, and almost Me kindred. f.

It may be well for us to here state, that Father Dean an ex-minister of the Gospel, and for some time a ma ident of Milan, Ohio-has three children in the spirit world, a daughter and two sons. To the loss of the latter, may be attributed the feeble health of our aged brother. During his visit to Boston, Father Dean was the grateful recipient of some three or four spirites favors from his loved ones in the spirit-land. The cir. cumulances which led to the hestowal of these gifts, are related in the following letter of our friend, Dr. J. f. Gilman Pike, of this city:

"On the evening of the 17th of September, I was at Mrs. Conant's room. About eight o'clock she was ea. tranced by a female spirit, known as 'Marion." After a conversation of perhaps fifteen or twenty minutes with her, she remarked that a gentleman stranger was present, who wished to speak with me. " I saked II he would be able to do so? and she replied that he world, and immediately said 'good-by,' and gave 's control. In a few seconds Mrs. Conant was controlled by the stranger, who, begging pardon for the intrusion, stated that he wished to learn something of the manner of controlling the medium, who, although per sonally a stranger to him, he felt not to be entirely se, from the fact of his having been a reader of the 'Measage Department' of the BANNER OF LIGHT. He then proceeded to my:

'I was Surgeon of the 25th Ohio Begiment, and was present at the last Bull Run fight. All was confusion, and by some strange neglect, or mistate, no provides was made for the antelstonce of the Begiment. I was four days with scarcely a mouthful of foud, and expect to the inclemency of the weather. I performed my de-tion to the sick and wounded, until I could no longer to the hospital in Georgetown. Fover followed as the consequence of my exposure and sufering, and some terminated my earth-life.

I loft an aged father and mother. My father is a

I left an aged father and mother. My father is a medium, and a firm believer in the Spiritual Philohophy. At the time that he announced himself as a Spiritualist, he was a preacher of the Orthodex faith. Six congregation, instead of receiving the 'New Light,' termed a deaf our to his appeals and deserted him.

There was always a perfect understanding between my father, myself, and a younger brother, who was a physician. This younger brother, shortly after my death, came to the spirit-land, and is now bere with mo. Another brother, with whom my father has been stopping, is a preacher of the Orthodox faith. He has no sympathy with Spiritualism. My father he passed through many triah, and is now bowed down with sorrow and sadness. He has not long to stay on earth, and I wish to do something to relieve him before he comes to the spirit world. I also left a wife and aix children in earth-life.'

To my inquiry, 'Where is your father?' the spirit

To my inquiry, . Where is your father?' the spirit replied, the to now in your city." I then said, Do you wish to communicate with him through this medium? If so, I will endeavor to aid you in the secomplishment of your desire.' The apirit answered, I shall be very happy to do so, and shall feel grateful to you fer any aid you can render me." Here eat conversation terminated.

The next morning I went to the BANNER OF LIGHT office, and there learned more of the old gentleman. whom I had as yet never seen. 'In the forenoon, Pather Dean called upon me, in company with Mr. O. H. Orowell. : I stated to him what is here written, and engaged to meet him at Mrs. Conant's rooms the same evening. I was present at the appointed time; but I abail not attempt to ploture to you the meeting to tween father and son. It was one of these affecting. scenes that connot be described.

Very respectfully yours, J. T. GILMAN PIRE Hancock House, Cours Square, Boston, Mass."

The spirit who beid the shove conversation with Dr. Pike, and who subsequently communed with his eve father, was known in the army as Surgeon W. F. Dean. his name in full having been William Franks Dean. An eminent eurgeon, a faithful husband, and devoted child, he fell a victim to typheid fever, while nebly discharging his duties to the sick and woulded of his regiment. ...

Deprived of the earth-presence of this beloved sea. may our aged brother feel the mearness of his spirit. and like the poet, still have strength to ery:

All poins, all team, all time, all fears—and peak into my care this trath—Then liv'at fereyer." Before leaving for his home in Connecticut, Pather Dean received a written communication, purporting to come from his daughter in the spirit land, the useript of which he kindly placed in our hands for publication. Here it fe:

"My Best of Pathers Prove my spirit-home I seed

The judividual whom the spirit calls James, in the above communication, is doubtless her brether, Bererend . A. Dean, of Celobester, Conn., with warm Pother Dean is at present realding.

May the memory of aur newly-made friend's visit w Beston long live in his heart, so it will in our some lad when in time the angel Death shall beer his spirit to the collected spheres, may be return in spirit in pladden the number of wich of his brethren as interested. he cortist vineyard of the Father.

"It Another of his Batch's flue discourses vill be now in partification on Lake Magness is now at published in the Danishm scours; it is coulded to Tan enhanced by Tan Particular of Batchers. 176 0 A. M. to 6 y. M. Bee it by all mtens.

New Publications.

THE BREP ANDER ATTOMET, or, The True King and Queen. By Henry C. Wright, author of "The Empire of the Mather," atc. 1 vol. 12mo., pp. 166. Boston: Hela Marsh. For sale at the Banuer of Light

posed of enlightened men and women. In this work and real self-denial. He affirms that self-abnegation, or self-sacrifice. "Is the most sacred and ennobling demand of human nature," and donles that self-preservation is Nature's first law. Thus he labors to overthrow the old rate of seldsbuess, and would substitute for it the true "bigher law," that we should love our fellow beings with that perfect love which Christian ity teaches us is their due, as God's occatures. To most men, Mr. Wright's teachings will appear, abaurd, which only shows how necessary it is that they admires generosity -in others; and every man's blood becomes warmer, and circulates more rapidly, when he reads of heroic deeds performed, and noble saorifices made. This shows that soldishness is not the animat-

ing principle of humanity, though it may have attained to enormous development in consequence of humanity's victous education. We recommend all to nonneed free from disease; and I can assure you I have read what Mr. Wright has to say on this subject -a not felt so well for years. Such is spirit-power, and I ambject that should be of engrossing interest, and which will become so as econ as man shall have begen to think soundly on both his worldly and his eternal interests. The Christian law is what he expounds. and this he does in a fervent and an effectual manner. the only way in which the mind of mankind can be reached, and great and enduring reforms be effected. for the lasting welfare of the race.

THE BOOL OF THINGS. - The following criticism on Prof. Denton's new work, is from the Christian Examiner,'s monthly magazine, devoted mainly to the in terests of the Unitarian sect. " The Soul of Things" is steadily gaining in popularity with the public mind, which is not surprising, for it is one of the most interesting and remarkable works of the age.

"Our attention has been called to a small volume rather transcendental in title, thoroughly eclentific in form, and in substance so romantic, wild and magical, that one is tempted to class it among the fanciful speculations rather than the sober discussions of philosophy. Aside from the singularity of its matter. however, there is nothing about it to raise a question as to its entire good faith, and matter of fact reality.
The writer, Mr. Denton, is a man, as we learn, of some eminence as a geologist and practical explorer of leisurely repaired to the cars, and after about an hour's mines. By habit a man of acute and delicate observa- ride through the varients of acute and delicate observation, he had noticed the great difference among per sons to susceptibility to certain impressions received from inorganic substances held in the hand or near any sensitive portion of the nervous system, especially the forebead. Following up his observations he found that some persons of extremely delicate organization received, not only impressions corresponding to the physical atructure of bodies; but others, which he could only ascribe to impressions made formerly upon these objects, and preserved in their molecular struc-ture, so as to affect all after impressions transmitted through them. Thus a piece of quartz or marble not only has its peculiar effect upon the nervous system answering to its mineralogical structure, but it conveys to one who is consitive enough to receive them, the images which have fallen upon it from the numberreflects, but treasures up and repeats forever after whatever scenes have been transacted in its presence. Thus, to take two examples from this volume: A bit of marble from Caracallas's baths, taken at random from a box of specimens, and held in the hand of one not seeing it, or having any knowledge what it is, brings op vivid pletures of Roman luxury; and a fragment of fossil coral repeats the scenes of the remote period when it was wrought by its basy fabricators in the coean depths. About a hundred of these observations are reported and condensed, as taken from the mouth of the lady who was the principal subject of these phenomena. The circumstances and the result rest on the good faith of the reporter; and they ap-pear to him to open the way to a boundless field, not only of carious experiment, but of strictly scientific only of chricons experiment, but of attrictly scientific discovery. From meteorites what may we not learn of the inter-planetary spaces, or from fossila of the geologic periods, or from antiquarian relice, of details of human history, life and manners wholly undiscovera-

It is not easy to state this interesting speculation in fore, which may, perhaps, help bring it within the range of fair discussion. There are several well authenticated instances of persons susceptible, in the way described, to impressions from manuscript held in the hand, so as to give with curious accuracy the moral characteristics of the writer. And the scientific reader will remember an argument of Sir Charles Babbage, publiebed about twenty years ago, in which he urges the the absolute perpetuity of impressions made by undulatory motion—as in sound, color and even thought—to prove by physical analogy, the reality of moral retribution in a future life. These speculations were carried out somewhat further in a little book called "The Stars and the Earth," which attracted some attention among the cartons and thoughtful; and were included in the tain meat of the sweetest and most nouri argument presented by Mr. (now l'resident) Hill, under the title, "Geometry and Faith." in which the various scientific analogies are grouped with more felicity and skill than we remember elsewhere. Ettil in forts which we make to overcome obstacles. spite of all previous familiarity with this order or thought in general, we are staggered and perplexed when it comes as now, under the sober guise of the literal reporting of fact and experiment. The special and most marvellous power represented, to be poston. is, that in the vast multitude of groups of im-pressions thus recorded in the substance, she is able to slagic and follow out at will any particular group; so that the fragment of an ancient building shall recall the pomp of its days of spiendor, and the procession of events that have attended its ruin and decay; or list the suppose its gradual formation, and the second of the suppose of the gradual formation. of events that have attended its ruin and decay; or else the scenes of its geological formation, and the secrets of the dark places of the earth. In short, there if no incident in the past life of the earth or man, which has not left its material image stamped somewhere, and whose record may not be actually read when submitted to seness sufficiently scute. Of the tone of this material hash, it is acquaint to say that it is of this remarkable book. It is enough to say that it is sober and sincere; its ethical lessons are well put; and sober and afnorre; its ethical lessons are wen pur, and the seeming wildness of its facts is counterpoised by a calm, candid and lucid exposition of the theory upon which they rest."

THE PACING MONTHLY for September has come to hand. Its contents fully sustain its fast growing popplarity. California may well be proud of this represeniative of its literature.

### Boston and Maine Railroad.

It gives us great pleasure to endorse the following. which we olip from the Boston Post. No wonder this road is doing so much business. It is well deserving the patronage it so liberally receives:

"The Boston and Maine Railroad owes no small por tion of its prosperity and popularity with the travel-ing public, to the business capacity and uniform courtes, if its Superiotendent, William Merritt. Esq. He despatches his numerous duties in so sys-tematic a manner, that, no matter how great the presture, there is no confacton or delays promptness order enable him to meet all requirements satisfactorially, and thus advance the interests of the Corporation, and please all ountomers. A good Superintendent is as essential to a Road as steam power."

We elip the following from the Belvidere (III.) Stan

dard of Sept. 16th:

"Ma. S. P. LELAND has been colning the dimes dur ing the next week in expealing Spiritualism: We indetained the Davenport Boys have accepted his 800 challenge. We are informed by several, that the repulse, rupe-tieing, and anoh feats performed by Leland, are no more than the growing manifestations than chalk is the charge.

A poor fellow who pawned his watch may that he raised money with a lever to me the second

Cure by Spirit Power.

Our friend and correspondent, Dr. W. D. Holbrook, of Wankesha, Wisconsin, who has been very ill of late, paid us a visit a few days since, and we were glad to see him in such fine spirits and health. He has been Mr. Wright is widely and most favorably known as in our city some time under medical treatment, and we an able and scalous laborer in the cause of reform, and are happy to learn that he has received great benefit a new work from his pen is sure to command the re- through the aid of a spiritual medium. Dr. H. is one gards of a circle of readers at once extensive and com- of the most realous supporters of our cause in the West, and through his instrumentality some of the on Self-Abnegation, be discusses the relations of bu- ablest advocates of the Spiritual Philosophy have been man beings to one another in the spirit of true lave induced to visit Wauksha, the result of which has been a very large foorease of believers in Spiritualism in the Western vineyard, and in that place in particular. God and humanity will bless all such noble souls.

Just before leaving our city for his Western bome, the Doctor sent us a note, in which he says. " I had a terrible fit of sickness during last fall and winter. which brought me near to the grave. I was carried through it by spirit-power, through the mediamship of Mrs. Fanny Wheelock; but the vitalizing forces were abould become his pupils. That he is in the right, is so weak, that to regain my health proved to be out of proved by the conduct of even the most hard hearted the question." After alluding to the cause and nature of men on many occasions. The meanest of creatures of his disease, he says. . . I was strongly impressed that the spiritual magnetic forces, when rightly applied, would restore me to health. I was recommend. ed to visit Mrs. Kirby Wilson, residing at 41 Harrison avenue, Boston, and it is now just two weeks since the spirits through Mrs. Wilson began their work, and to-day I am discharged, and by the invisibles proam doubly thankful to that power which has been so potent for my restoration."

Another Day "Among the Pines."

The 29th of September, the day selected for a piculo mong the pines of laland Grove, Ablagton, by the Spiritualists, was one of these genial and balmy seasons which Nature has in store (but rarely exhibite) for the especial benefit of mortals. But owing to a want of proper and timely notice of the intended excursion, not a very large party availed themselves of this opportunity to breathe the pure air of beaven · from without the city's walle." Yet those who did go had a good sociable time, and enjoyed the healthful recreations of the day finely.

Besides music and denoting, bowling and awinging, etc., there was an intellectual feast of apiritual food, served up by trance and normal speakers. Among those who furnished the delicacies at this repast were Miss Lizzie Doten, Miss Rydor, Mrs. Johnson, and Mesers. Wetherbee, Atwood, Bacon, Bickford, Cool. idge and Dr. Gardner, whose respective offerings were finely rollshed and well digested, after which the party ride through the variegated scenery of a pleasant part of the country, arrived safelf home, feeling very grateful to our zealous friend, Dr. Gardner, for his untiring efforts to render these exoursibns pleasant, social and respectable, which aims he has accoceded admirably in carrying out.

The Euglish Press.

The English Press are suddenly shifting their ground. After Gillmore throw, out some very significant hints along with his shells and Greek fire, at Charleston, the London Times began to think the fitting-out of pirate vessels had gone about far enough, and suddenless objects and scenes with which it has been in con. ly changed its tone. Thereupon the other papers fol-tact. Every object, in short, is a mirror, which not only low suit with commendable basts. They see it now. or begin to, in its true light. They can understand the reason of matters and things. It is really pitiful, that a great nation like Great Britain, should thus be driven to advocate the cause of common justice by reason of its fears chiefly; it degrades such a nation to the eyes of the civilized world, and deprives it of all the moral power it may once have been powersed of. We are rejoiced, of course, to see this reform in the tone of the British press. let the motive for the same be what it may. It is high time some sort of measarcs was adopted by that Government to put a stop to a series of flagrant outrages, which was certain to drift it into war with this country in a short time.

#### Spiritual Experience:

Bays a brief paragraph which is now going the rounds-.. The longer you keep a canary bird in a cage. brief, so as to make it seem intelligible, or even same, the sweeter it will sing: so the more severe the disci-billions or two approaches have been made to it be-pline of the good man's experience, the sweeter the song of his spiritual life. The gold that is refined in the hottest furnace comes out the brightest, and the character molded by intense heat, will exhibit the most wondrous excellence." That is nothing but the common experience. Only through experience, which includes and implies soffering, can we know and realize and progress. To wish for a life without trial and trouble, is to crave a dead state of existence-a vegetable existence altogether. We do not at the time know when we are blessed. Our obstacles are but rough-coated nuts for us to crack, and they all contein meat of the sweetest and most nourishing sort. We are made intensely happy by realizing an increase of individual power; and that comes only with the ef-

#### Mr. Foster in Beston.

This gentleman, who possesses excellent medium powers, is doing a good work here at this time. He is giving undoubted evidence to many skeptical minds of the presence of invisible beings near and around him and them. This is all we need to know to induce ns to learn the facts for ourselves. His rooms are at No. 11 Buffolk Place. A correspondent, in alluding to Mr. P., 05.vo:

"No one can witness the manifestation of Mr. Foster's mediumship without being moved to a sure conviction of the claims of Spiritualism; without being satisfied beyond a doubt that their departed relatives and friends still live and love, by incontrovertible and numerous tests."

#### Essays by the Invisibles.

An essay by one of the Invisibles may be found on the sixth page of this issue. Subject: " EXPLANA-TION OF THE PARABLE OF THE LOAVES AND FISHES " Also, among "Questions and Answers," an ailusion to Spirit Photography, the spirit taking the ground of its practicability, under the right conditions; that it was done years ago in the Old World, etc.

#### Announcements.

Mrs. Sarah A. Byrnes will address the Spiritualists of Quincy on Bunday next, Oct. 11.

Lizzie Doten left last week for Philadelphia, where she is engaged to lecture through the month of October.

We know your "nendescript" writer's name, friend Garrison, and are aware of his motives in attacking us ... He has been at it for the past two years. He talk about being excluded from our columns, forsooth ! His gross billingegate of us and ours in the Investigator taught us to have nothing to do with him. You, under the circumstances, Mr. Garrison, would have soled in a similar manner-and you will yet, doubt-

THE GLORE HOTEL, OR COLORED SAILORS' HOME. No. 2 Dover street, New York, city, under the direction of the American Beamen's Friend Boclety, is worthy of patronage.

Bead the interesting report by Rrs. Monlibrop. of the Spiritual Convention in Belylders, III., on our algebra page in the annual or a start and a start makes maked ALL SORTS OF PARAGRAPHS.

CORRECTION.—In the article, Spirit Intercourse, in our last feaue, first column, second paragraph, for INCIDENTS IN MY LIFE, Yix Medicatrix." rend Vie Medicatrix; and in same line, for " Nisus Formations," read Nisus Formations ; also on fourth page, third paragraph, for . reader'a" credibility, read readler credibility.

WM. DENTON, Esq., the author of Soul of Things, has just ended a very interesting course of Lectures on Geology in Foxboro. He will lecture in Hilford till the 11th of October, and in Providence till the 21st. All Spiritualistes as well as other people should listen to ble lectures.

After reading the advertisement of a stocking sun porter. Digby seriously asked if the inventor was not a Enight of the Garter.

A Pike's Peaker, writing to a Minnesota journal, says the miners are very much discouraged in that region : they have to dig through a solid vein of aliver four feet thick before they reach the gold !

The best can bear reproof who merit praise.

One hundred thousand volumes were sold at the book trade sale in New York recently.

About two millions of greenbacks are at Port Royal for the payment of the troops, awaiting the arrival of paymasters to be paid over.

It is estimated that the rebels lose on an average one hundred slaves per day. At this rate, according to their present value, Secesh would be out of pocket in one year \$36,500,000 | Mammon In their god-and that's what they are fighting for. But the kingdom of God is to be set up on earth instead. The time is not far distant.

The best tribute to Burne that Digby knows of, is mutton tailow.

The rebel government still threatens to raise the black flag Inscribed with the skell and cross-hones.
Well, skell and cross-bones would be a very expressive
emblem of the Confederate government, as being about
all there is left of it.—Prantee.

Late news from Mexico inform us that the Mexicans are concentrating forces at San Luis Potosi, and are determined to fight the French till they drive them from the soil.

The Atlanta Southern Confederacy newspaper has raised its price to \$30 per year. A pretty steep price. It is said a grand revolution is in embryo at the

French capital, liable to burst out at any moment. The Russian fleet now in New York harbor it is thought will visit Boston. Hope so.

Those grapes came safely to hand, friend Hudson Tuttle. Many thanks are your due for thus remembering the " poor printer." God bless you and yours. comes from all our bearts.

Self-righteonsness sometimes steps up on so high a pedestal of its own creation, that it overlooks altogether that cardinal virtue, Charity. .. He who giveth to the poor lendeth to the Lord." the good book says-and such cannot, in our opinion, be so very wicked as the self-righteous would attempt to make them.

GRN. BANKS is to be our next President. Mark that.

Such is the pressure of goods going West, that the New York Central Railroad had, one day last week, five hundred car-loads beyond the capacity of the road to transport. Put this in your pipe and smoke It, John Bull.

Doing pretty well in war times for the Northern States to send \$383,000 to suffering Europeans.

The enforcement of the death penalty in the Army of the Potomuo is rapidly decreasing the number of deeartions.

The "Fashions" say tunic over-dresses in rich lace will be very popular this winter, and have been imported in charming patterns.

Nothing is at present transpiring in the Army of the Polomao, indicative of a forward movement. It is understood from rebel sources that Lee will act on the defensive. But we incline to the belief that he will make a flank movement, by and-by, and try bis northern campaign over again.

A private letter to us of a recent date from one of our soldiers at Morris Island. S. C., says-"Rebel of ficore and privates are coming within our lines as fast as they can see a chance. About fifty a week desert, should think, and their officers encourage it. They are down on Beauregard."

Mr. Edmund Kirk, author of "Among the Pines." has prepared, as we understand, a lecture on the "Houthern Whites:" their social and political charge teristics," which he will give the coming fall and winter before any literary societies that may desire bis services. He can be addressed, "Care of Continental Monthly, New York."

An account of the Progressive Convention at l'otadam, N. Y., is on the third page. Also something for the children to read, under the appropriate heading.

We have several very long communications on hand, which we feel disposed to print; we are sorely perplexed how and when we can find room for them, providing we keep up our senal variety of reading matter. Snow, send us some pens.

The public reception extended to the Bussians in New York, was most enthusiastic. Fifteen regiments formed the escort, and the spectators are said to have reached the number of 100,000. At the City Hall the efficial welcome was sendered, and the guests reviewed the military. The whole state passed off finely.

The flag of truce wat New York arrived at Fortress Monroe Sept. 80th with six handred and thirty exchanged Federal prisoners.

It is said there are only about 20,000 colored men in the service. Whosefault is it that there are not 200,-000 in Uncle Sam's employ ?

It is said the trivel on Lake Superior is superior travel.

READERS OF THE BANKER Will bear to mind that our postar cent b J. P. Snow, 68 Cedar street, N. Y., will get by return mail more good. Steel Pour than you can get any other way. W have used them. tf Jo 27,

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Chapter I.—In England,
Chapter I.—In America,
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Trance and England.

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Unapper 8.—Paychonietry. Dr. Buchanan's Experiments; Blocts of Medicious upon Persons when hold in the Haud; Characters described from Unseen Letters.

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CHAPTER 5.—Homerhable Phonomens Explained. Blectral lilusions; Apparitions; Visions.

CHAPTER 6.—Homerhable Phonomens Proposed in the Architecture of the Chapter of the Chapter of the Misor, the Astronomer, the Physiologist, and the Anatomial; its replayment in the cure of Diseases; its benefit to the Architecture of the Chapter of the Architecture of the Country of the Country in which they live; Inducate of a Country on the Propile 2. OR PSYCHOMETRICAL DELINEATION OF CHARACTER. fluence than Man; Paychometry as a Discover of Crime.

CHAPTER 7.—Mysterios Revosied. Fortune-Tolling ; Droams; Belics and Amulets: Hallucinations. ORAPTER 8.—Conclusion. Paychametry reveals the Powers of the Soul; As the Body becomes Weaker it becomes Stronger; Evidence of our Poture Existence.

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Nov. 10

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### Message Department.

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

Mrs. J. II. Count, while in an abnormal condition called the trance.

The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all re-

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

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

OF THESE CIRCLES ARE FREE TO THE PUBLIC. Banner Establishment is subjected to considers ble extra expense in consequence. Therefore those who feel disposed to aid us from time to time, by donation, to disposed to bread of life thus freely to the hungering multitude, will please address "BANNER OF LIGHT," Boston, Mass. Funds so received promptly

acknowledged.
The Seances are held at the Bannen or Light Or FICE, No. 158 WASHINGTON STREET, Room No. 3, (up stairs,) on Monday. Tuesday and Thursday Affer-KOONS. The doors are closed at precisely three o'clock, and no person admitted after that time.

#### MESSAGES TO BE PUBLISHED.

Tuesday, Spt. 15.—Invocation: "The Atonement of prist;" Questions and Answers; Oyrus Downing, to his other Thomas Downing, of Ppringfield, N. Y.; Harriet

Tuesday, Spt. 15.—Invocation; "The Atonement of Christ;" Questions and Answers; Ogrus Downing, to his brother Thomas Downing, of Parlingfold, N. Y.: Harriet Cummings, to her mother, in Troy; Col. Moses Dolano, to Wife, Evelyn Dolano, of Richmond, Ya.

Thursday Sept. 17.—Invocation; "Do accidental injuries to the Physical Body, or Malformation of Growth cause or produce deformity of the spiritual body, when introduced into the spirituarity" Betwey Philips, to her son, Andrew Jackson Phillips, of Fredericksburg, Va.; Moses Dwight, to his wife, Caroline Dwight, of New York; Arthur K. Dolavan, to his father, Richard Delavan; Julia French, to her mother in St. Louis, Mo.

Monday, Sept. 31.—Invocation; "Are there specific appliances of the Arts and Resences to external objects in the Spheres T" Questions and Answers; Thomas Christian, to

Monday, Sept. 31.—Invocation; "Are there specific appliances of the Arts and Resences to external objects is the Spheres?" Questions and Answers; Thomas Christian, to his friends, in Montgomery, Als.; Moses Adams, to als mother, Olive Adams, of Remington, O.; Ada Delaney, to her grandmother in Poughkeepsle, N. Y.

Tussday, Sept. 32.—Invocation; "By what principle or theory do the Spirits tell where lost or stolen property may be found?" Questions and Answers; Richard Stanwood, of Portamouth, Va.; John Scully; James Danahoe; Josiah Leonard, to his parents.

Thursday, Sept. 24.—Invocation: "The Origin of Species in Nature;" Questions and Answers; James Peer, of the 5tth Mass, Rog., to his mother, in Society: Jerenish Elliott, to Roy. Hitram Elliott, of Staine; Mellass Larchu, to her brother, Peter Larchu, New York City.

Monday, Sept. 28.—Invocation: "The spirit of the late Gen. Becauregard;" Questions and Answers; Robert S. Edmgton, to his family in Baltimore, Mi.; Dan Sweeney, to his wife in Ramilton, O.; Maria Loute Decker, to her husband, Thomas F. Decker, of the Federal Army.

Justay, Sept. 22.—Invocation; "What does the controlling spirit mean, by being sgain outwrought through mortality?" Questions and Answers: Colonel Tern Allow, (rebel,) to Nathan Benion, in Georgia; John E. Graves, to his mother, Ahigail Graves, of New Havoe, C.; Agues Somers, to her house in New York; Philip Roges, to Appleton Mason and Thomas Kennedy, of New Orleans, La.

#### Invocation.

Father, Mother, Spirit of all Life, the human soul stretches out its tiny arms and vainly strives to encompass thee. Although we may never be able to even pronounce thy name, yet we will worship thee. we will forever adore thee. Oh Spirit of Life, we praise thee for the wondrous manifestations of thy power. We praise thee for those mountains of beauty and power that are rising up on Humanity's continent. speaking of law immutable, yet ever changing law; for we recognize change everywhere, and although to us thou seemest to be the same God to-day and forever, yet as the soul marches upward, as years of progress are added to it, it begins to acknowledge that thou art ever changing, that thy manifestations are wondrously grand, Oh Spirit, who art ever holy and divine, we acknowledge thy presence, thy power, thy beauty in all things. We feel that though we are finite, thou art Infinite; though we may not and cannot perfectly comprehend thee, still we know that thou art our Father, that we are a part of thyself; and if thou art good, verily, we are so also. Oh our Father. this wondrous law by which we are controlled as we journey through darkness, and lay hold of these things that are mysterious in themselves, that seem surrounded by dense, darkness, we know that the future will unfold them. We know that the future will sweep away the darkness, and what we cannot understand this hour, oh Spirit of Life, we shall surely know the next; and although we closely study thy law, yet wo can only grasp those things that are necessary for our good, for our happiness hereafter. So we rejoice in thy love, in thy wisdom, ob l'ather. So we rejoice in thy name forever and ever. Sept. 14.

#### Explanation of the Parable of the Loaves and Fishes.

What subject will the friends present for our consideration in the present?

OURSTION .- " Will you explain the full meaning of this passage in John, where Jesus said. Gather up the fragments, that nothing be lost'-referring to the loaves and fishes?"

We believe that all the teachings of Jesus were fraught with a double meaning, but we believe this no more of him than of others spiritually endowed. History, or the Record, tells us that he told his friends to gather up the fragments that remain, that nothing be lost. If he did indeed issue this command to his followers, we are to suppose that he intended to preach them a sermon thereby, to give them a lesson that might not only serve them for the hour, but their entire lives; not merely the life which was mortal, but their entire lives, stretching into the far and distant future.

In view of the destitution which exists to day, and existed, doubtless, in the days of Jesus-for he tells us, or told his followers, that the poor should always be with them, that there should never be a time when poverty, as pertaining to this life, should be swent away from the earth-" The poor ye shall always have with you." . Materially, our brother, Jesus, probably intended to impress upon his disciples, that they should make no waste. Nature makes none. Then gather up all you do not need for your special benefit, that others who stand in need of bread, may receive it at your hands. He desired them, doubtless, to feel that there should be no waste in any form of life, as there was none with Nature.

Nature Dever wastes anything in her creations. Whatever is unnecessary to the unfoldment of one form of life, is taken on for the building up of another. Give and take, is written throughout the entire realm of Nature. Go where you will, you will find the words, "I give but to receive, and I receive but to give again," stamped on all her forms of life.

Now we said that all the sayings of Jesus had their double meaning. We believe we have spoken the truth. How many, we ask, are there who have perused life, or the manifestations of life properly? How many are there who have not grasped more at the material than at the spirit of life, who have not swallowed the letter, and never come nigh to the spirit of the letter? The present forms of religion will answer the question. If all had understood the spiritual meanings attached to the sayings of Jesus. then you, had wiser forms of religion, then you had worshiped in spirit and in truth, instead of the dead letter. We have no wish to speak disrepectfully of any of the old forms of religion. We know that they have served you well. We know that they have served the children of past ages well; but we know, too, that there is a higher and better form of religion than that which the past has bestowed upon you, and from which you would have received higher light, diviner truth, and a better unfoldment.

was said by one who was the constant friend of Jesus. life; they should not ignore the little truths that were offered them from obscure places; that they should not call common law unclean, that had an existence on Јевпв.

did so, trembling between faith and God, and their requested, mentally, that the name, should be given duty to God and humanity. And be tells us. Jesus entire, and I received the James, and filled it out took occasion to impress this truth upon them at myself upon the paper. all times and seasons, that they should gather truth from all sources, and learn that there is no truth, how- true the prediction was, you may all judge. . Theoever humble, that does not carry with it light to humanidore, you will die by violence, at the hands of loyal ty; and although of times only a small star might be subjects." Did I not die so? Am I not a living witscen in the firmanent of morality, yet it nevertheless ness to the truth of that simple spirit telegram? My was a star, that would light some benighted souls on God! I am. I appeal to your Secretary of the Navy for their way to heaven. So at the time referred to he the truth of what I state, as, being on the other side says, ... Gather up the fragments, let nothing be lost." of the river, I cannot prove it. But, thank God. I am This remark, although appling directly to those who not out of being. I have told my story. I have needed material substance at the time it was made, given the truth, and I call upon the remaining friends has also a spiritual significance. It teaches mankind in earth-life to prove what I cannot. to make use of all things, however small; that they should learn from the world of Nature to let nothing be lost. This is our view in brief upon this subject. Sept. 14.

#### Questions and Answers.

Ques .- Will you please to explain the phenomena of objects being stamped on the hodies of those who have been struck by lightning?

ANS, -According to the law pertaining to the element light, it would be an absolute impossibility for any object to stand betweeen the element existing in lightning and the person to be struck, without printing that object upon the body of the person struck by lightning. We say it would be an absolute impossibility for any object to come between the element existing and the body to receive the lightning stroke, without the impress or stamp of that object upon the

Your spirit pictures or photographs concerning which there has been so much controversy of late are produced by the same law, by action of the same power. And although you are not acquainted with that law, still that law exists, else spirit photography could never exist. The same power is there, and whatever object becomes so far condensed as to be denser than the rays of light, must be stamped upon the object on which it is concentrated, or upon which the power is thrown. And again, the human body is a perfect plate, whereon certain objects, or all objects, may be fully daguereo. typed under the condition spoken of. If it is a galvanic battery for foreign thought, or spiritual light. it possesses also the elements requisite for the bring ing forth of those forms of life spoken of-the case in question, for instance. We will suppose that this body-{our medium}-is placed in a position to receive the rays of light as thrown from the lightning flash during a thunder-storm. What would be the result? There would be the impress or print upon her body of all the objects that intervene between the body in question and the rays of light. Here is the plate, there the sunbeam, and between the two the object to be daguerreotyped.

Q .- Are the pictures of spirits produced in reality

as you speak of? A .-- Or. in other words, was a disembodied spirit senses, or vision? We have just affirmed that this bas been done; we now declare our belief in the genuine. ness of spirit photography, although we will not pretend to deny that there is at the present time much Imposition mingled with it. It is like the human soul in early youth. When it is in childhood, then it is weak; it is not surrounded with the power that it has at the present day; but, nevertheless, it is a truth, and this truth has been demonstrated, not only in four day. but fifteen, twenty, thirty, forty, over fifty years ugo. in the old country. Many, very many facts, concerning spirit photography are upon record in the Old I've often listened, as I have been listening to the World, and though as a science, spirit photography is as yet but in its infancy, nevertheless, it is full of often known them to talk like this: If the negroes or truth, and the future will demonstrate its truth to you, too. Now you have only vague demonstrations here and there; but, by-and-by, they will become so numerous that none need ask. Are they indeed true?

#### Theodore Payson Dunbridge.

I wish to identify myself as clearly as possible. shall be obliged to ask that you be very patient, while I rehearse a brief portion of my past life, in order that I may be known to those I wish to open communion

I was forty-six years of age-forty-six years five weeks and three days-when I was called to leave my body. I was born in Tennessee, and nortured under influences that seemed to come from North and South. I was attached to the North, but more particularly at tached to the South. My Interests were all there, and I adopted the customs of the South, and believed in all honesty that I did right.

Ten years ago, while on a visit North and West. chanced to hear of two ladies. [ believe, I am not certain, but think they were called the Fox girls. They lived near Rochester, in New York, and I remember I went some thirty-five miles out of my way to visit them-not because I supposed there was snything apernatural and spiritual in their manifestations, but nore for the sake of curiosity, as thousands have done. So in company with my good friend, who is at this moment, I believe, ecoupying a high position at Washington. I visted the ladies just mentioned.

Among other manifestations, I received a telegram purporting to come from an elder brother I had then in the world of spirit, and was addressed to Theodore. I should say this came in answer to a proposition of mine, which was, " Can the spirits tell me bow long I shall live, and how I shall die?" Now I knew that several members of my family had died of cancer, a disease which I dreaded exceedingly, and I saked the question, because I felt a desire to know my own fate. The answer which I received in reply to my question was, "Theodore, you will die by violence at the handa of loyal subjects." If I remember correctly, the anawer was rapped out and written down by the smallest lady, or one of the sisters. . I did not pay much attention to the telegram. Still I could not but feel that there was some slight degree of truth in it. And there was my name, and I was a stranger to the ladies, while the initials were those of my deceased brother. said it was very singular, and the ladice merely asked, .. Do you know such a person ?" I said. Yes, I think I have known such an one;" and although I determined to give the telegram no further thought, still I thought enough of it to keep it. I took it home, exhibited it as a curiosity to my friends.

and, I may add. I had a good deal of sport over it. I showed it to one friend in particular, and that is the friend I spoke of as being in Washington now. He erys, "Theodore, I think you are going to desert your country, to come under English rule. Perhaps you are going to enter the army or navy, or are going to the corners as it does. It is intelligent, any way, I'm what the future has in store for us." "Well," I said,
"I do n't know; I certainly do not contemplate any
such movement now, and I cannot for my life conceive
a long one, but I'll cut it as abrt as I can. In the

"Gather up the Tragments, det nothing he lost." It why the spirit; Mapirit it was who communicated this intelligence, should have so answered my question. that be was continually striving to impress this truth It cannot be that our own country is about to be inupon the minds of his followers. He desired to teach volved in war." My friend replied. "I'm not so corthem that they should not eschew the amail things of tain about that." However, I do n't think that will have anything to do with you or I."

Well, as I said before, i preserved the telegram, and still think it may be found among my papers—though the earth; they should learn that the impress of truth I'm not certain of it—at my former residence in Montwas everywhere—that truth might be given through gomery. Alabama, for there I resided up to the time of publicans and sinners, as well as through the lips of my entering the Confederate army. My name, in full. was Theodore Payson Danbridge. The name of the Now this friend tells us that many who followed our brother coming, was James K. Dunbridge, and I be: elder brother, who professed to believe in his doctrine. Here the signature received was J. K., Afterwards I

I lost my life at the battle of Chancelloraville. How

I have simply one purpose in view by coming here, to-day. I care very little about convincing the public of this new truth, for I know very well that sooner or later all must believe. But I come because I am selfish; all are, to a greater or less degree. I feel that I shall be happier by coming, because I feel that I shall excite a desire upon the part of my friends to speak with me, for they know very well that I entertained a hope that I might some day return to them, and if I know aught of human nature, they will very naturally suppose that I might be looking round in this new spirit-world, to see if there was not some way by which might return to earth again. Now I believe that I have given evidence strong enough to prove my identity to the friends I have on earth.

I have not much to say in defence of my. own position as regards this war, but I will simply remark that I do not regret the step I took, for if there is a spiritual overturning going on throughout the length and breadth of your fair land, I am satisfied there must be two sides to the question. There can be no great move made without contending forces. There must be light and darkness. If there had been no Southern opinion, there would have been no war; if there had been no war, you would have had no better government, and if no better government, my God ! it seems to me you would have gone to bell. Farewell.

#### - 191 15 Gana--- A Slave.

Sept. 14.

Major Jason Courad, of New Orleans, Louislana, was my father, and I was his slave. By the assistance of kind friends f.come here to-day, not to speak hard words to the man who was my master, but to tell him of a home beyond the grave, of a country beyond the turmoils of this life. He does not believe in any hereafter. I used to think that his infidelity was a soluce to him, and the only heaven he ever knew, for did he believe there was a hereafter, he might possibly fear that his place would be none of the best.

I have been in the apirit-world eight years. I was seventeen years of age when I died. I was sold when twelve years of age, and went down to Georgia. My mother was afterwards sold, and happened to be bought by the gentleman who owned the next plants. tion; so we were frequently together. After that, my over photographed, or made apparent to the physical mother was bought by my master. My father often visited the place where I was, and saw my mother, and I had been taught by my mother that he was my father-so it was nothing new to me. .....

During the eight years that I have been a spirit, I have gained much knowledge. I longed to know something of the world when here. Books were denied me, and I used to often try to read what was in after years, or at a more mature period of life. Thus written upon the bales of cotton and the casks of turthe science of spirit photography is but in its infancy pentine on the plantation, by the help of others who knew more than I did. But I knew very little here. But oh, I am free to gain knowledge in the spiritworld, for there is a school here where all can go who wish to.

conversation of those who are upon the carth, and I've slaves were aware of the object of this war, it seems as if they would rise themselves. Oh, I wanted to tell them that this rebellion, this outbreak was nothing new, but had been talked of for years. I remember we used to pray God that war might come and we be liberated, for we knew that in that was our only hope of freedom, and I have prayed in my childleh way that God might come in his vengeance and smite our oppressors. But after I came to the spirit-world, I learned to think differently about elavery, and was willing to wait God's time for abolishing it, or wait until the spirit of Progress should teach men and women better things.

My father has some knowledge of Spiritualism. He is not a stranger to it. He's heard of it. Some of his acquaintances are believers in it, and he has often said, in talking of it, "Why do n't somebody come to me? If there is any hereafter, if spirits do live after death, why do n't some one that I know come to me? I'm thinking," he says, "that it will take more power than they are said to possess, for any spirit to convince me that there is an hereafter." It may be so, and again it may not be so. It may be that his own child will be the one appointed by God to win him back from infldelity, and to tell him that there is a world beyond the grave, and a hell of conscience more terrible than the one our pastor used to tell us about.

My master's daughter. Lucy-the whom the world recognizes as his child-is with no here, and is one of my chief instructors. She says, . Father, the voice of your child comes across the waters of Death, speaking to you. Ganat Gana speake! You sold her into slavery years ago. You brought ler into life again in the spirit-world. She is free now. But she speaks ! She lives-she do n't condemn. She only says, 'Pather, there is a spirit-life, and yex'll sooner or later be obliged to come to me.' She will not be your judge, but God will." And Lucy cays, ! I, too, through Ga. na, speak to you. You mourned when I left you, and you said your sun of life had brever set, and your brightest hopes were crushed. My home is in the spirit-world now, and I live to teach Gana that which custom denied her here."

Ask my father that he meet is children -the one whom the world recognized as bi child, and the other who was his slave-but both now free, where they can come, and speak to him; and if hey do n't convince him of the immortality of the sent, and of the world beyond the tomb, at their first equing, they'll try no

Send my letter, please, perhips to New Orleans, He may get it. Try; 't will do in harm to send. Bept. 14.

### Timothy Orman.

Egad, this Spiritualism is the ild broom that sweeps out all the dirty corners. Capey used to tell me something like this: A new brook eweeps clean. This ere Spiritualism, I believe, is saild as the hills, for if it was n't I think it would n't kow how to creep into

first place, I suppose you want my name. Well, I was inhabit your earth, are at war with cosh other, the here called Tim Dronan Timothy Crosses. Now it a same at one white and stronger brothers new are, where was I bots. In Belfast, not down here in the . And why are the various tribes as was with cosh East, but across the big pond. [Ireland?] That a other? Many because the White man had a stand of

ine and acquaintances besides. I do n't know any- us and selt de se slaves. thing about this spirit religion, anyway, though they New M one bendred thousand Prenchman about say it 's a something we've all got to do with. I used come late this city, or into your city of New Yell and want to talk, but I'd generally say, sit down, for you, in the name of Justice and Right, white broth. the priest and the Church has only a right to speak. on, we sak how would you feel? Would you stated The Mother Church is the one to speak, and all the silently by and make no attempt to defend your

not got the physical power in the hands and feet that something of the poison we have drank from the cop I had when I lived here on the earth, but I can come, which the White man has placed to our lips. We and I got the power outside. Egad, I am the spirit, while our race to live, having equal privileges to live That's what I want to convey to my wife and friends. the same as the White man, and, not be hunted down have no trade. I was a laborer, and worked by the like wolves, and sufer extermination. day. I saw wood, or do anything else, if there was anything to be done. I was not a beggar by any ere believe we are doomed to extermination by the iweat of my brow, and my God, I was as independent tell us, should not civilization and progression defead as Queen Victoria; but I do n't think much of her, and protect us as a nation, and see that our rights and anyway. I got that feeling in me against England maintained? We wish the Red and White man to hel when I was in Ireland. I suppose the 's well enough toward each other, and act as brothers; but facted of in her place.

ourselves, is our own forever. I fight and die, and five together in harmeny. here I am back sgain, not exactly in the body of an . Request him to send his regiments of armed non Irishman, but a small Yankee lady.

cooped up in the Catholic Church. They've got and take away the bad fire water which is destroy. heads, and the pricat sees they've got heads, and lag our people at the inetigation of the white spe-he'd like to advente them for the Church. And enlators and traders, and you will see that in a chart one of the little ones has got a good voice for singleg, time you will have a very different opinion of the and the priest would like to get him for the Church Indiane than you ever entertained before. Give our choir.

Now I should like to have Mary, my wife, know that I am myself just as much as I ever was; then provement—we know it; and to-day, conditions, as hed she 'Il not feel afraid to trust things to me. How do you send our letters? [We publish them in a paper,] is not an Indian agency in the country that is not ex-Yes, so I heard. Is it a pamphlet, or newspaper! What is it? Is it the Ledger? [No. the BANNER OF agents, Light, a Boston paper.] Ah, it 'a not in New York City | New look to this, dear White brothers, for our pee-I am in then? [No. yon 're in Boston.] What persuasion is your paper? [No particular persuasion.] Ah, sort of an infidel thing: [It 's a spiritual paper.] Ah shall have given you her grown. We are able to give yes. I ought to have thought of that before. [Were | you a bistery of our origin, and we hope that we abail you killed at war ?] Fatth, I was killed, and in battle. Be able to give a good bistory of its destination. We too. There was a number of battles before Biohmond. are here with smiling faces we who have warred The Seven Pines, that's what it was called. I was against each other on earth. But we have forgiven killed there, that is to say, I was wounded, and some- each other, and are now true brothers in act and deed; how I was not taken off the field. [Did you die there ?] and we appeal, White brothers, to you, that whatever

Well, now, Major, what is it you expect of me? We will come to you again at some fature time, and What is the damage? [Nothing; come again.] Faith, give you more information relative to ourselves and I'll come when I can: But it's just like this, it's a our race. We now bid you an affectionate farewelk very small place we have to come in. There is always and though we may not at present commune with you a big crowd waiting to come, and what is the most again very noon, we would have you know and realize lucky gets in. [How did you expect to pay?] Paith, that we shall be with you and around you, and wen I do n't know; but when I was on the earth, I had to | you on to do your destined part. pay for everything, if it was only to go to Confession (What power have you to pay now?]. Not any at all, perhaps. I was told in the spirit-world to come bere. To-day is the first I know about this place. I was told to go to such a place, and send some word to my family.

is all.

### An Indian Council in Spirit-Land.

ligent families.

It is proposed to have regular spiritual meetings, and arrangements are now being made to scoure lecturers. One is already engaged to begin a course early did with them, and flushy drive us buck, away from in December next. At one of our circles, a great Coun-jour homes and the graves of our sires, as we have cil of Indian Spirits being held, they gave us many them, would not see make some resistance?, would we communications of interest. The following, given not remember these things and retailets on the aggrethrough the hand of our medium, we deem best to of sors? Then let us be merciful, and not imitate them fer you for publication in your columns.

Yours, &c., One of the Circle. Washington, D. C. July 24, 1863.

My FRIENDS-We, the representatives of the various tribes that have once inhabited your earth are windows, and a room without windows. Nothing in here essembled to express to you their high appreciation of your labors, venerable chief, John Beeson.

You have been for years the champion of the Indians' rights. You have lived amongst the Indians, the son), leading to other seemes and other appears. It and consequently are able to testify to the wronge and great injustice done to them:

We see and we know the minds of the public con cerning our poor, down-trodden, hunted race. All of but to find his soul escaping, as it weep, through the the injuries which the White man has indicted upon frame of an exquisite plotuje, to other beautiful the Red man are written in our great book, and when perhaps heavenly scenes, where the fewer for a me our white brothers come to this place, we will show ment may revel refreshed and delighted. Thus plethem the account we have for them to settle.

We love our white brothers, and smoke our peace pipes with them; but their friendship is that of the cow. lories and, sermons, which we can read without the ard's-it is pretence-it is cowardice. We do not mean to may that the Indians are not likewise; but take both; as a mass, and the greatest failing will be

East, but across the big pond. It composes a contoh his peaket, to amase weelth by speculation, and where I got two slaters and a father, and I suppose a contoh his peaket, to amase weelth by speculation, and mother, living. I've a wife and two little ones here in this country, tear no away from our homes, remove us from our and one sister and a brother's widow, and plenty of cous- familiar spots; take our little ones away from us; hunt

sometimes to think when I was here, egad, I'll and take poissession of it. drive you out of it, throw away the Catholic Bible, and go to heaven my force you away from all that in dear to your memown way. I used to think so when the old fellow ory tear your children from you and sell then within me would get up. He 'd sometimes rise up -make an unmerciful war upon you, bunt and shoat time I'd not feel so at all. Egad, that 'e done with, all? No, no; you know you would not. But when and I'm myself. Well, now I want to talk to my family. I want to lione raise their voices to annihilate the "Red akin " ome right into their consciousness. To be sure, I 've instead of endeavoring to protect him. Oh, realiza-

We are aware that the majority of our White brothmeans. When I was here I carned my bread by the rolling wheels of Civilization and Progression, Pray that being now the case, the White man excites hatred Now about my folks. I suppose there's bodies like to the ladian by his cruelty." We meet you here as these everywhere. Suppose I ask my wife to go to brothere, and greet you as such. We give you sell one of them. [That 'll do.] Now she knows that I blessings, and our health-giving power, and we be belonged to the 11th New York Volunteers, Company seech you to give ne your aid in our behalf. Implore I. I was a soldier, and after I lose my life in war. I your great father, your President beid at Washington. got some of the glory, or took some anyway to myself. as it is our wish, and request him to specially set spart was no coward, and when I lost my life fighting for for your Red brothers four grand reserves, and to no ny adopted country. I thought i'd just take some of longer drive those of our race yet remaining from their the glory, and whatever we take and appropriate to own native soil, and we can assure you they will all

and his cannon to protest us, instead of exterminat Now I want my wife to go to some place where ing us. Tell him to send our race agricultural in I can prove to her I'm nothing but myself, and plements instead of bollets, and we will show our I'll tell her about the children. I do n't want them White brothers what we can do. Give un education race a home, education and agricultural implements. we implore you. Our race, as yours, is capable of imas they are, which surround the Indians, we say there pable of self-sustenance, were it not for your thiering

plo. and to you, noble Chief Beeson, we would say we will stimulate you on in your good work, until victory You, and was chucked into one of the trenches, [Where fault you think you have to find against us, that you was your wife when you last heard from her.] In Fin. lay it aside, and, he in thought, deed and act, our ley's Court. [Her name?] Mary-simply Mary, that brothers. Prove to each other your firm and devoted friendship.

KING PRILLIP. TROUMSHIE. Occepta. BILLY BOWLESS.

### The Indians.

it's not Christian. When he told me it was not any son's proposition with regard to the Indiana. That persuasion, I thought it must be infidel. Faith, I had looks to me like justice simple justice, not a mitthat question turning over in my mind about the placed philanthropy." I am glad, hearily glad, that Catholic religion. It was all the light I had. It was there is a men to write such a proposition, and a paper a small one, and I could hardly see the way with that, which will allow it to reach the eyes of the people. Well, now, Major, I do, the best I can to make And now I wish to propose that those who approve myself known here. They say you give to any one, that proposition express their approbation, and petiand I suppose you'll not withhold it from me. Some tion Congress to consider it and set on it. I know time, perhaps, I'll be able to give you. , [Give to oth- numbers of good men and women who would sign such ers there that need it.] There's plenty here that petition, and I would gladly ald in its circulation. needs it. Faith, there is one asks of me, and egad, I The Indiane have better reasons for their heatifity ask of another. It's pretty much the same in the toward us than have the white rebels and guerrilles of spirit-world as with you on earth. Well, I'm much the Southern States. They have been wronged by inobliged to you, anyway, for this, and all I hope, is, dividuals connected with the Government, and they I'll'aucceed in reaching my friends, so that I can have doubtless been incited to these sets of hostility talk this way at home. Good by to you. Sopt. 14. by the enemies of our Government. If we are a superior race, let us show it by acts of justice, or even mercy, toward our inferiors. Let us remember that all races of men, red, white and black, are the children of Mn. EDITOR-Although little is said to direct public our common Pather, and have a right to some portion attention to Spiritualism in this city, still there is a of the earth, on which to live and develop as best they deep and growing interest in the subject, and private can, the telents they possess, whether great or small circles are all the time kept up among the most intel Let them have a permanent home, and thus secure to curselves a permanent peace.

Suppose another race of men-even a superior racewere to land on our sheres, deal with as as our fathers we call, savages. B. C. Elmouts. Foster's Orossing, Warner Co., O., Sept. 2/1868.

Prorunes .- A room with plotures in it, and a room without plojures, Alliers about as much as a room with more malangholy, particularly to a person who has in pass much time in his room, then blest walls, with nothing on them; for plotures are loop hools of escape to in such an inexpressible relief to a person gagage, writing, or even reading, on looking up, not to age! his line of vision chapped off by an odlown white wa tures are compolers of lonelfules; they are it rather to trouble of turning over the leaves.

#### there has Married at he

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of a Vital Magnetism or Life Substance, under the affect of
which has Improvement or Agency of Health in Sure.

While it beam the Endy, it shas energized and equands the
Mind, beatening by many years the pussession of those Superfor Powers that lie buried within. If April 23,

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June 19. Bale Agent for M.s. M. B. Piko's Medicines.

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"LAIRVOYANT PHYSICIAN, has removed to No. 6 Pine of atomic, when the continues to brall the sick by laying the st lands, so a lest physician control her. The sick can be cured. Structus are toling wrought through her delity, the la continually benefits at sufficient from hypersons; by lank of infr. \$1. These given her a call and say far your atoms, and you will be well paid for your trouble. All medicines formshed by her. ti Aug. 22. DR. WILLIAM B. WHITE.

STRPATHETIC GLAHROYANT, MAGNETIO, AND ELECTRIO PHYBIOIAN, cures all diseases that are curable.
Nervous and disagnecable feetings remused. Advice. freeOperations, ALOL, No. 4 Jeffurson Place, (feeding from
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Medium, No. 13 Dr. Place, (opposite Barraria, Boston, Hours from 9 to 12, and from 1 to 5 r. N Will visit the sick at their homes, or attend funerals it requested Residence 3 Fracean atreet, Somervific.

3 Medium, No. 13 Dr. Place, (opposite Barraria st., Boston, Hours from 9 to 12, and from 1 to 5 r. N Will visit the sick at their homes, or attend funerals it requested Residence 3 Fracean atreet, Somervific. 1) and a service 1.187 h. 25. Astrologer and
Boinnic Physicians, 25 Lowell Bc. Birle oral, 50
cents, or a few quest on answered by mail for 60 cours, in
stamps. A written Nativity for three years to come, \$1; all
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Bin that 3.

MHS. N. J. WILLIE.

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MIRM. T. H. PEAHODY,

CLAINVOYANT PHYSICIAN, as house from 4 to 0 o'cluck p. s. No. 16 Darks street, Bonton. If June 27.

M 188 E. D. STARKWEATHER, Writing Rapping and Test Medium No. 1 inclinin acrost, Boston. House from 9 A. M., 16 S. S. Terms, 50 cents an hour, Public Circle, Thorseless Sychiles at 7 1-2 o'clock. Sm. Aug 39. MRS. W. BROWN. M. D., CLAHVOYANT ARR. MAGNETIC PHYSICIAN, office 17 Dis Piece, Roston,

DR. J. R. NEWTON. A T the enrucat solicitation of many prominent chizons of A. Hartford, Cuba., will commence practice there on Scytombor 8th. Br. Kawyon crees all curable diseases in a few minutes, without gising pain, using no modicines and performing no entrained operations. He will relieve pain almost intuinity and performedly from whatever cause. Da. Kawyon invites containly all who are not well able to pay to come and be healed. "Fethout money and without price."

Aug. 22.

INDIAN REMEDY.

11 Joudy write, utering hemoryhago, immederate menetrual diarharge, biono-spitting, bottle forer, asthma, caterrial cough, producia, olc., either in powder or in infusion.
In female completifie, euch an leucorrbus, menborrhus, midafter parturition, they act as good astringenta—the Indiana
value them much as such, both in Canada and Miasouri. It
is also their juilinities for Consumption. Externally they
are vo y lengthed, may, a certain cure for inflanned carbonclos and olecer—after a purge, it is each, they obvious un presont gaugnene and the nord of cutting off mortised imits.

Even the leaves are useful applied to tursor, "—Midesal
Author." INDIAN REMEDY.

"the Lord bath created modifien out of the earth, and he that is when will not adder them—and its hath given men shift that he might be beneared in his marcelous works—

with such doth he heat men and taketh anay thei with Buch doth he heat men and thach away their palue."

— Mock attasticus, for Apoc., chop., Exxviii.

By the structure and shape of the roots, Nature scens to have indicated it as her recollar remedy for a certain class of female complaints. Its shape is a purfect face symmia of the uterns and its Wallopian tuber—hence its power in the preuterns and its full oplan tober-hence its power in the pre-vention and arrest of parturient and other fluodings, and the cure of the complaints in the extract above. Were I a female, this medicine as a preventive, and remedy pro reasons about have a place in the bouder or easter become too the committee! I have prepared it with the most serious regard to the laws of the materia and an in its uses and anothernous.

d applications.
This medicine cured my cough, healed my sore throst, #5rested my hemorelisges, and restored me to health. It saved my life and I campo speak of it too highly. Quantities aut-ficient for cure or relief, with advice and directions, sent per

mail or express, subject to charges, on receiving \$1 Hollace Diressell, 184 W. Tam street, New York, A MAN OF A THOUSAND,

A CONSUMPTIVE CURED. A CONSUMPTIVE CURED.

The Internation of the process of the consumption, Asthma, Bronchitis, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child a daughter, was given up to die. It solid was cored, and is now airs and well. Desirate of benefiting his fellow mortals, he will send to those who wish it the recipe, containing full directions for making and successfully using, this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at ence take hold of and dissipate. Night west, scorishoos, irritation of the perces, fature of memory, difficult expectoration, sherp pains to the longs, sore throat. cult expectoration, sharp pains to the lungs, acre throat, chilly sensations, nauses at the stomach, insection of the bowels, weating away of the muscles.

SET The writer will please state the bame of the paper they see this advertisement in. Address.

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June 17. ly \$26 North Becend et., Palladelphia, Pa. BOOK BELLERS' AND NEWS-VENDERS' AGENCY

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and dispatch, Orders solicited, AT THE OLD STAND, ATO. 654 Washington street, may be procured every variety of pure and fresh Medicinal Roots, literbe, Oils, Extends, Pascot and Popular Medicines, together with all articles usually found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clair-vayants, and those who buy to sell again suly 4.

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Washington street, entrance on Common street
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May 38. Buston, Mass.

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MODEL MAKING, DRAWING, And getting up Plans of New Machines. Sole Proprietor and Manufacturer of "Woodwoate's Patent" MACRINES FOR SPINNING, CORDAGE, BANDING,

REINE, AND PISH LINES. Rear of 76 Sadbary Street, Boston.

THOMAS J. SILSBY, . . . . SUPERINTENDENT.

#### CONVENTION OF SPIRITUAISTS. HELD IN BELVIDERS, BOOMS COUNTY, ILL. PEPTEMBER 19th and 20th, 1863.

[Reported for the Hanner of Light]

On my way to the Belvidere Convention, I had nocaslop to stop at the depot in Cherry Valley. I there board that a men by the name of S. P. Leland, had been leaturing in Belvidere during the past week. against the Philosophy of Spiritualism and its various phases of manifestation. Leland, knowing that the Davenports were to be at Delvidere during the Convention, bad undertaken to explain away all the manliestations produced through their organism, pronouncing them fraudulent, aleight-of hand performers and gross "bumbugs," to the entire satisfaction of the so-called Christians of Beirlders.

Upon reaching the place, I found that a large portion of the lababilants were laboring under a great state of excitement in consequence of said lectures. which condition could not be favorable to the success of the Contention, or the manifestations to be produced through the Davenport mediums. However, apon reaching the home of Mr. Riram Bidwell, of Belvidere, where I was greeted with a warm handgrasp and cordial reception, and where I met many other irlends of progress, some of whom had come from a distance to attend the meeting, we were soon surrounded by an atmosphere of harmony, and our bearts rejoiced that we had again met to enjoy another social, intellectual, and apiritual feast. We felt that the golden charm of sympathy linked every beart, and from our interior natures we could say, " We will go forth in our strength to combat with the enemies that are now encomparaing us, carrying with us the weapone of Love and Truth."

At 9 o'clock A. M.. a number of the friends sasem-bled in the hall where the meeting was to be held, the weather being thought too sold for the meeting to be

weather being thought too dots for the meeting to be beld in the grove, as was intended.

The meeting was organized by appointing Pref. D. Y. Kilgore, President, and Mw. B. P. M. Brown, Vice President; Mrs. M. Moulthrop, Secretary, and Mire Bell Boougall, Assistant Secretary.

Epsahem present: Mrs. H. F. M. Brown, Mr. J. M. Beshies Rockfoot, Ill. Mrs. Behavet, Why. D. Mon.

Speakers present: Mrs. H. F. M. Brown, Mr. J M. Peeblea, Rockford, Ill: Mrs. Bobart. Wis.; Dr. Morrison, Belvidere, Ill: Miss Relie Scougell, Rockford, Ill.: Mrs. Col. Mitchell. Chicago, Ill.: Mr. Dayton, MoBenry Co.. Ill: Mr. Parks, Mr. Watter Hide, Wis.; Mr. Bamuel Clark, Belvidere, Ill.; Mrs. S. H. Morrill, and Dr. E. C. Dunn, (medical clairvoyant.) both of Rockford, Ill.

The President suggested, and on motion it was car-ried, that the remainder of the morning he spent in a Conference, allowing each spenker filteen minnes.

Conference opened with an invocation by Mr. Sam'l Ciark. He then spote of the necessity of moving on with a determined purpose, walking on a spiritual plane, working for the ultimate perfection of the

Mis. H. F. M. Brown said. The meeting was free for each one to express their highest thoughts, whether for or spainst the Convention. Let each one glorify the God within himself.

Mr. Dayton said, He had heard several lectures from

B. P. Leland: was glad be had heard all the mon-streatiles that he could bring forth; was satisfied ho was doing more good for the cause than barm. Mr. Parks was of the rame opinion. Also said, He

hoped all would stand firm to the great principles of Spiritualism, which would lead them newers, being guided by Divine wisdom.

Mrs. Brown made some remarks in regard to the mediumable of the Davenport Boys.

Meeting adjourned until 1 o'clock.

Batarday afternoon Scasion. —Neeting called to or-der by the President. Conference to last one hour. Mrs. Brown and J. M. Pochles, speakers for the after-

conference opened. The President thought it was a bad way to progress spiritually in letting time run away; hoped all would improve the opportunity in expressing their thoughts.

Mr. P. S. Ellis said. This is the spring-time of life; unless we sow seed we cannot expect a harvest; hoped we would not neglect any opportunity that might be offered to cultivate the spiritual nature within us; believed there was such a thing as the spirits retrograding when it he weeds were allowed to grow in the soul's lug when the weeds were allowed to grow in the sout's

Br. Morrison did not believe that the spirit could retrograde. Said. Man in the present is walking on the treadmill of life. Imagine a large wheel which is constantly is motion. The strong man and the weak are both guided by this wheel; perhaps the weaker one falls many times before he steps on to the platform of Individuality, while the strong man is capable of walking independent of the motion of the wheel. Every man has a soul that will come forth in the full development of medicality. opment of perfection. Truth to day will not be truth to morrow. How many are abred of you to day?—the very path that you have trod you look back upon as

not worthy of your attention. Does the father, when he chartises his child, have evil to his heart 7 I cannot discover that there is any evil intended by the Divine Mind. I can see no evil in God; we are all liable to commit errors; they stand in the way, as a faming sword to protect the tree of life. I would not wipe them away; they are stapping-stones to the tree of knowledge; for every time we leave an error behind, we find out a new troth, which, as we step forward, will become an error, and still another truth will take its place.

Mr. Samuel Clark stated to the audience, that he would improvise and sing a song, and wished them to give him a subject. "Hope" was given, which he rang first in a foreign language, afterwards in Eng-lish.

Mr., Hide made a few remarks in reference to Mr. Leland's efforts to overthrow Spiritosliem.

Conference closed.

Afternoon lecture by Mrs. H. F. M. Brown, Subject. "Spirit Life." She said, 1 am not here to day to condemn any person; but I am here to give my opinion of the destiny of the human soul. My idea is that the spirit over existed with God. There are some philosophers, such as Shelley, l'aige and others, who believed that the soul has always had an individualized existence; that the spirit has existed in every beast, grass, and flower. The spirit is material: If not, it is nothing; if it was not, it could not suffer the pangs of bell, or enjoy the felicity of heaven. The question has often been saked. "Where is the spiritworld?" This earth le the spirit world; it may be the first sphere of spiritual life. My heaven or hell summenced here. I expect to exist in my own soul-kingdom. When I find I have I sjured one soul I have inlared myself, and there I flad hell; there is the worm that dieth not, and the fire that is not quenched.
Wherever there is a human soul there is a judgment

Whereever there is a human soul there is a judgment seat. There is beaven, there is hell. Some think when they go to the spirit-world, that a part of their studies are blotted out. Has God made anything that is outly, because perverted or diseased? You might as well blot out the stars from the heavens, as to blot out a single gorm of the human soul. Baid she believed Bonjamin Franklin was now assisting in leying the telegraph between the two worlds. In the spirit-world the beggar has thrown off bla rags, the aged pilgrim has laid aside bla staff. The minister his robe. All are known as they are. In the spirit-land, spirits will come to you because of the relationship of soul, not because they were rocked in the asme oradle when in the earth sphere, for brother and alster may be as far spart as the most distant relation sleter may be as far spart as the most distant relation can be. The great God in his wisdom has made a supply for every demand of the human soul. If you tob me, you rob your own soul, for we are all drops from the Great Fountain. In the spirit world we are from the Great Fountain. In the spirit world we are still pupils, we take leasons of those spirits who are in advance of us. How much can we learn in four score years and ten. Ask the agod philosopher if he knows what are the component parts of a thought? Or, what paints the flower? When you learn the law that governs the Planets, or the law that governs your own soul, you will also learn that planets are yet suborn. Your reat there will be in labor. What has become of the poets, and the painters? Are they not yet engaged in writing and nainting their lifethoughts? in writing and painting their life thoughts?

Dr. Duan road a poem. Mr. Peebles next said: Man ladeed is a noble being. As a physical being, he is conjoined with all that is material. As a spiritual being, he is conjoined with all that is Divine. Does not believe that at death man's spirit goes up in a cloud, and serenades the Al-mighty forever, but lives in spirit-life a rational being. mighty forever, but lives in spirit-life a rational being, subject to laws and conditions the same as when here, working out his individuality. I am sorry not to be able to give more of this talented fectore. Brother Peobles's manner of specifing is rather rapid, which makes it difficult to take down the ideas in a condensed force so as to do justice to the speaker. Ris manner and address are very pleasing, which make his departure doubly interesting.

The President introduced Mr. Walter flids and significant whose masted talents rendered them a very pleasing addition to the exercises. They same "The Bhy Lark." When the song commenced, the noise second ed upon the ear like the melodical strains of heavenly finals. The President made a few closing remarks, in regard to the manifestations that were to be produced that home we might have caught the echo from the angel chorns, so fall of melody did the atmosphere seem to be around us.

The President made a few closing remarks, in regard to the manifestations that were to be produced that as ame estably by the Davenports. Said he wished we could all have the true spirit of Jesus, praying for our commission of melody did the atmosphere seem to be around us that the have a better religion than the ministers presch.

E. C. Dann, of Rockford, ill., who is laboring in the capacity of a healing medium. He gave a brief account of the mode used in examining his patients.

The following resolutions were read and adopted:

Were use, Dootrines of a periodical that decuring a show by our lives that age spirit of Jesus, praying for our commission of part lives that age spirit of Jesus, praying for our commission of melody did the atmosphere seem to be meanifestations that we have a better religion than the ministers presch.

The President made a few closing remarks, in regard to the manifestations has were to be produced that the manifestations of the manifestations has were to be produced that the manifestations has been such that we have a better religion than the minimal part of the manifestations and the manifestations of the manifestations has been such as a better to be produced that the total manifestations and seem to be produced that t

The President next introduced to the audience, Dr. E. C. Dann, of Rockford, ill., who is laboring in the capacity of a healing medium. Be gave a brief account of the mode used in examining his patients.

The President then made some very interesting remarks in favor of women. Thought that men us husbands, ought to see that their wives have us good opportunities as they have themselves to cultivate the intellect. If they cannot be spared from their domestic duties, supply them with books and pictures. Make them companions for you in the higher life.

18. Mortison made some remarks in reference to the madiumship of the Davenport Boys, and B. P. Leland's lectures.

Adjourned to Bunday morning.

The Davenports occupied the Hall in the evening, At eight e clock A.M., many were seen wending their way toward the Hall where we were again to asemble. The morning sun shone with unusual splendor upon the Autumn-Linted foliage, chasing away the dowy tears that night had wept over dying Nature. The au

was deliciously cool and exhibitenting, and our spirits booyant with happy anticipations.

The Fresident opened the meeting by reading a chapter from the New Testament on "Spiritual Ciffts," followed by a soul stirring invocation.

Mr. Dayton ead: The first words that fell upon his

ear in the morning, was, "What a failure last night's performance was." Said, looking from an external standpoint, it was; but interiorly, it was right. There is nothing like outward opposition to develope the spiritual nature. Said be had himself, in times past. blown of a great deal of gas, or physical magnetism, and it had been a benefit to him. Said he carried and it had been a menent to him. Said he carried round with him a spiritual looking-glass, and when any one injured him, he looked into it. He saw written, "Father, forgive them, for they know not what they do." Again he read in golden letters, "Love your enemies. When I see people carsing each other," I cannot say it is wrong in their condition, for I may have as few women. be an far wrong in my condition. I can say, I have fought my last fight, I have kept the faith. I have made some enemies, but God bless them.

made some enemies, but God bless them.

Mr. Clark improvised and sung a song. Subject, given by a lady in the sudience, "My Conntry."

Mrs. Brown said: She had beard a great many things said against S. P. Leland. Spoke of her acquaintance with his mother when he was a boy. She ouce asked her some questions in regard to his intellectual dovelher some questions in regard to his intellectual development. His mother said he was a very bright and intelligent boy, but he had one very prominent fault, and that was his propensity for lying. This he has lived out true to his development. She said he had outindaised Judas, for Judas was a better man, because he hing himself. But this modern Judas had been a witness to some of the most striking manifestations in the country, which satisfied her that he was a malformation. While professing to be a Spiritualist, he told so many erroneous things that the Spiritualists refised to support him in his monstrosities, so be has failen hack to the condition where he belongs. Such as Jonah and the whale, Samson and the foxes. as Jonah and the whale. Sameon and the foxes.

Mr. Davenport, sen., said: As most of the audience

were present at their scauce the night before, he owed them an apology for detaining them so long. He blamed himself for yielding in one thing to the many ridiculous propositions made by the Committee.

The President said: Mr. Leland is not doing any damage to a good cause; it is the money getting spirit no doubt that prompts him. Said he blamed Mr. Da. venport for his prosy speech the night before, because it required him to follow with another as ridiculous. taking up so much time before they could proceed to

Miss Belle Scougall said: I believe Mr. Leland bas could not give but two or three lectures. and the bad committed to memory. That I never was indu-enced in my life, and was not the author of my lec-tures. I say here that I never told Mr. Leland ro. I never talked with him on the subject of Spiritualism in my life. I consider him a liar and a diagrace to the name of a man. I would as soon think of denying my mother, as to deny that I am influenced by spirits. Thought as to deny that I am influenced by spirits. Thought Mr. Leland was unfortunate in selecting Belvidere to make such a statement, a place where she had lectured about forty times. But she said, I am glad he told it; if we were not interfered with we could not grow. If the signant pools of our natures were not attred up, we sould not progress. Upposition is the life of trade. She gave a very interesting account of her growth in Spiritualism, told of her father's conversion from Athelan to Apiritualism, and her mother's convenion from Presbyterianism to Spiritualism. The audience were most of them affected to team during her recital.

Morning locture, by Mrs. Hobert. Beld she had not come on to the stand to make a great speech, but to tell a lew wholesome truths; said she would attempt to prove the manefestations of the Bible, by quoting the eighteenth chapter of Genusis. Daniel, Bamuel, the woman of Endor, transfiguration of Christ, Rev. St. John, and others; said the wished to draw their minds to the many ancient, as well as the many modern man to find fault with you as Christians, or the Bible. I am not talking about the Book: the Book is talking welcome it for the application of truth, but do not per-

was surprised and sister sang a chant, "It is well" It was surprised and ashamed that in this age of light was song with that same soul-stirring melody with which they are so beautifully gifted in song.

Or. Morrison.—Bubleot. "Truth." He said: It is with high and holy reverence I approach this theme. While I gaze upon you as individuals, I see your interior with the said of the contribution of the said of the rior natures. There is not a mind here who is not receiving divine trath from the great centre of light: as your heart beats, his heart beats—the great Father of the universe. Man in his soul is God. Did you ever think you are more than you can conceive of? The spark that is in you is divine love. All there is in the world is love. We wilt take the seven prismatic rays of light, and you will find the different rays of truth.

They would be the seven prismatic rays of the conceived of the concei the greatest archangel. Unly men appropriate its use. Let us show by our works that we have made a good use of these truths, that our inserior natures are lit up with that divine spark, that which shall shine forth in our outward lives.

Meeting adjourned to 1 s'clock. Meeting called to order by the President.

Conference opened. Mm. Brown read a poem. Lecture, "To woman," She said: You well know that if any great good is to come, it is to come from woman. She is a saviour, as well as a martyr. How long is woman to be crucified between two thleves—Law and Christianity. It has been said, All are born with equal rights. It should have been said, All have the right except margaret. have been said. All have this right except negroes, women and idiots. Why is it that your daughter has not the same opportunities with your son. Circumstances and law have done more for your sons than your daughters. Who is at fault for the weakness of woman? Parents, you are at fault for sending them to Vanity Fair. Open the gates to knowledge for your daughter, as well as your son. Let her choose her own profession. The world is asking for strong-minded women, strong in body also. Let them steer the Ship of State, if they wish—yes, the ship that is well-nigh wrecked. Old Yale stands as a monument of knowledge, but a woman never entered its walls only to say. "What a fine opportunity my brother has had to as-cend the Mount of Learning." Yet she is to propare for the future men and women. Woman should never. come to the marriage alter until she has as thorough a knowledge of physiology as she has of fashion plates. It is for her to ascend the mount of knowledge with hat more fortunate brother. Let women be paid the full price for their labor as well as men. I do not ask to be paid as much because I am a woman, but because I think I can say just as good things as they can.

Song by Walter Hide and sister. Words given by his spirit wife; music composed by himself. Mr Peebles.—Subject, "What is Truth?" He said: My heart and sont need living truth. This day and ago
give us living inspiration. I do not wish to eat grass
because Nabusbadnezzzz did, or chase foxes because ence of several witnesses, that if he had been allowed bocause Nebushadnexess did, or chase foxes because the control with the paragraph were demonstrating to the boys, as he wished or intended to do, on what were to him truths in the present day. He related the paragraph with the present day. He related the present day is the great truth of modern Spiritualisms hored that none, even shaptles, would treat them lightly; been able to do it in time to save their lives.

and practices of some of our recision. The control of the control

too often the mere temporary gratification of unsanctifled ambition and unrestrained test.

Resolved. That it is the duty of all who believe in
Spiritualize to do their share in custaining all truly
spiritual teachers, and also to discourage those loo,
turers whose conduct is rude, and whose deportment is
undignified, or whose pharacter is immoral.

Resolved. That there exists are moral of the production of manial.

Reclosed. That Conventions are productive of mental growth, yet a greater good would accrue if the same amount of money raised for speakers was paid for a free public aprinted library.

Reclosed. That Spiritualism is the John the Baptiet, preparing in the world's wilderness the way for the world's Saviour.

Resolved. That the thanks of this Convention be ten-dered to Prof. D. Y. Kilgore, for the very able man-ner in which he has discharged his duties as President. Recolved. That we tender our thanks to the citizens

of Belvidere, for the kind hospitality extended to the friends from a distance.

Resolved, That a report of this Convention be sent to
the Rising Tide, Banner of Light, and Herald of Pro

grees.

The exercises closed at five o'clock P M. The congregation erose and seng "Old Hundred." All seemed happier and better for being there I consider the meeting a perfect success. Mr. Leland's industries was powerless; not a discordant ripple disturbed the smooth correct of our course throughout the proceedings. Exercise yes glistened with delight, and every combinenance was the marks of estaleaction. The modelps were wore the marks of satisfaction. The good-bys were isden with blessings, and we parted each for our sev-eral homes, richer in spiritual things, wiser and better

for having met.

Yours in the cause of Progress.

Yours in the cause of M. Moultinger.

#### The Davenport Mediums.

I am sorry, Mr. Editor, to have to record anything unpleasant in connection with the Belvidere Convention, held on the 19th and 20th of September, but justice to Mr. Davenport and his two sons demands that something should be said, as Mr. S. P. Leland's friends are reporting false and slanderous things in relation to

White S. P. Leland was lecturing in Belvidere, Boone Co., Ill., (I think about two weeks ago) against the manifestations produced by the Davenport Boys, he told his friends there he would meet the Boys in that place on the above-named evenings. He also published a challenge, both in the Eigin and Belvidere papers, that be would do what be had stated, namely, detect expose or repeat anything that a spiritual mealum might produce. The following copy of a pertificate was handed me while in Bolvidere:

ELOIK. Sept. 17th. 1663. We, the undersigned, citizens of Eigin, Eane Co., Ill., do hereby certify that on the 15th day of this month, in our presence and hearing, the Davenport Boys did propose to B. P. Leland that he should meet them on the evenings of the 15th and 10th. In Sherman Hall, and make good his pretensions (or chailenge) published in the Gazette of August 5th, namein the should expose, detect, repeat, do., and that the said S. F. Leiand absolutely refused to meet them on those terms, as published over his own signature.

[Bigued] S. Gaos.

A. B. Fiss.

WM. Owsm.

On Saturday and Sunday erenings, Sept. 19th and 20th, the Devenport Boys occupied the ball in which the Spiritualists were holding their Convention, hoping to meet B. P. Leland there, but they were disappointed. The room, both evenings, was densely pecked, and I could feel that a contentions influence pervaded the atmosphere, making it doubtful whether the spirits could produce any manifestation or not under such inhermonious conditions.

It was very difficult to select a committee that would identations, showing them that she was siding those who believe in the pienary inspiration of the Bible; against all reason and common decency. I will not said they would take the testiment of the man Peter, who dealed his master, but to day they call the Daven ports impostors. She said, "Do not think that I come to find fault with you as Christians, or the Ribbs."

De satisfactory to all where there was so much opposition. To Leband spirit assence to hold them captive man as much opposition. The Leband spirit assence to hold them captive man as maner and the formulation of the Bible; against all reason and common decency. I will not leave the Ribbs of the mode and manner are of Congress and Caseo streets. Sunday school and free Conference in the forence. Lectures afternoon justice to the scene.

am not talking about the Book: the Book is talking about itself. Spiritualism has a right to hold the there is a superitualism of to-day. We easily look upon the manifestations of to day differing from the past as any other thing differs from the past. Do not fear to do as doubling I homes did. Try the phenomena. Bay like him. 'My Lord and my God.'' Sald she did not know anything about the Davenport Boys, but said it was right to prove all things, and hold fast that which is good; use it, but not abuse it; morality or religion seemed drowned in the spirit of When the boys came to take their places upon the opposition that there reigned.

> clusion that by divesting them of their clothing, chok. ing them with ropes, handcuffing them, tying them with waxed suds, and using divers kinds of torture, they could partly satisfy the cravings of their deprayed

> Oh, Christians of the nineteenth century, is it not time that the John the Baptist of Spiritualism was preparing the way for a better religion—a religion that Christ traly taught and lived, and for which he put. fered a martyr's death-a religion of faith, hope, love, obarity-charity that endureth all things for the sake of truth?

> I really felt while witnessing what I have above stated, that should God in any special Providence be tempted to rain down fire and brimstone into this modern "Bodom," that mide from the Bpirituellate, there would not be Ubristianity enough to save the place from destruction. But notwithstanding all the opposing elements that could be brought to boar, the spirits did manifest themselves in a manner that was sufficient to convince any reasonable skeptic.

> On Sunday evening a pair of bandcuffs were placed upon their wrists by the sheriff of the place, and they were fastened into the Cabinst with sixty feet of rope. In about fifteen minutes the door was opened by some unseen power, and the young men were found fled so. curely with the ropes, while the handonfis were still upon their wrists. The door of the Cablact was again. closed. In the course of a few minutes the handcuffe were unlocked, and one pair was thrown out from the ortfice at the top of the Cabinet, and the other pair left in the Cabinet. While the boys were yet tied. hands were shown at the oriflos. Instruments were played upon and bells roug, but still all this was not enough to put down the ory, "Crucify them. crucify them." or rather, speaking in a more modern sense. ·Hombag, bambag."

> I understood, from the Daranport Boys that a member of the Committee made his boast in the

There was likewise facilifound with Mr. Davenport for charging a fee at the door on Bunday evening; consequently they gave a free circle to an audience of six hundred people. During the exercise a collection was taken up amounting to four dollars and five cents. Their incidental expenses on Bunday were un dollers. On Monday morning a few of the Spiritualists made up . aix dollars for them, which, with the other four dol-

lars and five cents, covered their expenses. I have but a few more words to say, and that is, that the Boys have never to my knowledge. (and I have attended a number of their séances,) been detected in any frand, or has anything ever been proven against them. May the good angels guide them on their mission and protect them from those who would in their ignorance injure them. May their mission be yet to convince thousands of the soul's immortality. I am dear sir, yours for truth,

ley Couage, Rockford, Ill.

Ox Foor.—Those who can as well as not enjoy rural pleasures at this season, would better do so. We do not go crany over a sitetill ride over the old country roads, as many people do, but prefer a thorough-paced doluge of the Lake Poets in the north of England-the hill

our pairty foot performances, when we think of the doings of the Lake Poets in the north of England—the Christopher Norths, the De Quinceys, the Southeys, and the Wordsworths, who used to wait their forty and fifty mites 2 day, and neighbor about at a twenty mile distance, as easily as if they were but a door or two apart.

Answoring Sealed Lesses.

We have made arrangements with a competent medium to answer Sealed Letters. The terms are One Dollar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that arrangement will be returned within two or three weeks after its receipt. We cannot guarantee that steep letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect central of the medium, and do as well as they can under the officementsness. To prevent missapprehension—as some suppose Mrs. Conant to be the medium for answering the sealed letters sent to us for that purpose—it is proper to state that another lady medium answers them. Address "Banner of Liourt," 158 Washington ton street, Boston.

The Indiana Yearly Meetslags.

Yearly Meetslags.

Yearly Meetslags.

All the friends of humanity are invited to come and participate. Speakers coming this way will be well-part. Speakers coming this way will be well-part. Speakers according to Naiver Beschon in England—the Christian Cooperbase has been delected in All the Present, and England—the Contral and Science of the Present, and England—the Contral and Contr

All the friends of humanity are invited to come and participate. Speakers coming this way will be wel-comed. Arrangements are made to have a good time. On behalf of the Committee, SANUEL MAXWELL.

NOTIONS OF MENTINGS.

-- SOCIETY OF SPIRITUALISTS, LYOSUM HALL, TREbottom.—Copposite that of the control.—Modings are bold every Sunday, at 2 1-8 and 7 1 4 p. m. Admission From Lecturers angaged:—B. B storer, teceber 16; Mrs. Fagur Davis Smith, too 25; Mrs. Laura M'abjus Cuppy Nov. 8 and 18, probably; Miss Lizzto Doton, Nov. 25 and 29; Mrs. M. S. Townsond, two Sundays 10 March.

CONTERERCE SALL, No. 14 BROMPISCO STREET. BOATON.

CRARLESTOWN.—The fipirite allete of Charlestown will hold mosting as the fail over flueday storaged and svening, during the sesson. Every arrangement has been made to have then modings interesting and instructive. The public are invited.

Lowner.—Spiritualists hold meetings in Welts Hall. The following leaturers are engaged to speak foremen and afternoon:—S. J. Funes, during October; Mrs. A. M. Middle-broak, Nov. L. 4, 15 and Fig. Miss Martin L. Beckwith during Dec.; Miss Nellie J. Temple during Jen.; Austin E. Simmuna, first two dundays in Neb.; Mrs. C. F. Works, less two dundays in Feb.; Mrs. C. F. Works, less two dundays in Feb.; Mrs. G. F. Works, less two dundays in Feb.; Mrs. G. F. Works.

Onicores, Mass. — Music Hall has been bired by the Spiritualists. Meetings will be held Sundays, arternoon salvening. Heaternoon to breings. Heaternoon to breings. Heaternoon to be a breing of the Nov. 1, 8, 16, 24 and 99.

Quiner.— Meetings every Sunday, at Johnson's Hall. Services in the forences at 10 l-9, and in the afternoon at 2 l-9 o'clock. Speakers engaged:—Mrs. Sarah A. Byines. Oot. 11; Miss Martha I. Bookwith, Oot. 18 and 25; Mrs. E. A. Rite. Nov. 18 1 kend 29. A. Bliss, Nov. 1, 8, 15 and 23.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday in Mechanics Hall, corner of Congress and Cases streets. Sunday school and free Conference in the forences. Lectures afternoon and evening, at 8 and 7 1:8 o'clook. Speakers engaged:—Emms Houston, menth of Oct; S. J. Fluncy, menth of Nov.; Mrs A. M. Spence, Dec. 6 and 13; Isaac P. Greenloaf, Dec. 30 and 45.

Baucon, Ms.—The Spiritoslists held regular meetings Barcon, Ms.—The Spiritosists hold regular meetings every Sunday aftermone and evening, and a Conference every Thursday evening, in Pioneer Chapol, a house owned esclusively by them, and capable of seating six hundred persons. Speakers engaged:—Mrs. A. M. Middlebrook, Uct. 11, 18 and 35; Charles A. Haydon, Nov. 1, 8, 15 and 32. Naw Yosz.—Dodworth's Hall. Meetings every Sunday morning and evening, at 10 1-9 and 7 1-2 o'clook. The meetings are iree.

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who built hisabot and the Fyranda; Did died or the gous create Adam? Bome curious suggestions; Preserious foun-dation of Adam and the Adamio theory. Onarran II.—Gain, Calo's wife, Lam-chi's wives—wher did they get them? The answer: Pre-Adamite nations east of Eden; Job—who was he?—certainly not a descending of Adam; Numerous Scripturs! authorities establishing the au istence of men not of Adam's race; Continued in othe

CHAPTER III .- On the banks of the Mile: What an Indian

Ukarraz III.—On the banks of the Rile; What an India: Chief thought of the Bhom, Ham and Japhot tradition; Bronze Basel and Glass 4802 years ago; Are Jopra, Jeruas len, Damasons, Fre-Adamite cities? Philological Observations; Specimens of two New Languages now growing. Caarraz IV.—Spiritism. Table-turning. Bosierodablem, Philosopher's Stone and Elizir of Life S.000 years ago; Kegro Kings of Egypt; Has the Népro ever oxesiled his present condition? What the monuments of Rent Haman say about it; Is Jahovah (Isvob) and Stohim of General the Excursi Cod, or an Oriental mythical god? The two accounts of Man's creation from General, side by side; McIchinedel; and who he probably wan; the Pentalcouch; "There were giante in those days.

who he probably was; the Pentaleoob; "There were giants in those days...
On a ran v...." Coasting the Head lands of Eternity!"
A charge another the Jewish Rabbins; Some sort plured only rections; The Kabbins, Adam, Eve and the Davity Kees adoltary; Her second orime and what it will; the sour of lah; Beroma and the Chaldean Grausts; Beaudinavian Formology from the Prove Ride.

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CRAPTER 7—The original story of the art. and Delivery Two original wreeding Jacob; The original least the second between the Blist and Original Between and Eventa and Meatity of names, &c: Carions light on the Ares of the Stratch; Bldon; The Frients of Saue; The Riss Athenta Intended Greek History nesty 19,000 years of Civilization; Blood; va. 85,000 years of Civilization; The Arts of Boman: History va. 85,000 years of Civilization; The Stratch and Shorts of the Priced; A History, Philosophy, date and effects of the Priced; A History, Philosophy, date and effects of the Priced; A History, Philosophy, date and effects of the Priced; Part & Assistant Europe. Obspitel I.—Greece and historical that Eyrotic The Oyalopean structures of Southern Europe; The Hyppida menuments; Why the Primarit; The half of America; Hisroclyphics; Rew Deductions.

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Charges 1.—In a terpendent structures of Europe, they
tivide indicate two displot mathers of antiquity seeming
such other on the same spot, with a vast interval between
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principal Species of Roman History, Begal, Republican and
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from Romanus to Pope Gregory.
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Called Contemporaneous History.
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Charras 8.—Ethnological; the Gencels of Nationa.
Charras 8.—The Corilla va. Man; is the instead the veloped form of the Mammalia?—or to be the instead from a new range of terrestial existence—of a new data
Eingdom of Nature? If the latter, what a future lies before him!

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